MEDIA & ULTIMA

The First, Middle and Last Things;

IN THREE

TREATISES

Wherein is set forth,

I. The Doctrine of Regeneration or the New birth.

II. The Practice of Sanctification, in the Moral Duties, Ordinances, both Secret, Private and Publike, for continuance and increase of a godly life.

III. { Mans Misery, in his { DEATH & JUDGEMENT. / Gods Mercy, in our { REDEMPTION & SALVATION.

By ISAAC AMBROSE, *Minister of Christ at* Preston *in* Amoundernes *in* Lancashire.

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PRIMA,

THE

FIRST THINGS.

In reference to

The Middle and *Last Things*:

Or, The Doctrine of

REGENERATION,

THE

NEW BIRTH,

The very beginning of a godly life.

Delivered by

ISAAC AMBROSE.

Minister of the Gospel at PRESTON in Amounderness *in* Lancashire.

---

1 COR. 5. 17.

If any man be in Christ, he is a new creature: Old things are passed away, behold all things are become new.

LONDON:

Printed by *T. F.* for *I. A.* and are to be sold by *Nathanael Webb* and *William Grantham*, at the Greyhound in *Pauls* Church-yard.

M D C L.


Collegium Sancti Johannis Evangelistæ
in Academia Cantabrigiensi

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To the Reverend AUTHOR, on his learned

TREATISES,

Intituled,

Prima, Media & Ultima,

THE

First, Middle and Last Things.

THe *First*, and *Last*, and *Middle* Things: What more?
Thus the well-furnish'd Scribe out of his store
Brings new and old. The *First* Things lay the Ground,
The *Middle* Build thereon; By th' *Last* All's crown'd.
By the *First* things Christians begin to live;
The *Middle* Things a further progress give
In Spiritual life; by th' *Last* they live for ever:
Those things that God hath joyn'd, let no man sever.
The *First* Things wrought in me (Lord!) let me finde,
And to the *Middle* so direct my minde,
That when the *First* and *Middle* Things are past,
I may enjoy my hopes; The Best at *Last*.

T.W.

The new Birth.

JOH. 3. 3.

Except a man be born again, he cannot see the Kingdom of God.

WE read in the former Chapter, John 2. 23. *When Jesus was at Jerusalem, at the feast of the Passover, many believed in his name when they saw the miracles which he did*: Amongst those many, here is one of them (saith St. *Austin*;) what one? of all men the most unlikely is a Jew, of all Jews a Ruler, of all Rulers a Pharisee; *Have any of the Rulers, or the Pharisees believed on him?* But howsoever it seem thus unlikely unto us, the Spirit of God *bloweth where it listeth*; here is amongst *many believers* one *Nicodemus*, and he is *a man of the Pharisees, a Ruler of the Jews*; a Jew, a Ruler, a Pharisee, *God is able even of these stones to raise up children unto Abraham*; yea, we see here (be they never so stony) our Saviour melts one of them with a miracle, and by a *new birth* he will make him a son of *Abraham* indeed. A miracle brings him to Christ, and Christ brings him to a *new birth*: The first *Nicodemus* confesseth, *Rabbi* (saith he to our Savior) *we know that thou art a Teacher come from God, for no man can do these miracles that thou dost, except God be with him.* The second our Savior affirmeth, as if he had answered, to say, *I am sent from God*, and not to be *born again*, will never help thee to Heaven; thy confession is right, that *I am sent from God*, but thy conversation is wrong, that art not *born again*: thou comest to me with confession of thy faith, but here is a further Catechism, another lesson; and therefore (as thou callest me *Rabbi*) if thou wilt be a Scholar in my School, thou must learn these principles, these rudiments, these *first things*, this text, this A, B, C, of Christi-

Ioh. 2. 23. *Nicodemus ex his erat qui credidera't in nomine ejus, videntes signa & prodigia quæ faciebat. Aug. Tract. in Ioan.*

Ioh. 7. 48.

verſ. 1.

Luk. 3. 8.

verſ. 2.

an Religion, *Except a man be born again, he cannot ſee the Kingdom of God.*

In proſecution of which words (all tending to this one point of the *new birth*) we ſhall follow the order ſet down by the Holy Ghoſt, where is,

1. The neceſſity of it, no going to heaven without it, *Except.*
2. The generality of it, every man is bound to it, *a man.*
3. The maner of it, how a man is wrought in it, he muſt *be born again.*
4. The iſſue of it, what effects are annext to it, *the Kingdom of God, and ſight of that Kingdom; a man that is born again ſhall ſee the Kingdom of God*; and, *Except a man be born again, he ſhall not ſee the Kingdom of God.*

Theſe be the branches, and of every of them (by Gods aſſiſtance) we ſhall gather ſome fruit for the food of your ſouls.

The firſt branch is the firſt word, *Except.*

Except]

THis *Except* is without exception, for unleſs we are new born, there is no going to Heaven: before we live here we are born, and before we live there we are new born; as no man comes into this world, but by the firſt birth, ſo impoſſible it is that any ſhould go to Heaven in another world, but by the ſecond birth: And this gives us the neceſſity of Regeneration.

Doct. *Except a man be new born, he can never be ſaved.* It is our Saviors ſpeech, and he confirms it with a double aſſeveration, *Verily, verily, I ſay unto thee.* Twice *verily*, which we finde not any where but in S. *Johns* Goſpel, and no where in the Goſpel ſo oft as on this argument: how then ſhould we disbelieve this truth, where we have ſuch a witneſs as Chriſt, ſuch a teſtimony as his *Verily, verily, I ſay unto thee?*

Rupert. in loc.

Again, God the Father thus counſels, not onely *Nicodemus*, but all the Jews of the old Church, ſaying, *Make you a new heart, and a new ſpirit, for why will you dye, O houſe of Iſrael?* Ezek. 18. 31. Notwithſtanding all their priviledges (for they *are Iſraelites, to whom pertains the adoption, and the glory, and the Covenants, and the giving of the Law, and the ſervice of God, and the promi-*

Ezek. 18. 31.

Rom. 9. 4.

promises, Rom. 9.4.) Yet here is *one thing necessary*, that must crown all the rest; they must have *a new heart, and a new spirit*, that is to say, they must be *new born*, or there is no way but death; from which death see how the Lord pulls them with his cords of love, alluring, wooing, questioning, *Why will ye dye, O house of Israel?* *Vnum necessarium.*

And yet again, not onely the Son and the Father, but the Holy Ghost too will avouch this truth; *He that hath an ear, let him hear what the Spirit saith unto the Churches*; And what's that? *To him that overcometh — will I give a white stone, and in the stone a new name written: yea, I will write upon him New Jerusalem, and I will write upon him my new name*, Revel. 2.17. and 3.12. The meaning is, he that is *new born*, and so overcomes sin Gods Spirit will give him his grace, *the white stone*, and his Kingdom, *the new Jerusalem, and a new name*, the name of filiation (saith a Modern) whereby truly he is called the *new born* Son of God. See here how *old things being done away, all things are become new*; *by a new birth* man hath got a *new name, a new inheritance*: and therefore as the Spirit, so the *new birth* is called a *fire*, that purgeth away drosse, and makes souls bright and new, so that we must passe thorow this *fire*, or no passage into *Paradise*. Revel. 2.17. Rev. 3.12.13. *Mos erat antiquis niveis atrisq; lapillis hic damnare reos, illis absolvere pœna.* *Metamorphos. l. 15.* *Hunc macrine diem numera meliore lapillo.* *Pers. Sat: secunda.* *Aretius in loc.* 1 Cor. 5. 17.

Nor is this Doctrine without reason or ground.

For, *Except* by the second birth, man is first unholy, and therefore most unfit to enter into Heaven: *Without holiness no man shall see God*, Heb. 12. 14. And what is man before he is *new born*? if we look upon his soul, we may see it deformed with sin, defiled with lust, outraged with passions, overcarried with affections, pining with envy, burthened with gluttony, boyling with revenge, transported with rage, and thus is that Image of God transformed to the ugly shape of the Devil: Or should we take a more particular view, every faculty of the soul is full of iniquity, the understanding understands nothing of *the things of God*, 1 Cor. 2. 14. the will wills nothing *that is good*, Rom. 5.20. the affections affect nothing of the *Spirit*, Gal. 5.17. In a word, the understanding is darkned, the will enthralled, the affections disordered, the memory defiled, the conscience benummed, all the inner man is full of sin, and there is no part that is good, *no not one*. But what say we of the body? sure that is nothing bet- Heb. 12.14. 1 Cor. 2.14. Rom. 6.20. Gal 5.17.

ter, it is a rotten carrion, altogether unprofitable, and good for nothing; should we view it in every part and member of it? the head contrives mischief, the eyes behold vanity, the ears let in sin, the tongue sends out oaths: Come we lower, the heart lodgeth lusts, the hands commit murther, the feet run to evil, all the senses are but so many matches to give fire to lusts, deceits, envies, and what not? How needful now is a *new birth* to a man in this case? Can he enter into heaven, that savours all of earth? Will those precious gates of gold and pearls open to a sinner? No, he must first be new moulded, and sanctified, or he is *excepted*; *Except a man be new born.*

Secondly, *Except*] This, and man, is Gods enemy; no greater opposition than betwixt God and a sinner: Consider we him in his essence, or in his attributes? in his essence he is called *Jehovah*, both in respect of his being, and of his promises; in respect of his being, and so God is contrary to sin; for sin is *ataxy*, disorder, confusion, a not-being; and God is order, perfection, holiness, an absolute and a simple being: in respect likewise of his promises, wherein there is a main opposition to sin; for howsoever he promiseth a reward to the regenerate, and so the name *Jehovah* is a golden pledge unto us, that if we repent, he will forgive us; yet withal he promiseth *storms* and *tempest*, *fire* and *perdition* to the unregenerate: and thus his name and nature is altogether opposite to sin and sinners. But view we those attributes of God, I mean his Justice, truth, patience, holiness, anger, power: his Justice, in punishing the impenitent aceording to his deserts, his truth effecting those plagues which he hath spoken in his time, his patience forbearing sins destruction, till they are grown full ripe, his holiness abhorring all impurities, *He cannot behold iniquity*, his anger stirring up revenge against all offered injuries, his power mustring up his forces, yea all his creatures against his enemies; and what can we say, but if all these attributes are at enmity with sinful man, woe worth to man because of offences! better he had never been born, then not to be *new born*; alas! what shall become of him? Can he that is Gods enemy see God in his glory? no, there is no way but one, *Except he repent, Except*] *he be born again.*

Psal. 11. 6.

Thirdly, *Except*] by a new birth, man is *without Christ*; for *If any man be in Christ, he is a new creature*: And if he be not in Christ,

Ephes. 2. 12. 1 Cor. 5. 17.

Chriſt, what hopes of that man? It is onely Chriſt that opens Heaven, it is onely Chriſt that is the *Way* to Heaven; beſides him there is no *Way*, no *Truth*, no *Life*; and if we be in him, *as the branch in the vine*, it is of neceſſity that we bring forth good fruit: Upon theſe terms his death is effectual, if we become new *creatures*; or otherwiſe, all his Merits (his blood that was ſhed, his body that was crucified, his ſoul that was agonized) they are nothing unto us, we nothing bettered by them: he dyed for all, but his death is not applyed, his Kingdom is not opened, ſave onely unto them that have learned and practiſed this rule of *Exception: Except*] *a man be born again.*

Fourthly, *Except* before *Excepted*, a man is a very limb of Satan, a childe of darkneſs, and one of the Family of Hell. Conſider this, ye that are out of the ſtate of Grace, in what miſerable thraldom is your ſouls? Should any call you ſervants, or ſlaves of Satan, you would take it highly in diſdain; but take it as you pleaſe, if you are not regenerate, you are in no better caſe. *Paul* appeals to your own knowledge, *Know you not that to whomſoever you give your ſelves as ſervants to obey, his ſervants ye are to whom ye obey?* Rom.6.16,23. If then ye obey the Devils ſuggeſtions (which you do being unborn) what are you but the Devils ſervants? And if he be your Maſter, what is you wages? You may ſee it in the laſt verſe, *The wages of ſin is death*; death of the body, and death of the ſoul, death here, and death hereafter in Hell fire. Alas, that Satan ſhould have this power on man! that he who is the enemy, and means nothing to a ſinner but death and damnation, ſhould be his Lord, and Tyrannize it over him at his own will and pleaſure! Would any man be hired to ſerve Lyons and Tygers? And is not the Devil *a roaring Lyon, walking about, and ſeeking whom he may devour?* To ſerve him that would devour his ſervant, is a moſt miſerable bondage; and what pay can one expect from Devils, but *roaring* and *devouring*, and tearing ſouls? In this plight are *the ſervants of Corruption*, ſlaves of Satan, ſo I rightly call them; for, *Of whomſoever a man is overcome, even unto the ſame is he in bondage*, 2 Peter 2.19. To winde

Rom.6.16, 23.

1 Pet.5.8.

2 Pet.2.19.

up this point; *Lord, who ſhall dwell in thy Tabernacle? who ſhall reſt in thy Holy Mountain?* If we believe *David*, *Not he that ſlandereth with his tongue, or doth evil to his Neighbor,—Or giveth his money upon Uſury, or taketh a reward againſt the innocent*: No, ſuch are ſervants of Satan, and here is matter of *Exception* againſt them; *Except a man be born again, he cannot ſee the kingdom of God.*

Pſa. 15. 1, 3, 5.

The ſum of all: *Without Regeneration no Kingdom*; for, whether we conſider man in regard *of himſelf, or of God, or of Chriſt, or of Satan*, he is (*Except he be new born*) *unholy, Gods enemy, out of Chriſt, in Satan.*

Uſe.

And if the *New Birth* be thus neceſſary, how ſhould we (*a*) labor to *be born again?* I mean not as *Nicodemus, to enter into our mothers womb again, and be born*; It is not the ſeed of man in the womb of our Mother, but the ſeed of Grace in the womb of the Church, that makes us bleſſed: and if we are thus born by Grace, then are we ſanctified, made Sons of God, Heirs with Chriſt, over whom Satan can have no power at all. Now then, as you tender your ſouls, and deſire Heaven at your ends, (*b*) endeavor to attain this *one thing neceſſary*: (*c*) Lift up your hearts unto God, that you may be *waſhed, juſtified, ſanctified in the Name of the Lord Jeſus*; and that by the Spirit of God you may walk in new ways, talk with new tongues, as being new creatures, created unto good works. Thus would you (*d*) wait on God in his way, I truſt the Lord in mercy would remember you, and his Spirit would *blow* upon you. and then you would finde and feel ſuch a change within you, as that you would bleſs God for ever, that you were thus *born again*: Otherwiſe, how woful are you, conſidering this bar in heavens door, to keep out the unregenerate. *Except*] *Except a man be born again, he cannot ſee the kingdom of God.*

(*a*) Thus is the language of God; *I ſaid, Behold me, to a nation that was not called by my Name*, Iſa. 65. 1.

(*b*) Thus whileſt the Miniſter ſpeaks its Chriſt comes with power in the word, Ezek. 18. 31.

(*c*) Pray, becauſe *God* bids you pray, it may be he will come in when you pray. When *Simon Magus* was in the gall of bitterneſs, *Peter* bid him pray *Acts* 8. 22.

(*d*) Not that we can wait by a power of our own, but he that ſaith, *Therefore will the Lord wait, that he may be gracious to you*, Iſa. 30. 18. He draws, and gives a power to wait on him, and he comes in when he hath waited the fitteſt time.

Thus far of the *Exception*; we now come to the *Perſon*, that

is

is a *Nisi prius* in the front, *Except*: This is the party that must prosecute the cause, *a man*.

A man]

AND this *man*] is every man, and every part of man: It implyes all men, for all are bound to it, and all man; for all the parts of his body, and all the powers of his soul are to be renewed, or he cannot be saved: The word then is general, whether we respect *genera singulorum*, the kindes, all men; or *singula generum*, the *Individuums*, all man, or all the parts of man, body and soul.

Doct. 1. We will first begin with the kindes: *All men (or all mankinde) must be regenerated before they be saved*; not one of all the sons of *Adam* that shall ever go to heaven, *except he be born again*: may your contemplations (guided by Gods word) go into that Paradise above, there walk the streets, behold the towers, view the subjects, *from the one end of heaven to another*, and whom finde you there? Not one that lives and dyes in sin; there is not in it, nor shall *enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lye*, Revel. 21. 27. yet if such repent them of their sins, *the gates shall not be shut against them*, all the Saints that now *walk in the light of it*, were sinners; but first they were purged by the Lamb, and sanctified by the Spirit; first they were regenerated, and so they were saved.

Rev. 21. 27.

You may object, If all men that go to heaven must be *new born*, what shall become of infants, that dye ere they be born? *Can a man enter the second time into his mothers womb, and be born?* (said *Nicodemus*) But can a man enter into the second birth in his mothers womb (say you) and be *born again*, before he is once born?

I answer [*to be born again*] supposeth to be once born indeed; therefore according to the letter, our Savior speaketh of *a man* already born into the world, that he must *be born again*: But if we seek out the sense [*to be born again*] (as our Savior interprets) is *to be born of Water and of the Spirit*; and so may Infants not born into the world *be born again*. Thus we read of *Jeremy*, *The word of the Lord came unto him, saying, Before I formed*

Ierem. 1. 5.

formed thee in the belly, I knew thee, and before thou cameſt forth out of the womb, I ſanctified thee, Jer. 1. 5. And thus we read of *John* the Baptiſt, the Angel of the Lord ſaying of him, that *He ſhould be filled with the Holy Ghoſt, even from his mothers womb,* Luk. 1. 15. By theſe examples we ſee what the Lord can do; yea, what he doth indeed, although we know not how, nor can it be obſerved by us.

Luk. 1. 15.

* *Quindecem patres propoſuit Bellarminus. Tomo ſecundo lib. 2. de effectu Sacramentorum. cap. 3. Hook. Eccleſ. Polit. l. 5. ſect. 59. Aquin. 3. part. quæſt. 68. art. 2.*

You may yet object, [*to be born again*] is (ſaith our Savior) [*to be born of water and of the Spirit:*] now *water* is the outward Baptiſm, and *the Spirit* is the inward grace (thus * all Ancients have conſtrued this text, ſaith *Hooker*) but children not born (howſoever they are ſanctified by the Spirit) they cannot be baptized with water, and therefore they *cannot ſee the Kingdom of God.*

I anſwer: In caſes of extremity, or impoſſibility, if actual Baptiſm be wanting, vocal is enough, and thus far ſome of our adverſaries grant us; *Though it be wanting indeed* (ſaith *Aquinas*) *yet Baptiſm in deſire is ſufficient to ſalvation*: And to this end he cites *Auſtin*, ſaying, *Sanctification may be without Baptiſm, and Baptiſm without Sanctification; if Sanctification be, though Baptiſm be not, it avails to ſalvation; but if Baptiſm be, and Sanctification be not, it avails nothing at all.* Our concluſion is this, *All men* (or all mankinde) *young men and maidens, old men and children*, all muſt be regenerated, or they can never *ſee the Kingdom of God.*

Pſal. 148. 12.

Doct. 2. Secondly, as all *men*, ſo all *man*] all the members of his body, all the faculties of his ſoul. *Sanctification (if ſaving) muſt be perfect and entire, though not in reſpect of degrees, yet in reſpect of parts*; every part and power of body and ſoul muſt have its part of ſanctification, though no part his full perfection, before the diſſolution of our earthly tabernacles: Hence (ſay Divines) there is a regeneration or ſanctification (it is all one) *inchoata* and *conſummata*; *inchoata*, begun in this life, *conſummata*, perfected in that other: and of this ſaith our Savior, Matth. 19. 28.

Matth. 19 28. *Verily I ſay unto you, that ye which have followed me in the regeneration, when the Son of man ſhall ſit in the throne of his glory, ye alſo ſhall ſit upon twelve thrones, judging the twelve tribes of Iſrael:* we ſpeak not of this *Regeneration*, but of that which brings to this, for we muſt be regenerated here, or have no part there with God in his glory.

And

And ſhould we conſider *man* in his parts, every part muſt bear a part in this birth; his *body* muſt be regenerated his *ſoul* muſt be renewed: we will begin with the *body*; *As you have yielded your members ſervants to uncleanneſs, and to iniquity unto iniquity, even ſo now yield your members ſervants to righteouſneſs, unto holineſs*, Rom. 6. 19. As every member of the *old man* is full of ſin, ſo every member of the *new born man* is to be renewed by grace: To inſtance in ſome of them; *The heart*, that in the *old man* is full of *evil thoughts, murthers, adulteries, fornications, thefts, falſe witneſs, blaſphemies*; in the *new man* it is the member that muſt firſt be renewed, here grace firſt ſeats it ſelf, and after is diſperſed over all; as in natural generation the heart is firſt framed, ſo in ſpiritual regeneration the heart is firſt reformed. Some call it the firſt mover of all mens actions, for as the firſt mover carrieth all the ſpheares of heaven with it, ſo doth the heart carry all the members of the body with it: and therefore it is, that the *new man* begins firſt with his heart; for if that fountain be right, all the ſtreams of his deſires, purpoſes, affections, ſpeeches, actions, converſations, run ſweet, and clear, and pleaſant. Again, *the eye* that in the *old man* is the Broaker, that goes between the heart and the object, to make up the ſinful bargain, that which our Savior calls *an evil eye*, S. *Peter*, *an adulterous eye*; in the *new man* it muſt be exerciſed on other objects, *I made a covenant with mine eye* (ſaith *Job*) *why then ſhould I think upon a maid? I will lift up mine eyes unto the hills* (ſaith *David*) *from whence cometh mine help*. Again, *the ear*, that in the *old man* is *ſtopped againſt the voyce of the Charmer, charm he never ſo wiſely*; or if it be open, like Deaths Porter, it lets in ſin and Satan at every occaſion; in *the new man* it muſt be the gate of life, or the door of faith; therefore there is not a member that the devil more envieth than the *ear*, as we ſee in the man poſſeſſed with a deaf Devil, *Mark* 9. 25. who poſſeſſed that ſence, as the moſt excellent, to hinder him from hearing. Again, *the tongue*, that in the *old man* is *a world of iniquity, that defileth the whole body, that ſetteth on fire the courſe of nature, and is ſet on fire on hell*; in the *new man* it muſt be the trumpet of divine praiſe, or (as *David* calls it) *the pen of a ready writer*, uttering onely thoſe things which the heart enditeth in ſincerity and truth. To ſum up all in one, *the heart* is it, where grace begins firſt, and is felt laſt; and therefore ſaith God, *Son*,

Rom. 6. 19.
Matth. 15. 19.
Matt. 6. 23.
2 Pet. 1. 14.
Iob 31. 1.
Pſal. 121. 1.
Pſal. 58. 5.
Mar 9. 25.
Iam. 3. 6.
Pſal. 45. 1.

Prov.23.26. Pſal.51.10. Prov.4.23. *give me thy heart*, Prov. 23. 26. and therefore prays *David*, *Create in me a new heart*, Pſal. 51. 10. and therefore wills *Solomon*, *Keep thy heart with all diligence, for out of it are the iſſues of life*, Prov. 4. 23. Would any man that is regenerate encounter ſin in his heart, it were impoſſible to break out into action; would the heart of any man that is *born again*, but meet ſin with this Dilemma, If I commit this ſin, I muſt either repent, or not repent for it; if I do repent, it will coſt me more heart-break, and ſpiritual ſmart, then the ſenſual pleaſure can be worth; If I never repent, it will be the death and damnation of my ſoul: ſure this thought conceived, and rightly followed in the heart of the regenerate, would be enough to cruſh ſin at the firſt riſing of it; and ſo it is, for if he be regenerate, he doth not ſin, *whoſoever is born of God doth not commit ſin*; 1 Joh. 3. 9. He is moulded anew, and all the members of his body are conformed to the ſoveraignty and rule of grace, yea *his body is preſerved blameleſs, holy, acceptable unto God*; it is a *member of Chriſt*, *the temple of the Holy Ghoſt*: Happy man that is bleſt with this body! Sure *a man* thus *born again*, *he ſhall ſee the kingdom of God.*

1 Joh. 3. 9. *Conſuetudinaliter, delectabiliter, ſerviliter, & illuctabiliter* 1 Theſſ. 5. 23. Rom. 12. 1. 1 Cor. 6. 15, 19. 1 Cor. 6. 20.

Secondly, as the *body*, ſo the *ſoul* of this *man* is to be renewed by grace; *Therefore glorifie God in your body and in your ſpirit*, (ſaith St. *Paul*, 1 *Cor.* 6. 20.) the body and the ſpirit muſt both glorifie God; and as all the parts of the body, ſo all the powers of the ſoul.

Epheſ. 4. 18. Revel. 3. 18.

Firſt, *the underſtanding*, that in the *old man* is *blinde and ignorant* about heavenly things, or howſoever it may know many things, yet never can attain to ſaving knowledge; in the *new man* it muſt be anointed with the *eye-ſalve* of the Spirit, inſpired with the knowledge of Divine truths, eſpecially with thoſe ſacred and ſaving myſteries which concern *the kingdom of God*. Again, *the will* that in the *old man* affects nothing but vile and vain things, is froward and perverſe in the ways of godlineſs; in the *new man* it muſt prove and approve what is *the good, and acceptable, and perfect will of God*; yea, it muſt attend and be ſubordinate to the grace of God, ſith God indeed, and God onely *Works in us both the will and the deed*, Phil. 2. 13. Again, *the memory* that in the old man is ſlippery in the things of God, or if naturally good, yet not ſpiritually uſeful, in the *new man* it muſt be ſanctified to good performances; and although it cannot

Rom. 12. 2. Phil. 2. 13.

encreaſe

encreaſe to a greater natural perfection (for grace doth not this) yet the perfections it hath muſt be ſtraight, and right, and guided to God-ward, *Remember the Lord thy God*, ſaith *Moſes*, *Deut.* 8.18. Again, *the conſcience* that in the *old man* ſleeps and ſlumbers, or if it be awake, tears and roars, as if a legion of Devils now poſſeſſed it; in the *new man* it muſt be calm and quiet, and yet not ſleep or ſlumber, but rather in a friendly loving maner check and control whereſoever ſin is, yea never be quiet, till with kinde and yet earneſt expoſtulations, it draw the ſinner before God to confeſs his fault, and to ſeek pardon for it. Again, *the affections* that in the *old man* are ſenſual, inordinate, bewitched, and ſet on wrong objects; in the *new man* they muſt be turned another way. *Mary Magdalene* (you know) was given to unclean luſts, but the Lord diverted this ſinful paſſion, and ſo ſhe became penitent, and thirſted after grace: To ſum up all, all muſt be renewed, *the underſtanding, will, memory, conſcience, affections.* Deut. 8.18.

But to feel more of their ſweetneſs, I will pound theſe ſpices, and dwell a while on them. Now then for your better acquaintance with the regenerate man, and that you may know his difference from the man unregenerate, obſerve (I pray) theſe paſſages:

First, I ſay, in the *new man* the underſtanding muſt be renewed; ſo the Apoſtle, *The new man is renewed in knowledge*, Col. 3.10. and this knowledge implyes two habits, *Wiſdom* and *Prudence*, *Col.* 1.9. First, *Wiſdom*, and that is ſpeculative: Secondly, *Prudence*, and that is practical: By the one the childe of God having the eyes of his minde opened and illightned, doth ſee the myſteries of ſalvation, the ſecrets of the Kingdom, the whole Councel, and the wonders of the Law of God; by the other he is enabled with a judicious ſincerity, to deliberate and determine in caſes of conſcience, in the practice of piety, and the experimental paſſages of a Chriſtian man: If we conſider the firſt (*Wiſdom*) how is it poſſible that a man unregenerate ſhould know the myſteries of ſalvation? It may be he may go as far as the power of natural diſcourſe, and light of Reaſon can bear ſway, he may be furniſhed with ſtore of rare and excellent learning, and yet for all this want the true knowledge of *ſpiritual wiſdom*: Why ſo? Because Col. 3.10. Col. 1.9. *Sapientiam & Prudentiam.* *Sapientiam.*

cause all his knowledge, like the light of the Moon, is discharged upon others, but never returns and reflects upon his own soul; he should know, but knows not the darkness of his own understanding, the disorder of his own affections, the slumber of his own conscience, the deadness of his own heart; but the *man* regenerate (know he never so little) he hath the *saving-knowledge*, and in this he exceeds the greatest Rabbies, the profoundest Clerks; he onely knows God with a stedfast apprehension, he onely knows himself a most mean, base and contemptible thing; his *new birth* hath learned him how wicked a creature he naturally is, and therefore in that respect is he odious to himself, and loathsom in his own eyes: Or if we consider the second (*Prudence*) How is it possible that a man unregenerate, should experimentally know the practice of piety in a Christian course? Should we instance in this mystery of *Regeneration*; Here is one *Nicodemus, a ruler of the Jews, and a teacher of Israel*; yet, as learned as he was, if he confer with Christ about the salvation of his soul, he is strangely childish, and a meer infant; tell him of the *new birth*, and he thinks it as impossible, as for *an old man to return into his mothers womb, and be born again*: The natural man cannot discern the operations of grace, he knows not that dark and fearful passage, which leads from the state of nature (through strange terrors and torments of soul) into the rich and glorious happiness of the kingdom of Christ; whereas on the contrary, the regenerate man (that hath had the experience of the power of godliness upon his own soul) he can see and judge of the light of grace, he can taste and relish of the fruits of the Spirit; and hence it is, that many a silly one (man and woman) whom the worldly-wise pass by with scorn and contempt, are often in spiritual affairs more wise and learned then the learnedst Doctors.

Prudentiam.

Secondly, the Will must be renewed; and this will of the regenerate contains two things, Rightness and Readiness: It is first rectified, when it is conformed to the will of God. Secondly, it is so inflamed with the love of goodness, that willingly he pursues it with alacrity of spirit. If we consider the first (the Rectitude of the will) we see by experience the will of the unregenerate is all out of course, he wills nothing but that which is evil: How should he, considering his want of Gods

Rectitudinem Promptitudinem.

Rectitudinem.

Gods image, his blindeneſs of heart, his proneneſs to evil, together with the vehemency of his affections, which draw the will after them, and trouble the judgement? But in the man that is regenerate, the will being moved, it afterwards moves it ſelf, Gods grace that concurs with it, quickens it, and revives it; ſo that now his will is nothing but Gods will: if it may appear that God bids him, or forbids him to do this, or that he chooſeth above all to follow his commands, whatſoever becomes of him; why, this is the very heart and marrow of regeneration; you may be ſure, the man that chooſeth above all to pleaſe God, is the onely man of God, and ſhall be rewarded by God. Or if we conſider the ſecond (the Readineſs of the will to God) alas, the will of the unregenerate hath no pleaſure in goodneſs, he underſtands not the ſweetneſs of it, and therefore nothing is more *irkſom* to him then the ways of godlineſs: whereas on the contrary, the will of the regenerate is willing, and this willingneſs indeed is the perfection of his will; yea (if we can ſay more) it is the higheſt degree of his perfection in this life, to be willing to do good. *Promptitudinem.* Iob 21. 14.

Thirdly, the *memory* muſt be renewed; and this *memory* reflects occaſionally on a double object, on God, and the things of God: Firſt, on God, by remembrance of his preſence every where: Secondly, on the things of God, by calling them to minde at uſeful times. If we conſider the firſt object, God, the unregenerate hath no minde on God, *God is not in all his thoughts*, like the hood-winkt fool, that ſeeing no body, thinks no body ſees him; ſo hath he ſaid in his heart, *How doth God know? can he judge thorow the dark cloud? Thick clouds are a covering to him that ſeeth not, and he walketh in the circuit of heaven.* But contrariwiſe, the regenerate man, he *remembers his Creator in the days of his youth.* And though God, as being a Spirit, is (in ſome ſort) abſent from his ſenſes, yet by vertue of his ſanctified memory (that makes things abſent as preſent) his eye is on God, and he conſiders God as an eye-witneſs of all his thoughts, and words, and doings, and dealings; he knows nothing can be hid from that all-ſeeing eye, though ſin tempt him with the faireſt opportunities of night and darkneſs, yet ſtill he remembers, if his eye ſees nothing, all thoſe eyes of heaven (of God and of his Angels) are ever about him: and therefore he anſwers *Deum & Dei verbum.* *Deum.* Pſal. 10. 4. Iob 22. 13, 14. Eccleſ 12. 1.

answers the Tempter, How dare I sin to his face, that looks on me what I am doing? if I dare not do this folly before men, how dare I do it before those heaven-spectators, God and his Angels?

Dei verbum. Or if we consider the second object (*the Word of God*) the unregenerate never burthens his memory with such blessed thoughts; if sometimes he falls upon it, it is either by constraint, or by accident, never with any setled resolution to dwell on it, or to follow it: but the soul that is regenerate, with *Mary*, *keeps all* Luke 2. 51. *these things in his heart*; or with *David*, gives it out, *Thy word* Psal. 119. 11. *have I hid in my heart*, Psal. 119. 11. What soever lessons he learns, like so many jewels in a casket, he lays them up safe, and then as need serveth, he remembers his store, and makes all the good use of them he may: I will not deny, but any man (good or evil) may retain good things according to that strength of retainment, which nature affords him, but the regenerate (whose memory onely is sanctified) whatsoever he retains, he hath it opportunely at hand; in tentation or affliction he remembers and applyes, and so remembring to apply, and applying that he remembers, he is thereby inabled to resist evil, or to follow those good things which the Lord hath commanded.

Fourthly, the conscience must be renewed, and that two ways; either by drawing the soul to good, or from evil: first, to *Ad bonum*, or *a malo.* good, by inclining and incouraging; and secondly, from evil, by restraining and bridling. If we consider its first office (in that *Ad bonum.* it draws and leads the soul *to good*) I confess the unregenerate is not of that conscience, for the most part his conscience lies dead in his bosom, or if it stir sometimes, he labors all he can to smother it in his waking: to such an one should men and Angels preach, yet so far is he bewitched with sin, that he hath no minde of goodness, or if ever he do any good act (which is a rare thing with him) it is not out of conscience to do good, but for some sinister end or respect. It is otherwise with the regenerate, his conscience incites him to good, and he doth good out of conscience; he stands not upon terms of pleasure or profit, but his conscience being guided by the rule and square of Gods holy truth, he submits to it meerly out of his obedience to God: hence it is, that come what will come, weal or wo, his eye is fixt on God, and if man oppose where God commands, he is quickly resolved out of that in *Isaiah* 51. 12. *I, even I am he that com-* Isa. 51. 12.

forteth

forteth you; Who art thou, that thou shouldest be afraid of a man that shall dye, and of the son of man that shall be made as grass? and forgettest the Lord thy maker, that hath stretched forth the heavens, and laid the foundations of the earth? Or if we consider the second office of conscience (in drawing the soul *from evil*) *A malo.* the unregenerate either hears not, or heeds not his reclaiming conscience: if it speak, he first goes about to lull it asleep again, or if it cry out, and will not peace, then (in spight of goodness) he runs out of one sin into another, and usually from presumption to despair. On the other side, the regenerate hath a conscience that draws him from, and keeps him out of evil: 'tis known especially by these two properties, *Remorse* and *Tenderness*: *remorse* hath an eye of all sins past, and *tenderness* hath an eye on all sins to come; by *remorse* is bred sorrow for sin, and loathing of sin; no sooner he considers how by his manifold sins he hath offended God, crucified Christ, grieved the holy Spirit, but his heart bleeds and breaks that he hath done so wickedly against so gracious a God: this sorrow for sin brings with it a loathing of sin; he cannot but hate it, that hath caused his heart break, yea he hates it, and hates the very thought of it; every look back is a new addition of detestation, and every meditation makes the wound of his *remorse* to bleed again and again: by *tenderness* of conscience is bred a care and watchfulness to avoid sin to come, for no sooner is sin presented to his conscience, but he startles at its sight, and thinks on its vanity, and meditates on that strict and general account he must one day make for it; which thoughts and sin put together in the ballance, he dares not do wickedly for a world of gain: and you may observe it, this tenderness (or easiness to bleed at the apprehension of sin) is proper and peculiar to that conscience alone that is illightned, and sanctified, and purged by Christ.

Fifthly, the *affections* must be renewed, and that is done by setting them upon right objects. I shall instance in some of them, as *love, hatred, hope, fear, joy, sorrow*. *Love* I place first, which in the unregenerate man is fastened inordinately upon the creature; and as one sin begets another, so on whatsoever object it fall, it begets some sin: thus the love of honor breeds ambition, love of riches breeds covetousness, love of beauty breeds lust, love of pleasure breeds sensuality: whatsoever he *loves* (the object

ject being earthly) it brings with it some sin, and thereby (the worst of all) he wickedly prefers earth before heaven, a dunghill before paradise, a few bitter-sweet pleasures for an inch of time, before unmixed and immeasurable joys world without end: But the regenerate man settles his *love* upon other objects; as he that is carnal, mindes things carnal, so he that is spiritual, loves things spiritual; no sooner is he turned (by a sound and
Acts 26. 18. universal change of the whole man) *from darkness to light, and from the power of Satan unto God*, but he presently begins to settle with some sweet contentment, upon the flowers of paradise, heavenly glimpses, saving graces, and his infinite *love* runs higher and higher, till it imbrace him that dwells in the highest, God Almighty; and how sweet is that love that casts it self wholly into the bosom of his Maker? how blessed is that man, that yearns, and melts, and cleaves, and sticks unto his gracious God? why, this is right *love*, and for this is the Church com-
Cant. 1. 4. mended, *Cant.* 1. 4. *The righteous love thee*, or as others translate, *amant in rectitudinibus, she loves thee righteously*, her love is
Psal 119 165. set upon the right object, God: not that the regenerate loves
1 Thess. 5. 13. nothing else, for he loves *the Law, the Ministers*, and all the ordinances of God appointed for his good, but whatsoever he loves, it reflects upon God, he *loves* all for God, and God for himself.

The second affection is *hatred*, which in the unregenerate is
Rom. 1. 30. so inordinate, that he is *an hater of God, Rom.* 1. 30. not that he hates God in himself (for God is universally good, and cannot be hated) but in some particular respect, because he restrains him from his pleasure, or punisheth him for his sin, or crosseth his lewd appetites by his holy commands: And as he hates God,
1 John 2. 11. so likewise his brother, 1 *John* 2. 11. Hence arise those envies, emulations, jars, contentions amongst those that profess themselves Christians; of which St. *Paul* could say, *A brother goeth*
1 Cor. 6. 6. *to law with a brother*, 1 Cor. 6. 6. But of all *brethren* he hates them most, of whom our Savior is the *first-born*: Gods faith-
Rom. 8. 29. ful ones ever were, and ever will be *signs, and wonders, and*
Isa. 8. 18. *monsters unto many; a scorn, reproach and derision to them that are round about them*: But he that is regenerate hates sin, and in
Psal. 71. 7. whomsoever sin rules or reigns, he cannot but hate them, *Do*
Psal 79. 4. *not I hate them, O Lord, that hate thee?* (saith *David*, and, *Am*

not

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not I grieved with those that rise up against thee? Not that *David*, or any Saint of God, hates the person of any one, but sin in the person, or he is said to hate them for sins sake that is in them; in this respect he bids them defiance in the verse ensuing, *I hate them with a perfect hatred, I count them mine enemies*, Psal. 139.22. I know there is a perpetual combate in the regenerate, betwixt the flesh and the Spirit, and therefore we must understand this *hatred*, which *David* calls *a perfect hatred*, according to the perfection in *parts*, but not in *degrees*: never any but Christ hated sin to the full, with all his strength, and with all his might, but in some measure his servants hatred is *perfect*, which makes him always hate sin in others, and often in himself, when after the commission of any evil, he begins to repent him, and *to abhor himself* (as *Job* did) *in dust and ashes*, Job 42.6. Psal. 139. 21. Verse. 22. *Intensivè, non extensivè.* Iob 42.6.

The third affection is *Hope* (this I rather name then *desire*, because whatsoever we *Hope* for, we cannot but desire it, and so it is implyed in it) now this *Hope* in the unregenerate is fastened on *this world, and the things of this world*, he *hopes* for preferment, riches, or the like; as for his *hope* of Heaven, it is but a waking mans dream; a dream, said I? Yes, as dreams in the night fill us with illusions and vain forms (you know a Beggar may dream he is a King) so *hope* abusing the imagination of the unregenerate, fills their souls many a time with vain or empty contentments; but the *hope* of the regenerate both enjoys the right object, and right means; his eye is fixt on future good, and he endeavors to pursue it, till he get the possession; if in the pursuit he meet with crosses, losses, griefs, disgraces, sicknesses, or any other calamities, his *hope* is able to sweeten the bitterest misery that can possibly befal him; *the afflictions of this life* bid him look for a better, a cros here mindes him of the glory above; and howsoever this *Hope* may have many difficulties and wrastlings in him (therefore it is compared to an anchor, which holds the ship in a storm, *Heb.*6.19.) yet it holds and sticks so firm in God and his promises, that he is confident, that after this life an heavenly crown shall be set on his head, by the hands of God and his Angels. *Somnium vigilantium.*

The fourth affection is *fear*, which in the unregenerate is either worldly or servile: If it fasten on the world, then he *fears*

the loss of his credit, or of his profit, and because he and the world must part at last, he *fears* this separation above all fears: *O death* (saith the wiseman) *how bitter is the remembrance of thee to a man that liveth at rest in his possessions, unto the man that hath nothing to vex him, and that hath prosperity in all things?* Eccles. 41. 1. Eccles. 41. 1. O these thoughts of the grisly forms, and ugly face of death, of the parting from all worldly pleasures for ever, of his rotting in the grave, dragging to the Tribunal and Terror of the last day, they cannot but make his heart to shrug together for horror, and (many time) to quake and tremble like an Aspine-leaf; or if his fear reflect on God, then is it a servile fear; for as the servant or hireling works not for love of his master, but onely for *fear* of punishment; or as the adulterous woman is afraid of her husband, not out of love or affection, but lest he reward her to her foul demerits; so he *fears* God for fear of punishment due unto him from God: It is otherwise with the man that is *born again*, his fear is either initial or filial in pangs of the new birth, or in the new born babe it is called initial, because then he casts away sin both out of Gods love, to which he hath partly attained, and out of the woful effects of sin, which he hath throughly considered; with the right eye he beholds God, and with the left eye he beholds punishment; so that this fear is a middle (as it were) betwixt *servile and filial fear*, and as the needle draweth in the thread, so this *fear* draweth in *charity*, and makes way for *filial fear*; to which, if by growth in grace he be fully ripened, then he *fears* God out of love to God, as the Prophet *Isaiah* proclaimeth, *The fear of the Lord is his treasure*, Isa. 33. 6. Never was treasure more dear to the worldings, then is Gods *fear* to him, his love of God, his *desire* to please God, and his *fear* of being separated from God, keeps him in such awe, that though no punishment, no death, no hell were at all, yet he would not sin wickedly, wilfully and maliciously, for a world of treasures. *Weems.* Isa. 33. 6.

The fifth affection is *joy*, which in the unregenerate is meerly sensual and bruitish; it hath no better objects then gold, or greatness, or offices, or honors, or the like: and what are all these but a shadow, a ship, a bird, an arrow, a post that passeth by? or rather, *as crackling of thorns under a pot*, as flashes of lightning before

before everlasting fire? But the *joy* of the regenerate is a spirituall *joy*, and the matter of it is the light of Gods countenance, or the robe of Christs righteousnes, or the promises of Gods word; or above all, God Almighty, blessed evermore: Thus *David*, *Whom have I in heaven but thee? and there is none upon earth that I desire besides thee*, Psal. 73.25. Why, this is that *joy* which no man can conceive, but he that enjoyes it; this is that *white stone*, Rev.2.17. whose splendor shines onely upon heavenly hearts; this is that glimpse of heavens glory, which springing up in a sanctified heart, out of the wells of salvation, and carried along with addition of fresh comforts (from the Word and Sacraments) through a fruitful current and course of mans life, it is at last entertained into the boundless and bottomless Ocean of the *joyes* of Heaven. I will not say, but sometimes it may be assaulted, and stopped with some doubts, or distrusts, or weaknesses of degree, yet in respect of its creation, or essence, or blissful issue, it is (saith one) *a very glimpse of heaven, a pure taste of the rivers of life, and first fruits* (as he calls it) *of everlasting joyes.*

Psal.73.25.

Revel.2.17.

Boltons walking with God.

The sixth affection is *sorrow*, which in the unregenerate is a worldly *sorrow*, and the effects of it are death; so the Apostle, *The sorrow of the world worketh death*, 2 *Cor.*7.10. In this kinde how endless are the *sorrows* of men for their losses, or crosses, that sometimes may befall them? And howsoever some may endeavor to comfort them in Christ, they are so dead-hearted that nothing can perswade, nothing relish with them that concerns heaven, or salvation. But in the regenerate, sorrow looks up to Godwards, not that the beholding of God in himself can bring *sorrow* to a man, for he is a most comfortable object, which made *David* say, *The light of thy countenance — is gladness to my heart*: but the beholding of sin, which hindreth from the cleer sight of that object, this is it which breeds *sorrow*; and this the Apostle calls *godly sorrow, working repentance to salvation, not to be repented of*, 2 *Cor.*7.10. It is not every *sorrow*, but *godly sorrow*, *I rejoyce* (saith the Apostle) *not that ye were made sorry, but that ye sorrowed to repentance*: And would you know who *sorrows* to repentance? it is he, and onely he that groans and sighs under the heavy weight and burthen of his sins, that is of a broken and contrite heart, that trembles at Gods word, that is grieved at his

2 Cor.7.10.

Psal. 4.6,7.

2 Cor.7.10. V.9.

enormities, that forsakes all sins, and that resigns up himself in all holy obedience to Gods blessed will; this *sorrow* is a blessed *sorrow* that brings forth joy and immortality: Therefore comfort ye, comfort ye all that mourn in Sion, what though for a night (in pangs of *the new birth*) you lye sorrowing and weeping for your sins? mark a while, and the day will dawn, *ride on, because of the Word of truth*, and a day star will arise in your hearts that will never set; nay weep & weep again, till you can say with Psal. 6.6. *David, All the night make I my bed to swim* with my tears, & presently the Sun of righteousness will appear, and he will dry away your tears, and shine upon you with everlasting light. Certainly thus is it with every regenerate man, *he loves, and hates, and hopes, and fears, and joyes, and sorrows*, and all these passions are renewed in him: To give instance in one, *David* for all the regenerate, his *love* appears Psal. 119. 47. *My delight shall be in thy commandments which I have loved*: his *hatred* appears Psal. 130.22. *I hate thy enemies with a perfect hatred.* His *hope* appears Psal. 62.5. *My soul wait thou onely upon God, for my expectation is from him.* His *fear* appears Psal. 119. 120. *His judgments are terrible, I tremble and quake.* His *joy* appears Psal. 119. 16. *Thy Testimonies are my delight, I rejoyce in them as one that findeth great spoils.* His *sorrow* appears Psal. 119. 136. *Mine eyes gush out with rivers of water.* Here is *Love, and Hatred, and Hope, and Fear, and Joy, and Sorrow*, and all are set upon their right spiritual objects.

Psal. 119.47. 130.22. 62.5. 119.120. 119.16. 162. 119.136.

You see now a pourtraiture of the *new man*, which should be the case of all men; my text saith indefinitely *A man*] implying every *man*, and every part of *man*; every man should be regenerated, every part of man should be renewed; and whereas *man* consists on two parts, the body and soul, all the members of his body, *the Heart, the Eye, the Ear, the Tongue* in especial; all the powers of his soul, the *Understanding, the Will, the Memory, the Conscience, the Affections* in general, all must be renewed, and the whole *man*] *born again.*

Use. And yet (beloved) I mean not so, as that a man renewed is never overcome with sin, I know there is in him *a continual fight* betwixt the flesh and the spirit, each of which striveth to make his part strong against the other, and sometimes *Amalek* prevails,

prevails, and ſometimes Iſrael prevails; ſometimes his *heart* falls a luſting, his *eyes* a wandring, his *ears* a tickling, his *tongue* a curſing; ſometimes his *underſtanding* errs, his *will* rebells, his *memory* fails, his *conſcience* ſleeps, and his *affections* turn the ſtream after ſenſual objects; but (that which differs him from the unregenerate man) if he ſin, it is with a gracious reluctation, he reſiſts it to the uttermoſt of his abilities, and if at laſt he commit ſin through the violence of tentation, ſubduing the infirmity of the fleſh, he is preſently abaſhed, and then begins he to ſet repentance a work in all the parts and powers of his body and ſoul; then begins his *conſcience* to trouble him within, and will never be at quiet until the ciſtern of his *heart* (being overcharged) hath cauſed his *eyes*, the flood-gates, with moiſt ſinful humors, to overflow the cheeks with tears of contrition, and thus he is *waſhed, juſtified, ſanctified*, and reſtored to his former integrity again. 1 Cor. 6. 9. Examine then your ſelves, you that deſire heaven at your ends, would you inherit the Kingdom? would you live with Angels? would you ſave your ſouls? examine and try whether your *bodies and ſouls* be ſanctified throughout, and if you have no ſenſe or feeling of the *new birth* (for 'tis a myſtery to the unregenerate) then never look to ſee (in that ſtate) *the kingdom of God*; but if you perceive the working of ſaving grace effectually in you, (and you cannot but perceive it if you have it) if you feel the power of godlineſs firſt ſeizing the *heart*, and after diſperſing it ſelf over all the parts and powers of *body and ſoul*: (or yet more in particular) if your *hearts* be ſoftned by the Spirit, if *your eyes wait upon God*, if your ears liſten to his word, if *your tongues ſhew forth his praiſe*, if your *underſtanding* attain to ſaving knowledge, if your *wills* conform to the *will* of God, if your *memories* be ſtored with heavenly doctrine, if your *conſciences* be tender and ſenſible of the leaſt ſin whatſoever, if you *love* that which is good, if you *hate that which is evil*, if you *hope* for the bleſſings above, if you *fear him that can deſtroy both body and ſoul*; in a word, if you *joy* in goodneſs, if you *ſorrow* for ſin, then are you *born again*. Happy man in this caſe that ever he was *born*, and thus every man muſt be, or he cannot be happy: *Except a man*] (every man, every part of man) *be born again, he cannot ſee the Kingdom of God.*

Thus far of the ſubject, *man*] we come now to the act, or deed to be done, he muſt *be born again.*]

Be

Be born again.]

THE children are brought to the birth, and left the saying be true of us, *there is no strength to bring forth*: I shall now (by Gods assistance) proceed to the *birth* it self. Here we have the maner of it, and we may observe a double maner,

2 King. 19.3.

First, of the words containing *the new birth.*

Secondly, of *the new birth* contained in the words.

The maner of the words apears in the original γεννηθῆ ἄνωθεν] two words, and either of them hath its diverse reading. γεννηθῆ, *Valla* would rather have to be *genitus, begotten*; *Except a man be begotten.*] Others usually say *natus, born*; *Except a man be born.*] And as γεννηθῆ, so ἄνωθεν, some would have to be ἄνωθεν ἐξανώθεν, *above*, or *from heaven*; *Except a man be born from above.*] Others usually ἄνωθεν τὸ πάλιν, *again*; *Except a man be born again.*] *Chrysostome* cites both these, and of each reading we shall gather something for our own instruction.

Eraſm. annot. in loc.

Except a man be regenerated, or begotten (saith *Valla*) *As man that is born of a woman is begotten of a man, so he that is born again, must have a begetting too*: and therefore sometimes it is called *renascentia, a new birth*, and sometimes *regeneratio, a new begetting*, or *regeneration.* If you ask of whom is the new man begotten? Saint *Iames* tells you, *Iam.* 1. 18. *Of his own will begat he us with the word of truth*: The former words note the impulsive cause, these latter the instrument, it was *God* that *begat us*, and with the *seed of the word.*

Doct.

Iam. 1.18.

First, *God begat us*, and so are we called *Gods sons, born not of blood, nor of the will of the flesh, nor of the will of man, but of God*, John 1. 13. Regeneration is the work of God, and because it is a work external, it is therefore communicable to each Person in the Trinity: *Ye are sanctified* (saith the Apostle) *in the name of the Lord Jesus, and by the Spirit of our God*, 1 Cor. 6. 11. The Father, Son, and Holy Ghost, all sanctifie, all work the same work: but as in the Godhead there is but one Essence, and yet three maners of being of the same one Essence; so in Gods outward operations, all the Persons work *rem eandem*, one thing, but all work not *eodem modo*, after one maner: For instance, the

Iohn. 1. 13.

1 Cor. 6 11.

works

works of Creation, Redemption, and Sanctification, are the common works of God the Father, God the Son, and God the Holy Ghoſt, yet every one of theſe works common to all three, are terminated in ſome one of them: So the Father is ſaid to create, the Son is ſaid to create, the Holy Ghoſt is ſaid to create; ſo the Father is ſaid to redeem, the Son is ſaid to redeem, the Holy Ghoſt is ſaid to redeem; ſo the Father is ſaid to ſanctifie, the Son is ſaid to ſanctifie, the Holy Ghoſt is ſaid to ſanctifie: Thus all three concur to every one of theſe works, and yet every one of theſe works, is terminated, ſpecified, and formed (as it were) in the very laſt act by one of theſe three: The work of the Creation is determinated immediately in God the Father, the work of Redemption is determinated immediately in God the Son, the work of Regeneration is determinated immediately in God the Holy Ghoſt. And it is memorable, that as the community of theſe works (*ad extra*) depends on the unity of Gods Eſſence, ſo the diverſity of their determinations depends on the diverſe maners of Gods exiſtence, or ſubſiſting: the Father is of himſelf, neither made nor begotten, and therefore it beſt agrees with him to make all things of nothing, which is the work of *Creation*; the Son is of the Father alone by reflection of his intellect, and ſo called the repreſentation of his Fathers Image, and therefore it beſt agrees with him to repreſent his Fathers mercies to mankinde, by ſaving them from death and hell, which is the work of *Redemption*; the Holy Ghoſt is of the Father and the Son, proceeding (and as it were breathed) from them both by the act of the will, and therefore it beſt agrees with him (*that bloweth where he liſteth*) to blow on our wills, and by his breath to purge and purifie us, which is the work of *Regeneration*. To ſum up all in a word, this work of Regeneration (or Sanctification, or whatever elſe you will call it) in reſpect of the work, it is of the Father, Son, and Holy Ghoſt, but in reſpect of the laſt act, it is of the Holy Ghoſt, and not of the Father, nor the Son; and thus our Savior concludes, Joh. 3. 8. *That which is born of the ſpirit, is ſpirit, and ſo is every man that is born of the ſpirit.*

a 1 Cor. 8. 6
b Iohn 1. 10.
c Iob 26. 13.
Iohn 3. 6, 8.

Secondly, as Gods Spirit is the principal, ſo Gods Word is the inſtrumental cauſe of our Regeneration. *Ye are born again* (ſaith Saint *Peter*) *not of corruptible ſeed, but of incorruptible by the*

Word

1 Pet. 1. 23. 1 John 1. 1. Rom. 10. 17. Rom. 11. 10. Heb. 4. 12. Luke 10. 30. Gal. 4. 26. Psal. 122. 5. Rev. 3. 7. Psal. 132. 14. Hos. 2. 19. Cant. 6. 3. Isaiah 66. 11.

Word of God, which liveth and abideth for ever, 1 Pet. 1. 23. this word St. *John* calls *the word of life*, St. *Paul* the producer of faith, and *the power of God unto salvation*; yea this word *is quick and powerful, and sharper then any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joynts and marrow, and is a discerner of the thoughts and intents of the heart*, Heb. 4. 12. they that are *born again*, cannot but remember how *quick*, and *powerful*, and *sharp*, Gods word was at their Regeneration: first, like an hammer it beat on their hearts till it broke them all to pieces, and then like a sword, by a terrible, cutting, piercing power, it struck a shaking and trembling into the very center of their souls; last of all like oyl (when, as the man in the *Gospel*, they were wounded indeed) it began to supple those wounds, and to heal the bruises, and to refresh the weak and tender heart with all the promises of God revealed in Christ.

And thus a man being begotten of the Spirit with *the Word of truth*, he comes at last to the birth: So we read, *Except a man be born.*] And this I suppose to be fuller then the other, because a *begetting* may be, and no *birth* follow, as many that are stifled in the womb, are *begotten*, not *born*; but if the *birth* be, it doth

Doct. presuppose a *begetting*, and so it implyes it: *Except a man be born*, that is, *except a man be begotten and born, he cannot see Gods kingdom.* If you ask of whom born? I answer, as God is *Father*, so the Church is the *Mother* of every childe of God: to this purpose saith the Apostle, *Jerusalem which is above is free, which is the mother of us all*, Gal. 4. 26. what is *Jerusalem* but the Church? for as that City was the seat of *David*, *Psal.* 122. 5. so is this Church the throne of Christ, figured by the kingdom of *David*, *Revel.* 3. 7. and therefore of both these God thus proclaims, *Here shall be my rest for ever, here will I dwell, for I have a delight herein*, Psal. 132. 14. And rightly is the Church called our *mother*, first because she is the spouse of our *Father*, *betroathed*, Hosea 2. 19. coupled and made *one*, Cant. 6. 3. *I am my welbeloveds, and my welbeloved is mine*; and secondly, because we are children born of her; this teacheth us to honor our mother, and like little children to hang at her breasts for our sustenance; *Suck, and be satisfied with the breasts of her consolations, milk out, and be delighted with the abundance of her glory.* It is the Church that brings forth children to God by the ministry of his word,

and

and if we are children of this mother, we must feed on that milk which flows from her two breasts, the Old and New Testament; *As new born babes* (saith the Apostle) *desire the sincere milk of the Word, that ye may grow thereby*, 1 Pet. 2. 2. In a word, out of the Church there is no salvation: *Who have not the Church their mother, cannot have God their Father*, was the saying of old; and good reason, for out of the Church there is no means of Salvation, no word to teach, no sacraments to confirm, but all these, and all other means are in the womb of the Church: it is here, and here onely, where the spirit of *immortal seed* begets grace in the heart, and so a man is *born again*. 1 Pet. 2. 2.

This ἄνωθεν] some read ἐξανώθεν, *from heaven*,] and so the words run, *Except a man be born from above*] *From above it is that every good & perfect gift cometh: A man can receive nothing, except it be given him from heaven*, Joh. 3. 27. But how then saith our Savior of the wind (to which he compareth *every one that is born of the Spirit*) that we know not *whence it cometh, and whither it goeth?* I answer, this [*whence*] respects more the cause then place, we know the wind comes from the South, or North, or East, or West, but why so and so, we cannot tell; we know the Spirit is above, and the *new birth* or regeneration comes from the Spirit: But τὸ διότι why it is so, or what moves the Spirit to do so, besides his εὐδοκίαν, *the good pleasure of his will*, we cannot tell. *Doct.* Iohn. 3. 27. vers. 8.

Or if we read ἄνωθεν τὸ πάλιν, as others do, the words then run thus, *Except a man be born again.*] To this *Nicodemus's* reply seems more direct, *How can a man be born when he is old? can he enter the second time into his mothers womb?* No question he took Christs ἄνωθεν *pro* πάλιν, onely thus he mistook, that the second birth should be after the maner of the first birth, and therefore he saith, *Can a man that is old* (such as he himself was) *be born again?* No, saith our Savior, *that which is born of the flesh is flesh*, and there is but one *birth* after this maner; but to *be born again*] is to be born after the Spirit, and this is that second birth: *A man is first born of the flesh, and he must be again born of the Spirit.* *Beda, & Erasm. paraph. in loc.* *Doct.*

Hence appears the difference of the first and second birth; the first birth is of the *earth, earthy*; the second birth is *of the Lord from heaven, heavenly*; the first birth is of nature, full of sin; the

second is of grace, full of ſanctity: the firſt birth is originally of fleſh and blood, the ſecond birth is originally of the *Spirit and Water*: In a word, the firſt birth kills, the ſecond gives life; generation loſt us, it muſt be *regeneration* that recovers us: O bleſſed birth, without which no birth is happy, in compariſon of which (though it were to be born heir of the whole world) all is but miſery! this was *Moſes* praiſe, that *he eſteemed the reproach of Chriſt above all the treaſures in Egypt*, rather would he be the ſon of God, then to *be called the ſon of Pharaohs daughter*, Heb. 11. 24. No queſtion it is a great dignity to be *called the ſon in Law to a King*, but nothing in compariſon of being the Son of God: this ſonſhip is that degree, above which there needs no aſpiring, and under which there is no happineſs, no heaven, no *kingdom*: *Except a man be born again*] *he cannot ſee the kingdom of God.*

Heb. 11. 24.

1 Sam. 18. 23
Polan Syntag. l. 6 c. 37.
Act. 8. 37.
Acts 10. 47.
Acts 16. 14.
Titus 2. 5.
* *Bellar. Tom. 2. de Sacram. Baptiſm c 10. habent fidem habitualem.*
See Dr. *Field* concerning the Author of the grounds of the old and new Religion. S. 2.
Fides eſt in infantibus potentia & inclinatione. Urſinus *parte ſecunda Catechiſ. queſt. 74.*
Spiritus operatur in potentiis animæ ipſorum ut Bellar: habent ſpiritum fidei Zanch. *in cap. 2. ad Epheſ.*

Thus far of the maner of the words, which containing the *new birth*, it appears in them, the father of it is God, the ſeed of it the Word, the mother of it the Church, the place of it, whence? from Heaven: the time of it, when? after a man is once born, then he muſt be *again born*: *Except a man be born again.*]

Secondly, as you ſee the maner of the *words* containing *the new birth*, ſo now ſee the maner of *the new birth* contained in the *words*. I know it is not wrought in all after one maner, nor is the maner known to us, but onely ſo far forth as it is ſenſible in us, and therefore we muſt conſider man before baptiſm, in baptiſm, after baptiſm.

In ſome is *the new birth* wrought *before baptiſm*, as in the eunuch, under *Candace* Queen of the *Æthiopians*, *Acts* 8. 37. and in the Captain *Cornelius*, together with his kinſmen and and near friends, *Acts* 10. 47. and in *Lydia*, *Acts* 16. 14. and ſo our charity tells us, that every Infant dying before baptiſm, is renewed by the Spirit: but the maner of this working we know not, for it is one of the ſecrets of the Spirit of God.

In others is *the new birth* wrought *in Baptiſm*, which indeed is the Sacrament of *the new birth*, and ſeal of *Regeneration*; but howſoever in *Pædo-Baptiſm* we ſee the outward ſeal, yet we ſee not, we feel not the maner of the inward working; for this alſo is the ſecret of the * ſpirit of God.

In

In others is *the new birth* wrought *after Baptiſm*; ſo *Polanus*: but whether *after Baptiſm*, or *in Baptiſm*, we will not diſpute, onely (as the caſe ſtands with us) this I affirm, That there is no manifeſtation of *the new birth*, until after Baptiſm: But when after Baptiſm? I anſwer, whenſoever men receive Chriſt by faith, which though it be many years after, yet then do they feel the power of God regenerate them, and to work all things in them, which he offered in Baptiſm. Now the maner of this feeling (or of Gods Spirit working) proceeds uſually thus:

There be certain ſteps of degrees (ſay Divines) by which it paſſeth, and howſoever in thoſe whom God hath bleſſed with that great favor of holy and Chriſtian education (the Spirit of God dropping grace into their hearts, even very betimes) theſe ſteps, or degrees, are not ſo eaſily perceived: Yet in thoſe men who have lived long in ſin, whoſe ſins have been groſs, and great and grievous, no ſooner come they to a *new birth*, but they can feel grace work in them ſtep after ſtep, and theſe ſteps we ſhall reckon to the number of eight.

The firſt is a *ſight* of ſin, and this our Savior reckons for the firſt work of the Spirit, *When he is come, he will reprove the world of ſin*, John 16. 8. Of ſin? how? why thus: no ſooner begins this bleſſed change from nature to grace, but the conſcience (wrought on by Gods word) opens its book, and preſents to the ſoul a bed-roll of thoſe many, mighty, hainous ſins, committed againſt God and man, there he may read in bloody burning lines the abominations of his youth, the ſins of all his life; and to bring them into method, the Commandments of God ſtand as a remembrancer before his eyes: the firſt tells him of his loving ſomewhat above God: the ſecond, of his worſhipping a falſe God, or the true God after a falſe maner: the third, of his diſhonoring the great and mighty name of God: the fourth, of his breaking the Lords days, either in doing the works of the fleſh, or leaving undone the works of the Spirit; nor is this all: as againſt God, ſo againſt his neighbor hath he ſinned: the fifth tells him of his ſtubbornneſs and diſobedience: the ſixth, of his paſſions, and deſire of revenge: the ſeventh, of his lewdneſs and luſtful courſes: the eighth, of his robberies and covetous thefts: the ninth, of his lyes and and ſlanders, back-bitings and raſh judgements: the tenth, of his covetous thoughts, and mo-

John 16. 8.

tions of the heart to all maner of evil. Good Lord! what a number of evils, yea, what innumerable ſwarms of lawleſs thoughts, and words, and actions doth he read in his conſcience? But above all, his darling-delight, his beloved ſin is writ in greateſt characters, this he findes to have bewitched him moſt, and to have domineered above all the reſt in his waſted conſcience; this ſin in ſome is worldlineſs, wantonneſs, uſury, pride, revenge, or the like; in others it is drunkenneſs, gluttony, gaming, ſcurril jeſting, ſymony, or the like; whatſoever it is, the conſcience tells him of it again and again; where that he may read it together with his other ſins, the Spirit of God now opens the eyes of his minde, and lets him ſee the very mud and filth of his ſoul, that lay at the bottom before unſeen, and undiſcerned. Thus is the firſt working of the new life, to wit, a feeling of the old death of his ſoul in ſins and treſpaſſes; and here the axiome is true, no *generation without corruption*, a man muſt firſt feel this death, before he is *born again*.]

The ſecond ſtep is, *Senſe of divine wrath*, which begets in him fear; ſo the Apoſtle, *The ſpirit of bondage begets fear*, Rom. 8. 15. and thus it works: no ſooner hath the man a ſight and feeling of his ſin, but then Gods Spirit (now called *the ſpirit of bondage*) preſents to him the armory of Gods flaming wrath, and fiery indignation; this makes him to feel (as if he were pricked with the ſtroak of an arrow, or point of a ſword, or ſting of an Adder) that he is a moſt curſed and damnable creature, juſtly deſerving all the miſeries of this life, and all the fiery torments of hell in that life to come; yea, this makes him tremble, and ſtand, and look, as if he were throughly frighted with the angry countenance of God Almighty: Would you view him in this caſe? his conſcience hath now awaked him out of his dead ſenſual ſleep, by the Trumpet of the Law, his heart is now ſcorched with the ſecret ſenſe of Gods angry face, his ſoul is now full ſorely cruſhed under the moſt grievous burthen of innumerable ſins, his thoughts are now full of fear and aſtoniſhment, as if no leſs then very hell and horror were ready to ſeize upon his body and ſoul. I ſay not what meaſure of this wrath is poured on all men in their converſion; for I ſuppoſe ſome feel more, and ſome have leſs of it; but I verily believe, ſome there are that (in theſe pangs of *the new birth*) have been ſcorch-

Rom. 8. 15.

ed

ed (as it were) with the very flames of hell, insomuch that they might truly say with *David*, *Gods wrath lieth hard upon me, and he hath afflicted me with all his waves*, Psal. 88. 7. And no wonder, for this is the time of fear; now it is that Satan strives busily to stifle *the new man* in the womb, and therefore he that before diminished his sins, and made them appear little or nothing in his eyes, when he once sees the man smitten down *into the place of dragons, and covered with the shadow of death*, then he puts into his minde his innumerable sins, and (that which immediately follows) the curse of the Law, and the wrath of God, which he yet makes more grisly and fierce, with a purpose to plunge him into the bottomless pit of horror and despair. By this means he perswaded *Cain* to cry out (when he was in this case) *My punishment is greater then I can bear*; or, as others translate, *Mine iniquity is greater then can be forgiven*, Gen. 4. 13. And therefore thus far the unregenerate goes with the man *born again*, both have a sight of sin, and sense of wrath, but here they part; for the man unregenerate either sinks under it, or labors to allay it with worldly comforts, or some counterfeit calm: but *the man born again*, is onely humbled by it, and seeks the right way to cure it, and at last (by the help of Gods Spirit) he passeth quite through it, I mean, through this hell upon earth, into the spiritual pleasures of the Kingdom of grace, which is to *be born again*.] Psal. 88. 7. Psal. 44. 19. Gen. 4. 13.

The third step is *Sorrow for sin*, and this is more peculiar to Gods childe; there is a sorrow which is a common work of grace, which an hypocrite may have; and there is a sorrow which is a work of special grace, and this likewise precedes the exercise of faith.

But some object, Christ must work this sorrow, or it is good for nothing; now if Christ be in the soul working sorrow, then there is faith, therefore faith must go before sorrow.

I answer, although it is true that Christ cannot be in the soul, but in the same instant there is the habit of faith; yet it follows not that faith is before sorrow, for the habits of these graces are both together, and at once in the soul; or howsoever, it follows not that the soul is inabled by an act of faith to apply Christ to it self as soon as Christ is in the soul, or as soon as the habit of faith is infused into the soul: The question is, whether the soul in respect of us (who can onely judge of the habit by the act) cannot

cannot be ſaid to have ſorrow or repentance before faith? the queſtion is not, which the ſoul hath firſt in reſpect of Gods gift, but which it acts firſt for our apprehenſion? Surely to us it firſt ſorrows for ſin, and then it acts or exerciſeth faith by coming to Chriſt, and relying upon Chriſt for Salvation, &c. he grieves not onely becauſe he fears he muſt be damned (ſo *Cain* and *Judas* might) but becauſe he knows he hath deſerved to be damned: this is the more eſpecial object of his ſorrow, in that he is ſo wicked, ſo ſinful, ſo rebellious, ſo contrary to God: this ſin, I ſay, is it (wherein he was conceived, and born, wherein he hath lived, and continued) that makes him ſob, and ſigh, and ſorrow, and mourn; and yet this ſorrow is ſometimes taken largely for the whole work of converſion; ſometimes ſtrictly for conviction, contrition, and humiliation; in like maner repentance is taken ſometimes largely, and ſometimes ſtrictly: By this diſtinction it may eaſily appear how ſorrow goes before repentance, and how repentance goes before faith. Indeed, for the latter is the great controverſie, but ſome reconcile it thus: Repentance hath two parts, the averſion of the ſoul from Sin, and the converſion of the ſoul to God; the latter part of it is onely an effect of faith, the former part of it, *viz.* the turning of the ſoul from Sin is alſo an effect, but not onely an effect; for it is begun before faith, though it be not ended till our life end. Some object, that God works repentance and faith together: But we diſpute not how God works them, but how the ſoul acts them; not which is in the ſoul firſt, but which appears out of the ſoul firſt: neither is it any new thing in Philoſophy to ſay, Thoſe cauſes which produce an effect, though they be in time together, yet are mutually before one another in order of nature, in diverſe reſpects to their ſeveral cauſalities. Thus a man muſt have repentance before he have ſaving and juſtifying faith; and yet a man muſt have faith before the work of repentance be perfect in the ſoul. As we maintain repentance to be a precedent work; ſo we deny it not to be a ſubſequent effect: Sorrow is before the birth too, as the Apoſtle intimates,

2 Cor. 7. 10. 2 Cor. 7. 10. *Godly ſorrow works repentance*, that is, ſorrow prepares a man for repentance, it goes afore it, and prepares for it. And now it is, that Gods ſpirit begins to renew his heart, as God himſelf proclaimeth, *I will put a new ſpirit within them, and I*

will

will take the stony heart out of their bodies, and will give them an heart of flesh, Ezek. 11. 19. his heart that before was hard as flint, now begins to relent, and soften, and break in pieces: How so? it is Gods Spirit that *pricks the heart*, and this pricking softens it, *Dum pungit, ungit*, saith *Jerom*, Compunction softens and supples the heart, so that be it never so stony, presently it becomes *an heart of flesh*; you know those that are apt to weep, or yern, or sorrow, we call them *tender-hearted*; you may be sure then he that is *prickt*, till his heart bleed inwardly, he that weeps blood (which every heart doth that is prickt on this maner) sure his heart is tender indeed; I say, *tender*, for as the very word imports, (κλαίω ἀπὸ τοῦ κλάω) his heart *weeps*, why? his heart is *broken*: *David* joyns these together, *A broken and a contrite heart, O God, thou wilt not despise*, Psalm 51. 17. And no wonder if an heart that is broken, and rent, and wounded, and prickt, falls a weeping blood; well might *David* say when he was broken, Psal. 38. 8. (I have wept; nay more) *I have roared for the very grief* (or disquietness) *of my heart*: and again, *My soul* (or my heart) *melteth* (or droppeth) *for very heaviness*. Not that his heart dropt indeed, but because the tears which he shed, were not drops of water running onely from his eyes (an onion may cause so much) but issuing from his heart; which heart being grieved, and sore grieved, it is said to be *wounded*; and so his tears coming from it, they may be called no less then very blood, *drops of blood issuing from a wounded heart*. Thus it is with the man now laboring in his *new birth*, his heart grieves, his eye weeps, whence the Proverb, *The way to heaven is by weeping cross*; the way to Gods kingdom is to cry like children coming into the world, the way to be *new born* is to feel throws (as a woman laboring of childe) and so is Christ formed in us. Can *a man be born again* without bitterness of soul? no, if ever he come to a sight of sin, and that Gods sanctifying Spirit work in him *sorrow for sin*, his soul will mourn till he may say with *Jeremy*, *Mine eye droppeth without stay — mine eye breaketh my heart, because of all the daughters of my City*, because of all the sins of my soul, *Lament.* 3. 51. True it is, as some infants are born with more pain to the mother, and some with less, so may the *new man* be regenerated in some with more, in some with less anxiety of travel; but more or less,

Ezek. 11. 19.
Acts 2. 37.
Hieronym.
Psal. 51. 17.
Psal. 38. 8.
Psal. 119. 28.
Lam. 3. 49, 51.

leſs, it cannot be ſo little, but the man that labors in theſe pangs ſhall mourn, and mourn, *There ſhall be a great mourning, as the mourning of Hadadrimmon in the valley of Megiddon,* Zach.12. 11. What elſe? He cannot look on a Saint, that ſailed not firſt through the Ocean of tears, and therefore he falls on his face with *Abraham,* he wreſtles with God like *Jacob,* he roars out his grief with *Job,* he pours out his ſoul with *Hanna,* he weeps rivers of teats with *David,* he *mourns as a dove* with *Hezekiah,* yea, *like a crane, or a ſwallow, ſo doth he chatter,* Iſa.38.14. O the bitter pangs and ſore travel of *a man,* when he muſt *be born again.*

Zach.12.11.
Gen.17.17.
Gen 32.24.
Iob 3.
1 Sam.1.15.
Pſal.119.136.
Iſa.38.14.

The fourth ſtep is, *Seeking rightly for comfort*: He runs not to the world, or fleſh, or Divel, *miſerable comforters all,* but to Scripture, to Prayer, or to the Miniſtery of Gods word; if he finde comfort in Scriptures, he meets with it in the * Goſpel; not the Law, but *the Goſpel* (ſaith the Apoſtle) *is the power of God to ſalvation, to every one that believeth,* Rom.1.16. The Law is indeed *the miniſtery of death and damnation,* 2 Cor.3.7. but *the Goſpel is the glad tidings of ſalvation,* Luk.2.10. The Law ſhews a man his wretched eſtate, but ſhews him no remedy, and yet we aboliſh not the Law, in aſcribing this comfort to the Goſpel onely; though it be no cauſe of it, yet is it the occaſion of it: thoſe doleful terrors, and fears of conſcience begotten by the Law, may be in their own nature the very gates and downfal to the pit of hell; yet I cannot deny, but they are certain occaſions of receiving grace; and if it pleaſe God that the man, now laboring in his pangs of *the new birth,* do but rightly ſettle his thoughts on the Goſpel of Chriſt, no doubt but thence he may ſuck the ſweeteſt comforts and delights that ever were revealed to man. Or if he finde comfort in prayer (to which he ever and anon repairs in every of theſe ſteps) then is it by Chriſt, in whoſe name onely he approacheth to that heavenly throne of grace: no ſooner had the King of *Niniveh* humbled himſelf, but his proclamation runs, *Let man and beaſt be covered with ſack cloth, and cry mightily unto God, — Who can tell if God will turn and repent, and turn away from his fierce anger, that we periſh not?* and thus the man now wreſtling with the grievous afflictions and terrors of his conſcience, *Who can tell* (ſaith he) *if God will turn away his fierce anger? let me then cry mightily unto the Lord of heaven,* let me

* *Lex oſtendit peccatum, at Solum Evangelium peccati remedium. Aug. tract.17. in Joh.*

Rom.1.16.
2 Cor.3.7.
Luk.2.10.

Ionah 3.8,9.

me cry, and continue crying, until the Lord of mercy do in mercy look upon me; and if for all this God give him a repulse, for reasons best known to himself, if at the first, second, third, fourth, or at many more times, he seem to have cryed in vain, at last he flyes to the ministery of the Word, and if he may have his will, he would hit upon the most skilful, experienced, searching, and sound-dealing man amongst all Gods Messengers: thus was it with *Peters* hearers, whose *hearts* being *pricked*, and rent with legal terrors, then could they begin to cry it out, *Men and brethren, what shall we do?* Act. 2. 37. Thus was it with the *Jaylor*, who after his *trembling and falling down to the ground* in an humble abasement, could then begin to say, *Sirs, what must I do to be saved?* Act. 16. 30. And thus the man now ready to *be born again*, if he finde no means to asswage the rage and terrors of his guilty conscience, at last he comes to Gods Minister with a *What shall I do, What must I do to be saved?* Alas! now I feel the wounded conscience, the broken heart, the spiritual blindness, the captivity and poverty of which often you have told me; if then there be any instruction, direction or duty, which may tend to my good, or free me from this evil, now open those *lips that should preserve knowledge*, now direct me in Gods fear, and I will willingly follow it with my utmost endeavors.

Act. 2. 37.

Act. 16. 30.

And now (and not till now) hath Gods Minister a strong and seasonable calling to amplifie and magnifie the soul-saving sufficiency of Christs death and passion; were the blood of Christ, and promise of Salvation proffered to an unwounded conscience, what were it, but like the pouring of a most soveraign balsam upon a sound member of man? It is the onely, right, everlasting method, first to wound by the Law, and then to heal by the Gospel; first to cause smart for sin, and then to lay to a plaister of Christs blood; and therefore when the heart is broken, then hath the *man of God* his warrant to binde it up again, then may he magnifie Gods mercy, then may he set out to the height the heavenly beauty of Christs passion and person, and thus playing the Midwife by his high and holy art of comforting the afflicted, at last the childe of God (prepared for his birth) becomes a man *born again*.

The fifth step is a clear (I say not a general sight, which he had before) but *The clear sight of Christ laid open to the eye of Faith*;

no ſooner is the poor wounded ſoul informed throughly in the myſtery and mercy of the Goſpel, but he then looks on his Savior as the Jews on the brazen ſerpent, and ſeeing him lifted up on the croſs, he cannot but ſee in him an infinite treaſury of mercy and love, a boundleſs and bottomleſs ſea of tender-heartedneſs and pity, a whole heaven of ſweetneſs, happineſs, peace and pleaſures; After the *ſpirit of bondage*, enters the *Spirit of adoption*; the terrors of the Law leads him to the comforts of the Goſpel, his ſorrow for ſin brings him to the clear light of his Savior; and then as a man in deaths-pangs, that lifts up his eyes to heaven *whence cometh his help*, ſo he in births-pangs lifts up his eyes to Chriſt, who muſt either help him, or he ſinks under his ſin to the bottomleſs bottom of hell. And I muſt tell you, this ſight of Chriſt Jeſus to an humbled ſinner (together with thoſe glorious priviledges which he brings with him, as Reconciliation to God, forgiveneſs of ſins, adoption, juſtification, righteouſneſs, wiſdom, ſanctification, redemption, it is a moſt pleaſant, raviſhing, heavenly ſight: *Not Solomon in all his royalty*, no, *nor the lillies of the field arrayed better then Solomon*; not all the curious ſights on earth, nor all thoſe glittering ſpangles in heaven, can poſſibly afford ſuch pleaſure or delight to the eye of man, as doth this one object (Chriſt bleeding on the croſs) to the ſoul of a ſinner. Imagine that you ſaw ſome malefactor (whoſe tryal and doom were paſt) to be led to the doleful place of execution; imagine that you heard him wail and weep for his miſ-ſpent time, for his bloody acts, for his heynous crimes; yea imagine his wailings and weepings ſo bitter, that they were able to force tears from others, and to make all eyes ſhoot and water that but lookt upon him; if this man in this caſe ſhould ſuddenly ſee his King running and riding towards him with his pardon in his hand, what a ſight would this be? ſure there is none to this. Thus, thus it is with the man ſorrowing for ſin, whileſt he is weeping his caſe, and confeſſing what a little ſtep there is betwixt him and damnation (as if he were now at hells mouth, the very place of execution) in a maze he looks upon Chriſt, whom he ſees with a ſpear in his ſide, with thorns in his head, with nails in his feet, with a pardon in his hands, offering it to all men that will but receive it by faith. O here's a ſight indeed, able to revive the wickedſt man upon earth, dead in ſins and treſpaſſes. And now

Matth. 6. 29.

there

there is hopes of the *birth*, if it once come to this, there is more then probability of an happy delivery, we may call it the ſtirrings of Gods childe, or the firſt feelings of life, before he is *born again.*]

The ſixth ſtep is, *An hungring deſire after Chriſt and his merits*, and to this ſtep bleſſed are they that arrive; *Bleſſed are they that hunger and thirſt after righteouſneſs, for they ſhall be filled*, Matth. 5.6. Filled? how? *I will give unto him that is athirſt, of the fountain of the water of life freely*, Revel. 21. 6. this is the ſtep (as if it were in *Jacobs ladder*) that raiſeth him on high towards heaven; it is ſuch a token of true faith, that he who hath it, needs no more doubt that he believeth, then he that breatheth needs to doubt that he liveth; and why? his thirſt of worldly things is cooled, his thirſt of heavenly things inflamed. Matth. 5.6. Rev. 21.6.

Object. But Chriſt ſaith, *He that drinks of the water that I ſhall give him, ſhall never thirſt.*

Sol. *Non ſiti miſeræ indigentiæ, ſed ſiti copioſioris fruitionis.* No hungry man did ever with more appetite wiſh for meat, nor thirſty man for drink, nor covetous man for money, nor ambitious man for glory, then he now longeth to be reconciled unto God in Chriſt; in this caſe, had he the pleaſures and profits of a thouſand worlds, willingly would he part with all for the application of Chriſts ſufferings, it is that ſoveraign blood that can onely heal his ſoul, it is that bitter paſſion which can onely quench his thirſt; give him but the merits of Chriſts death (whereby God and he may be at one) and he cares not though he ſuffer death and hell again, yea he will venture goods, life, all; or if that be not it which the Lord requires, he will do whatever behoves him, even *ſell all, all that he hath*, part with all ſin that he loveth, yea were it *his right hand*, or *his right eye*, nothing ſhall be dear to him, ſo that he may injoy his Savior. O here's a thirſt above all thirſts! it breeds ardent deſires, vehement longings, unutterable groans, mighty gaſpings, juſt like the dry and thirſty ground, that gaſps, and cleaves, and opens for drops of rain. *David*, though in the deſert of *Ziph*, *a barren and dry land without water*, yet he complains moſt becauſe of his thirſt, *My ſoul thirſteth for thee O God*, Pſal. 63. 1. This is that violent affection that God puts into the hearts of thoſe who ſeek him in ſincerity and truth; never was *Ahab* more ſick for a vineyard, nor *Siſera* for Pſal. 63. 1.

milk, nor *Sampſon* for water, when God was fain to open him
Iudg. 15 19. a fountain in *the jaw of an aſs*, then is a truly humbled ſoul after Chriſt, ever thirſting and longing, that he may hide himſelf in his righteouſneſs, and bathe himſelf in that blood which his Savior ſhed for him. I have read of a gracious woman, who laboring in theſe pangs, and longing after Chriſt Jeſus, cryed out, *I have born nine children with as great pain as other women, and yet I would with all my heart bear them all over again, yea bear them, and bear them all the days of my life, to be aſſured of my part in Chriſt Jeſus.* One replying, Doth not your heart deſire and long after him? *Oh!* (ſaid ſhe) *I have an husband and children, and many other comforts, I would give them all, and all the good I ſhall ever ſee in this world, or in the world to come, to have my poor thirſty ſoul refreſht with that precious blood of my Savior.* So eager and earneſt is the heart of each man (parched with the angry countenance of God) after this blood of his; I thirſt, I faint, I languiſh, I long (ſaith he) for one drop of mercy; my ſpirit is melted in me into tears of blood; my heart, becauſe of ſin, is ſo ſhaken and ſhivered; my ſoul, becauſe of ſorrow, is ſo waſted and parched, that my thirſt is inſatiable, my bowels are hot within me, my deſire after Chriſt is extremely great and greedy. Stay! all theſe expreſſions are far ſhort
Rev. 2 17. of thoſe longings, *no man knoweth them, ſave he that receives them*, ſave he that is *born again.*]

The ſeventh ſtep is, *A relying on Chriſt:* no ſooner he conſiders and remembers thoſe many melting invitations of our Lord
Iohn 7. 31. and Savior: *If any man thirſt, let him come unto me: Ho, every*
Iſaiah 55. 1. *one that thirſteth, come ye to the waters: Come unto me all ye*
Matth. 11. 28. *that are weary and heavy laden* with ſin: but (reſting himſelf on the impregnable truth of theſe bleſſed promiſes) he throws himſelf into the merciful and meritorious arms of his crucified Lord. Come life, come death, come heaven, come hell, come
Rom. 8. 35, 38, 39. what come will, here will he ſtick for ever: *Who* (ſaith *Paul*) *ſhall ſeperate us from the love of Chriſt? Shall tribulation, or diſtreſs, or perſecution, or famine, or nakedneſs, or peril, or ſword?* No: *I am perſwaded* (not theſe, nor more then theſe) *neither death, nor life, nor Angels, nor Principalities, nor Powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature, ſhall be able to ſeperate us from the love of God, which*

is

is in Christ Jesus our Lord, Rom. 8.35,38,39. Thus it is with the man laboring in this *birth:* what (saith he) doth Christ call the heavy laden? why, Lord, I am heavy laden with a weight, a mass of sin, and if he may come that is called, Lord, I come, I come, and now I am come, with thee will I build *my tabernacle*, with thee will I rest for ever. Nor is this any wonder, experience tells us, the hunted beast flyes unto his den, the wounded man hyes unto the Surgeon, and so the poor man broken and bruised with the weight of sin, how should he otherwise but cast himself willingly into the sweet compassionate inviting armes and embracements of Christ, whose promises run, *I will ease him, I will refresh him?* You may see sometimes a little infant, upon apprehension and approach of some sudden danger, how hastily he runs into his mothers arms: even so a truly wounded soul (pursued by the terrors of the Law, and frighted with the angry countenance of Almighty God) it flyes with speed into the bosom of its blessed Redeemer, there it clings unto his blessed wounds, there it rests upon his meritorious death, there it grasps about his crucified body, there it hides it self in the clefts of this Rock, yea there it sticks with this full resolution, that should all terrors, all temptations, all men, all devils, combine together to cast him into hell, they should tear him, rent him, pull him, hale him from the bleeding wounds, and tender bowels of his heavenly Savior. This was *Jobs* case, who in the bittrest of his pangs could cry it out, saying, *Though the Lord slay me, yet will I trust in him*, Job 13. 15. And I must tell you, *this* * *affiance, dependance, adherence, reliance* (or whatsoever else we call it) *upon the merits of Christ, is the right justifying faith*, whither if a man once come, there is but one degree more, and he is then *born again.*]

Matth. 11. 28.

* Vrisin. parte secunda catech. q. 6. *Fides justificans non est tantum notitia, sed etiam fiducia, qua tanquam medium applicamus nobis meritum Christi, ac in eo acquiescimus.* Trelcat. l. 2. instit. *Loquens de natura fidei justificantis, apprehensio ejus 2ª una cognitionis in intellectu, altera fiduciæ in voluntate, utramq; includit fides.--- At noluit Bellar. fidem esse in voluntate.*

The last and highest step is, *Universal obedience to Christ.* No sooner hath he cast himself upon him, but he takes him (not onelyas a Savior to redeem him from the miseries of sin, but) as an husband, a Lord, a King, to serve him, love him, honor him, and obey him: Now will he *take his yoke upon him*; now will he *bear his cross and follow after him*; now will he *enter into the narrow way*; now will he *walk in the holy path*; now will he associate himself to that *sect and brotherhood that is every where spoken against*; now will he oppose himself against all sin whatsoever

Act. 28. 22.

ſoever; now will he ſhake off his old companions, *brethren in iniquity*; now will he keep peace and a good conſcience towards God and man; now will he watch over his ſecret ſins, luſtful thoughts, occaſions of evil; now will he direct his words to the glorifying of God, and to give grace to the hearers; now will he conform all his actions to the ſoveraignty of grace; now will he delight in the word, the ways, the Saints, the ſervices of God; now will he never more turn again unto folly, or to his trade of ſin, yea though Satan ſet upon him with baits and allurements, to detain him in his bondage, but by one darling-delight, one minion-ſin, yet he reſolves to anſwer him as *Moſes* did *Pharaoh*, *There ſhall not ſo much as an hoof be left behinde*; for well he knows, one breach in the City expoſeth it to the enemy, one leak in a ſhip will ſink it in the ſea, one ſtab in the heart will ſpeed a man to death, one knot in a thread will ſtay the needles paſſage as well as five hundred, and therefore he will *ſell all, all that he hath*, even all his ſins, to the laſt filthy rag of his minion-delight, his bewitching-beloved-boſom-ſin. And now is *the new man born* amongſt us, will you view him? *Old things*
1 Cor. 5. 17. *are paſſed away, behold, all things are become new*, 1 Cor. 5. 17. His heart, his eye, his ear, his tongue, his underſtanding, his will, his memory, his conſcience; his love, his hatred, his hope, his fear, his joy, his ſorrow; will you any more? his thoughts, his words, his actions, his affections, are all *new*; this converſion is univerſal, this change is a through change; now is Chriſt formed in him, now is he transformed into a *new creature*, before he was in making a new man, but now he is made *new*, God the Father accepts him for his ſon, God the Son ſtamps on him the Image of his Father, but more immediately God the Holy Ghoſt hath thus moulded and faſhioned him, as I have let you ſee him, and now he is *born again*] which *except a man be, —he* (ſhall not) *cannot ſee the kingdom of God.*

Lo here thoſe ſteps that raiſe up a man to the ſtate of regeneration, *A ſight of ſin, Senſe of miſery, Sorrow for ſin, Seeking for comfort, A ſight of Chriſt, Deſire after Chriſt, Relying on Chriſt, Obedience to Chriſt*: one word more before we have done.

1 *Uſe.* You ſee how God brings along the man whom he purpoſeth to make his; and yet let no truly humbled ſinner be diſcouraged if

if he obſerve not ſo diſtinctly the order of theſe ſteps, and eſpecially in that degree as (you ſee) we have related; for if in ſubſtance and effect they have been wrought in them, if he have them in truth (though perhaps not in this degree) I dare pronounce of him, that he is ſurely *born again*. It is one of our worthies hath ſaid it, that *in our humiliations, and other preparative diſpoſitions, we do not preſcribe preciſely juſt ſuch a meaſure and quantity, we do not determine peremptorily upon ſuch or ſuch a degree and height, we leave that to the wiſdom of our great Maſter in heaven, the onely Wiſe God, who is a moſt free agent: But ſure we are, a man muſt have ſo much, and in that meaſure, as throughly to humble him, and then to bring him to his Savior; he muſt be weary of all his ſins, and of Satans bondage wholly, willing to pluck out his right eye, and cut off his right hand, I mean to part with his beſt-beloved boſom-luſts, to ſell all, and not to leave ſo much as an hoof behinde; he muſt ſee his danger, and ſo haſte to the City of refuge; he muſt be ſenſible of his ſpiritual miſery, that he may heartily thirſt for mercy; he muſt finde himſelf loſt and caſt away in himſelf, that Chriſt may be all in all unto him; and after muſt follow an hatred of all falſe and evil ways for the time to come, a through-change of former courſes, company, converſation, and ſetting himſelf in the way and practice of ſobriety, honeſty, and holineſs.* The ſum is, of every ſoul is required thus much: firſt, a truly penitent ſight, ſenſe, and hatred of all ſin: ſecondly, a ſincere and unſatiable thirſt after Jeſus Chriſt, and righteouſneſs, both imputed and inherent: thirdly, an unfained, and unreſerved reſolution of an univerſal *new obedience* for the time to come. If any man hath had the experience of theſe affections and effects in his own ſoul, what ſoever the meaſure be (leſs or more) he is ſafe enough, and may go on comfortably in the holy path.

2 *Uſe* Now then let me adviſe thee (whomſoever thou art that readeſt) to enter into thine own ſoul, and examine thine own ſtate, whether or no thou art yet *born again*: Search and ſee, whether as yet the *ſpirit of bondage* hath wrought its effects in thee; that is to ſay, whether thou haſt been illightened, convinced, and terrified with a ſenſible apprehenſion, and particular acknowledgement of thy wretched eſtate: Search and ſee, whether as yet *the Spirit of adoption* hath ſealed thee for his own; that is to ſay, Whether (after thy heart being broken,

thy

thy ſpirit bruiſed, thy ſoul humbled, thy conſcience wounded and awaked) thou haſt had a ſight of Chriſt, and haſt thirſted after him, and haſt caſt thy ſelf on him, and haſt followed his ways and Commandments by an univerſal obedience? If upon ſearch thou canſt ſay (without ſelf-deceit) that ſo it is with thee, then mayeſt thou bleſs God that ever thou waſt born, certainly (I dare ſay it) thou art *born again.* But if thou haſt not ſenſe or feeling of theſe works, if all I have ſpoken are very myſteries to thee, what ſhall I ſay? but if ever, if ever thou meaneſt to *ſee the kingdom of God, ſtrive, ſtruggle, endeavor with thy might and main* to become truly regenerate: thus whileſt the Miniſter ſpeaks, it is Chriſt that comes with power in the word, *Ezek.* 18. 31,32. thou mayeſt ſay perhaps, it is not in thy power, thou art onely a meer patient, and Gods Spirit the agent, and who can command the ſpirit of the Lord, that *bloweth where he liſteth,* at his own will and pleaſure? I anſwer, It is indeed the Spirit, and not man, that regenerates or ſanctifies: but I anſwer withal, The doctrine of the Goſpel is the miniſtration of the Spirit, and whereſoever that is preached (as I preach it now to thee) there is the holy Ghoſt preſent, and thither he comes to regenerate: nay, I can ſay more, there is a common work of illumination, that makes way for regeneration; and this common work puts a power into man of doing that, which when he ſhall do, the Spirit of God may, nay will in the day of his power mightily work in him, to his quickening and purging; if then as yet thou feeleſt not this mighty work of God in thee, and yet fain wouldſt feel it, and gladly doſt deſire it (otherwiſe I confeſs it is in vain to ſpeak) follow me in theſe paſſages; I ſhall lend thee two wings to bear thee, two hands to lead thee to the foot of this ladder, where if thou aſcend theſe ſteps aforeſaid, I dare certainly pronounce of thee, thou art the *man born again.*]

The firſt wing is *Prayer*, which firſt brings thee to Gods throne, and (there, if thou haſt thy requeſt) then to *the new birth*; if I muſt acquaint thee how to pray; *Hoſ.* 14. 2. *Take with you words, and turn to the Lord; ſay unto him, take away all iniquity, and receive us graciouſly,*—and then it follows, *I will heal their backſliding, I will love them freely,* ver. 4. Jerem. 30. 18. *I have ſurely heard* Ephraim *bemoaning himſelf thus, Thou haſt chaſtiſed me, and I was chaſtiſed, as a bullock unaccuſtomed to the yoak, turn*

thou

thou me, and I ſhall be turned. The ſoul may object, *I may ſay thus, and be no better:* But I anſwer, ſay it, though you be no better, becauſe God bids you ſay it: Say it, and ſay it again; it may be he will come in when you ſay it, *Hoſea* 14. 4. Pray that God would pleaſe to prepare thy heart, to ſanctifie thy affections, to order thy will, to preſerve thee from ſin, to prepare thee for growth unto full holineſs and righteouſneſs; this was the effect of *Jeremiahs* prayer, *Convert me, O Lord, and I ſhall be converted; heal me, O Lord, and I ſhall be healed; ſave me, O Lord, and I ſhall be ſaved: Turn thou us, O good Lord, and ſo ſhall we be turned,* Jer. 17. 14. and *Lament.* It is the Lord that converts, and heals, and ſaves and turns: *Prayer is the means to produce this effect in thee:* when we are required to pray, to repent, and believe, we are not to ſeek ſtrength in our ſelves, but to ſearch into the Covenant, and turn the promiſe into prayer. As the Command is, *Repent, Act.* 17. 30. Now the Covenant is, *Chriſt ſhall give repentance,* Act. 5. 31. and therefore pray, *Turn thou me, and I ſhall be turned, Jer.* 31. 18. then bow thy knees, and humbly, heartily, frequently, fervently implore the influence of Gods bleſſed ſpirit: Cry with the Spouſe in the Canticles, *Awake, O North-wind, and come thou South-wind, and blow upon my garden, that the ſpices thereof may flow forth,* Cantic. 4. 16. The more ruſhing and mighty this *wind of the Spirit* is, the more will he make thee fructifie in his graces and bleſſings; therefore cry again and again, *O Lord, let thy Spirit come upon me: create in me a clean heart, O God, and renew a right ſpirit within me. O Lord Jeſu, ſend thy Spirit into me, which may reſtore me from this death of ſin, unto the life of holineſs.* Thus wouldeſt thou ask, and continue asking; thus wouldeſt thou cry and continue crying, then could I aſſure thee of the promiſe which God hath made, and cannot deny, *he that asketh receiveth;* and, *he that ſeeketh finde h;* and, *to him that knocketh* (by continuance and perſeverance) *t ſhall be opened,* Mat. 7. 8.

Ier. 31. 18. Ier. 17. 14. Lam. 5. 21. Cant. 4. 16. Pſal. [illegible] 10. [illegible] 5. 8. Mat.

The ſecond wing, or hand, that bears and leads thee to theſe ſteps of *the new b rth,* is, *Conſtant hearing of the Word:* thou muſt attend *the gates of wiſdom, and wait on her poſts;* thou muſt come to Gods houſe, and hearken to the miniſtery of the Word: *no doubt, but if thou beeſt conſtant in this duty, God will ſtir up ſome good* Samuel, *God will uſe ſome of his Prieſts* (*conſecrated to that*

office) to beget thee again: Underſtand this ſoberly; for if Jeſus Chriſt himſelf ſhould preach to the ſoul every day, and give not out of himſelf, the ordinance would be empty to it: it is Chriſts coming in to his people in the ordinances, that onely fills the empty ſoul with good things. To this purpoſe are Gods Miniſters called Spiritual Fathers, *I have begotten you* (ſaith Saint *Paul*)
1 Cor 4.15. *through the miniſtration of the Goſpel,* 1 Cor. 4.15. The Paſtors tongue is the Lords Conduit-pipe, and hereby he drives the ſweet and wholſom waters of life into the ſouls of his choſen; onely do thou frequent the means, and thou ſhalt ſee at one time or other, God will remember thee in mercy: It is true, I know not when; and therefore I wiſh thee miſs no Lords-day to repair to Gods houſe, leſt the day of thy neglect might have been the day of thy converſion; certain it is, no man ſhould expect Gods bleſſing without his ordinances; no eating of bread without plowing and ſowing, no recovering of health without eating and drinking, no poſting on land without ſomewhat to ride on, no paſſage on ſeas, without ſomewhat to ſail in; ſo no bleſſing, no grace, no regeneration, no *new birth* at all, without waiting upon God in his ways, and in his ordinances. Now then, as thou deſireſt heaven, or (the way to heaven) to *be born again, I beſeech thee make high account of this ordinance of God, the preaching of his Word:* In preaching of the Goſpel, light, motion, and power goes out to all, which men reſiſt: and ſome are deſtroyed, not becauſe they could not believe, but becauſe they reſiſt, and will not obey, and ſo dye, *Act.* 7. 51. *Luke* 13. 34. *Ezek.* 33. 11. *Hoſ.* 13. 9. and yet I wiſh thee not onely to hear it, but after thou haſt heard, conſider of it, ponder on it, and lay the threats and reproofs, the precepts and promiſes, unto thine own ſoul: thus if thou heareſt and meditateſt, I doubt not but Gods word will be a *Word of power* to thee, and (together with *prayer*) bring thee towards *the new birth,* whither *except a man* come, *he cannot* (poſſibly) *ſee the kingdom of God.*

28.12. Thus far of *the new birth:* you ſee we have mounted thoſe ſteps, whoſe *top* (like *Jacobs* ladder) *reacheth up to heaven*; witneſs the next word, he that is *born again* ſhall *ſee the kingdom of God,* but he that is not *born again, he cannot ſee the kingdom of God.*

He cannot ſee the kingdom of God.]

THe priviledges of *the new birth* are theſe two, *to ſee,*] and *to ſee the kingdom of God.*] Firſt

First, *to see,*] Which is all one (saith a Modern) as to *enjoy*: yet a man may see that which he doth not enjoy; but without regeneration there is no sight, much less possession of *the kingdom of God.* *Arctius in loc.*

To *see* then is the lesser happiness, of which the unregenerate are debarred; but to *see*, in it self is a great and gracious priviledge, to which the regenerate are admitted: for whether by *Gods kingdom* be meant the kingdom of grace, or the kingdom of glory, *Happy are the eyes that see these things.*

But whose *eyes* are they? If we examine the unregenerate, he sees no whit into the awful Majesty of God the Father, he sees no whit of the beauty, mercy, and pity of his Savior, he sees no whit into that glorious highness of Gods Spirit in Heaven, nor yet of his nighness to his brethren on earth: Hence it is, that when he comes into the Temple, among the Congregation of Gods Saints, his soul is not delighted with their prayers, praises, Psalms, and Service; he *sees* no comfort, no pleasure, no content in their actions. But the *new man* is of better *sight*, the graces of the Spirit, and the ward-robe of Gods glory are all produced to his eye, as if the Lord should say, *Come, and see*: so *Moses, Stand still, and see the salvation of God*: so Christ to his Apostles, *It is given to your eyes to see these things, to others but by parables.* He that is *born again* hath a spiritual eye, and a celestial object, *The eye of his understanding is enlightned* (saith St. *Paul:*) *anointed* (saith S. *John:*) To what end? But that he may *know what is the hope of his calling, and what the riches of the glory of his inheritance is in the Saints*, Ephes. 1.18. See a priviledge, of which the unregenerate is ever barred, his minde is dark, even *darkness* it self, *Ephes.* 5.8. And therefore it is no wonder, what is said by our Savior, that *he cannot, cannot see*] *the kingdom of God.* *Venite, & videte.* Psal 46.8. Exod. 14.13. Ephes. 1.18. Revel. 3.18. Ephes. 5.8.

The second priviledge is the object of this sight, here called *the kingdom of God.*] By which some understand Heaven, some the way to Heaven; most of the Ancients say, that by this *Kingdom* is meant Heaven: *Calvin* is of minde, that *not heaven, but a spiritual life is thereby understood*: *Aretius* saith (and I am of his minde) that whether we understand the one or the other, *It matters not much*: Sure we are, that both these (*Grace* and *Glory*) are annexed to *the new birth*, and both very well *Calvin in loc. Aretius in loc. Parum refert.*

may be implyed in this word, *the kingdom of God.*]

First then, if by *the kingdom of God* is meant the kingdom of Grace (whereof our Savior ſpeaketh, *The kingdom of God is within you*, Luke 17. 21.) See to what a priviledge the *new man* hath attained, all the graces of God, all the fruits of the Spirit are now poured into him: If you ask what graces? what fruits? St. *Paul* tells you, Gal. 5. 22. *Love, joy, peace, long-ſufferings, gentleneſs, goodneſs, faith, meekneſs, temperance:* or would you have us to contract them? St. *Paul* doth it elſewhere, *the kingdom of God is —— righteouſneſs, peace, and joy in the holy Ghoſt,* Rom. 14. 17.

Luke 17. 21.

Gal 5. 22.

.om. 14. 17.

Firſt, *Righteouſneſs,* and that is either *active* or *paſſive*; holineſs of life, or (the cauſe of this holineſs) our *righteouſneſs in Chriſt:* If the firſt be meant, no ſooner is *man born again,* but he enters into *the holy path,* he declines all evil, and ſtands at the ſword point with his moſt beloved ſin; or if ever any ſin (through the violence of temptation) ſeize on him again, he is preſently put again into the pangs of *the new birth,* and ſo renewing his ſorrow, and repairing repentance, he becomes more reſolute and watchful over all his ways: And as he *abhors evil,* ſo *he cleaves to that which is good*; his *faith* like the *Sun,* ſets all thoſe gracious heavenly ſtars on ſhining, as *hope, and love, and zeal, and humility, and patience*; in a word, *univerſal obedience, and fruitfulneſs in all good works:* not one, but all good duties of the firſt and ſecond Table, begin to be natural and familiar to him, and though he finde ſome duties more difficult, yet he reſolveth, and ſtriveth to do what he can, and is much diſpleaſed and grieved, if he do not as he ſhould. Or if by *righteouſneſs* is meant *paſſive righteouſneſs,* to wit, *our righteouſneſs in Chriſt,* no ſooner is *a man born again,* but he is cloathed with this *righteouſneſs*; the other (God knows) is but weak and full of imperfection, and therefore to ſpeak properly, *It is the righteouſneſs in God, that makes us appear righteous afore God:* would you have a plain caſe? as *Jacob* to procure the bleſſing of his father, hid himſelf into the apparel of his brother, and ſo received it to his own commodity, under the perſon of another: thus the *new man* puts on the righteouſneſs of Chriſt, with which being clad as with a garment, God accepts him in his ſtead, his faults being covered with his Saviors perfection.

Rom. 12. 9.

1 Cor. 1. 30.

Extra nos eſt juſtitia, non in nobis: Luther. de inſtit. Chriſtiana.

Secondly,

Secondly, from this *Righteouſneſs* ariſeth *Peace*: no ſooner is man righteous, but he is at *peace* with man, at *peace* with God, at *peace* with himſelf. He is at *peace with man*; *The Wolf ſhall dwell with the Lamb, and the Leopard with the Kid*, ſaith the Prophet, *Iſa.* 11. 6. The meaning is, that in the kingdom of Chriſt, when a man is called into the ſtate of grace (howſoever by nature he is a *Wolf*, or a *Leopard*, or a *Lyon*, or a *Bear*, yet) he ſhall then lay aſide his cruelty, and live peaceably with all men, with *all men*, I ſay, *bad and good*; for if *bad*, the Apoſtle implyes them, *As much as in you is, have peace with all men*, Rom. 12. 18. Rom. 12. 18. Or if *good*, then he cannot but have *peace* with them, yea, although before his converſion he hated and maligned them, yet now he is raviſhed with the delight and love of them, and to this end he labors might and main to ingratiate himſelf into their bleſſed Communion; true, how ſhould he but love them, and ſympathize with them, whom he believes one day to meet in Heaven, and there to enjoy them, and they him for ever? Nor is this all, he is at *peace with God*, he hath humbled himſelf, and confeſt his fault, and cryed for *mercy*, and caſt himſelf upon Chriſt, and vowed amendment of life; ſo that now God by his word hath ſpoke *peace* to his ſoul, by the mediation of Chriſt it is obtained, and by the teſtimony of the Spirit he feels it within him. This is that *Peace which paſſeth all underſtanding*, it made the Angels ſing; *Peace upon earth*, it makes his ſoul reply, *My peace is in heaven*: what elſe? The ſtorm is paſt, and *the rain is gone away*, he that lay for a night in the darkneſs of ſorrow, and weeping for his ſins, now he beholds *the Son of righteouſneſs appear* (as the Diſciples often did upon the Mount of *Olives*, ſignifying peace) all quiet, and calm, and pleaſant. Nor is this all, he is at *peace with himſelf*, I mean his own conſcience; that which before ſtirred up the fire, that brought him to a ſight of ſin, and ſenſe of Divine Wrath, that filled him with fearful terrors, compunction, remorſe, and true ſorrow for ſin, it is now turned good and quiet. *Solomon* calls it *a continual feaſt*, Prov. 15. 15. who are the attendants but the holy Angels? what is the chear, but *joy in the Holy Ghoſt*? who is the feaſt-maker but God himſelf, and his good Spirit dwelling in him? Nor is this feaſt without muſick, Gods word and his actions make a bleſſed harmony, and he endeavors to continue it.

Iſa. 11. 6.

Prov. 15. 15.

it by keeping *peace* and a good conſcience towards God and man.

Thirdly, from this *peace* iſſueth *joy in the holy Ghoſt*; no ſooner is a man at *peace* with man, with God, with himſelf, but he is filled with *joy* that no man can take from him; this *joy* I take to be thoſe bleſſed ſtirrings of the heart, when the ſeal of remiſſion of ſins is firſt ſet unto the ſoul by *the ſpirit of Adoption*; For thus it is, the ſoul having newly paſſed the pangs of *the new birth*, it is preſently bath'd in the blood of Chriſt, lull'd in the boſom of Gods mercies, ſecured by the Spirit of its inheritance above; and ſo ordinarily follows a Sea of comfort, a ſenſible taſte of everlaſting pleaſures, as if the man had already one foot in heaven. But I hear ſome object, They have felt the pangs, caſt themſelves on Chriſt, reſolved againſt all ſin, and yet no comfort comes. It may be ſo, though not ordinarily; certain it is, whoſoever hath this *joy* is *new born*, yet not every one *new born* hath this *joy*; if any then be in ſuch caſe, let him hear what the Spirit of truth ſaith, *Since the beginning of the World men have not heard, nor perceived by the ear, neither hath the eye ſeen, O God, beſides thee, What he hath prepared for him that waiteth for him,* Iſa. 64. 4. Iſaiah 64. 4. *Waiting patiently* (ſaith a Modern) *for the Lords coming to comfort us, either in temporal or ſpiritual diſtreſſes, is a right pleaſing and acceptable duty and ſervice unto God, which he is wont to crown with multiplyed and overflowing refreſhings when he comes.* To this end ſaith the Prophet, *They that wait upon the Lord ſhall renew their ſtrength, they ſhall mount up with wings as Eagles, they ſhall run and not be weary, and they ſhall walk and not faint,* Iſa. 40. 31. Iſa. 40. 31. Nay, and ſhould a man *dye* (ſaith my Author) *in this ſtate of waiting, if his heart in the mean time ſincerely have all ſin, heartily thirſt for the mercy of God in Chriſt, and reſolve truly upon new univerſal obedience for the time to come, he ſhall certainly be ſaved; becauſe the holy Ghoſt ſaith,* Iſa. 30. 18. *Bleſſed are all they that wait for him,* Iſa. 30. 18. Or if this will not ſatisfie his *deſire*, let his *deſire* quicken and ſet on work (with extraordinary fervency) the ſpirit of *prayer*, let him have recourſe again and again unto the promiſes of Scripture towards the poor, heavy-laden, penitent ſouls; and when the time is come (if it will come) which God hath appointed, then ſhall he feel this joy unſpeakable, *the joy of the Holy Ghoſt*; and this

is

is the head, the height, the top, the higheſt ſtep in this kingdom of grace, *the kingdom of God.*

Or ſecondly, if by *the kingdom of God* is meant the *kingdom of glory*, ſee then what a priviledge waits on the *new man*; no ſooner ſhall his breath and body be divorced, but his ſoul mounted on the wings of Angels, ſhall ſtraight be carried above the ſtarry firmament, there ſhall it inherit *the kingdom*, Luke 12.32. an *heavenly kingdom*, Matth. 7.21. *the kingdom of God*, Act. 14. 22. and truly called ſo, for 'tis a kingdom of Gods own making, beautifying and bleſſing; a kingdom beſeeming the glorious reſidence of the King of kings; a kingdom creating all Kings that but inhabit in it. But here my diſcourſe muſt give way to your meditations: I cannot ſpeak this priviledge, therefore conclude with *Auſtin*, *Anima quæ amat aſcendat frequenter, & currat per plateas cœleſtis Jeruſalem, viſitando Patriarchas, ſalutando Prophetas, admirando exercitus. Mount your meditations on the wings of faith, and behold in Heaven thoſe ſtates of wonder, Patriarchs ſhining, Prophets praiſing, Saints admiring, hands clapping, harps warbling, hearts dancing, the exerciſe a ſong, the ditty Alleluiah, the quiriſters Saints, the conſorts Angels*, &c. In this fountain of pleaſure let the *new-born Chriſtian* bathe his ſoul, for his it is, and he it is onely that ſhall *ſee* it, injoy it; *Except the man born again*, no man ſhall ever *ſee the kingdom of God.*

Luke 12. 32. Matth. 7. 21. Acts 14. 22.

Auguſtin.

See more of this in my *laſt things.*

Thus far of the priviledges of *the new birth*; there waits on it the *eye of faith*, and *righteouſneſs*, and *peace*, and *joy in the Holy Ghoſt*; in a word, *the kingdom of grace, and the kingdom of glory.*

Uſe.

And now (beloved) ſay, what would you do to obtain theſe priviledges? ſhould any hand reach you a Crown for the pains to take it? ſhould any but caſt at your feet a bag of gold, and you might make it your own for the ſtooping, would you not for ſo great a reward do ſo little a ſervice? and what is *Gods ſervice* but *perfect freedom, the yoke is eaſie, the burthen is light*, but the reward is grace, glory, endleſs felicity. *Beſtir then your ſelves*, and if ever you mean to *ſee the kingdom of God, endeavor to run through this new birth*, and to lead a better life then here-

Matth. 11.30.

heretofore you have done. Thus whileſt the Miniſter ſpeaks, Chriſt comes with power, and therefore he ſpeaks and perſwades. I conclude with my ſpeech to thee (whoſoever thou art) into whoſe hands this Book is fallen: the truth is, the work is weak, and anſwerable in that kinde to the Author of it: many and many a ſtitch in my ſide, many a pull at my heart, many a gripe in my ſtomack (beſides the pangs of my ſoul endeavoring to practice what I have writ) have I ſuffered and felt ſince I firſt begun it; and yet the comfort I have received my ſelf in this *one neceſſary thing*, hath made me (contrary to the deſires of my beſt friends) to run through this ſhort work, by taking a longer time, as my continual diſeaſe would now and then ſuffer me. If (when I am gone) thou reapeſt any ſpiritual good by this my ſurviving pains, it is, next to Gods glory, all my deſire; Yet I live, but to ſave thy ſoul I care not how ſoon I might dye, yea on that condition I could be willing (if God ſo pleaſed) the lines that thou readeſt were writ with the warmeſt blood in my heart: willing, ſaid I? yea, I could be willing and glad (as little blood as I have in my body) to let it run and run, for thy ſpiritual good, to the very laſt drop in my veins. I ſay no more, conſider what I have ſaid, *Except a man be born again, he cannot ſee the kingdom of God.*

An

An appendix, containing a more particular Method, for the man not yet born again, to have his part in the second birth.

Chap. I.

The occasion and method of this Treatise.

Some there are, who hearing *the new birth* (or first repentance) to be so necessary to salvation, but never feeling in themselves any such change or conversion, have therefore *desired further helps*, though naturally thou art blinde, and wretched, and miserable, and poor, and naked; yet the Lord hath not left thee without means and helps: to this purpose he hath set up his ordinances; not that man of himself can dispose himself unto grace, but that the Spirit of Christ in the use of the ordinances (without any habitual or sanctifying grace in mans heart) can dispose of man to the reception of habitual or sanctifying grace. True it is, I advised them in the former Treatise to be *frequent in prayer, and in hearing of the word*: But so we have done, say they, and yet we feel no conversion: it may be so, for not always the doing of them, but perseverance in them through Christ obtains the blessing desired. And yet if they will out of hand *settle themselves to the work*, It is the Lord that saith, *Break up the fallow ground*, Jer. 4. 3. (*i.*) seek to the Lord to break them for thee: Be in the use of the means, and the Lord may come in, and break thy heart. I shall, for their further satisfaction, give them a more particular *Method*, and without a Text taken, take my self more liberty to put them in the way.

Two things I suppose necessary for them that would have part in the *new birth*,

1. To get into it.
2. To be delivered of it.

1. The means to get into it, is
   1. Examination of themſelves.
   2. Confeſſion of their ſins.
   3. Hearty prayer for the ſoftning of their hearts.

By which three are procured the three firſt ſteps,
- Sight of ſin.
- Senſe of divine wrath.
- Sorrow for ſin.

2. The means to be delivered of it, is by application of the promiſes, and theſe, according to their ſeveral objects, produce their ſeveral effects;

ſome
- A ſight of Chriſt.
- A deſire after Chriſt.
- A relying on Chriſt.
- An obedience to Chriſt.
- A comfort in Chriſt, not onely ſought for, but obtained, if the promiſes be rightly applyed.

CHAP. II.

Sect. 1.

The firſt means to get into the new birth.

THE means to get into *the new birth*, is firſt *Examination*; and the way to examine, is to ſet before men that Chryſtal glaſs of the Law for their *light and rule*: To this purpoſe I have here annexed a *Catalogue*, or Table, to ſhew them their offences; not that I can poſſibly ennumerate all ſins, but onely the kindes; and if herein I come ſhort, yet conſciences awaked may be occaſioned hereby to bring into their thoughts thoſe others not mentioned.

Now then (whoſoever thou art that beginn'ſt this bleſſed work) examine thy ſelf by this *Catalogue*, but do it warily, and truly, and where thou find'ſt thy ſelf guilty, either note it in this book, or tranſcribe it into ſome paper, that ſo they may be ready for thine eye when thou comeſt to *Confeſſion*.

Sect. 2.

Sect. 2.

Sins againſt the firſt Commandment.

IN every Commandment we muſt obſerve both the duties required, and ſins forbidden, for both theſe are implyed in every one of the Commandments; if in the firſt thou art guilty, thou muſt anſwer negatively; if in the ſecond, thou muſt anſwer affirmatively: now then to proceed.

It is the firſt Commandment, *Thou ſhalt have no other gods but me.*

For the duties here required,

Say firſt, Haſt thou ever in minde, will, and affections, took the true God in Chriſt to be thy God? Secondly, haſt thou abounded in thoſe graces by which thou ſhouldſt cleave unto God, as in the warmth of knowledge, and love, and fear, and joy, and truſting in God? Thirdly, haſt thou obſerved Gods mercies, and promiſes, and works, and judgements upon thee, and (by a particular application) took ſpecial notice thereof? Fourthly, haſt thou communicated with the godly, and joyned thy ſelf to Gods people, and delighted chiefly in them?

Or for the ſins here forbidden,

Say firſt, haſt thou not ſometimes been guilty of blaſphemy, or idolatry, or witchcraft, or atheiſm, or epicuriſm, or hereſie? Secondly, haſt thou not been guilty of pride, a ſin flatly oppoſing God, and firſt committed by devils? Thirdly, haſt thou not had inward reaſonings that *there is no God*, or that *he ſeeth not, or knoweth not, or that there is no profit in his ſervice?* Fourthly, haſt thou not failed to love God, and fear God, and to put thy whole truſt in God? Fifthly, haſt thou not *truſted in man*, or *feared man*, or *loved the world*, and thereby alienated thy heart from God? Sixthly, haſt thou not *reſorted to Witches*, or in the firſt place *to Phyſitians*, and not to the living God? Seventhly, haſt thou not *tempted God*, and in the matters of God, been either cold or lukewarm, or prepoſterouſly zealous? Eighthly, haſt thou not a proneneſs to ſin, yea to rebel againſt God in thy whole man? Ninthly, haſt thou not been careleſs to perform the inward duties of *Gods Worſhip in ſincerity and truth*? if in theſe thou haſt tranſgreſſed, then haſt thou broken this Commandment, *Thou ſhalt have no gods but me.*

Pſal. 14. 1. Eſay 29. 15. Iob 21. 14. Ier. 17. 5.

Sect. 3.

Sins against the second Commandment.

IT is the second Commandment, *Thou shalt not make to thy self any graven image.*]

For the duties here required.

Say first, hast thou ever worshipped the true God purely according to his will? Secondly, hast thou observed all those outward duties of his worship, as prayer, and vows, and fasting, and meditating, and the rest? Thirdly, hast thou repaired to Gods house, observed family duties, received the Preachers of the Gospel?

Or for the sins here forbidden.

Jer. 9.14. Say first, hast thou not sometimes *walked after the imaginations of thy own heart*, serving God out of custom, or (after the maner of thy fore-fathers) by will-worship and superstitions? Secondly, hast thou not committed *idol-worship*, conceiving of God in thy minde, or respecting him in thy sense in the likeness of a creature? Thirdly, hast thou not *mentioned the names of other gods*, either by way of swearing, or apology? Fourthly, hast thou not made an image to *liken God to it*, or used any gesture of love and reverence to any such images? Fifthly, in a word, hast thou not been careless *to worship God, to call upon the Lord, to receive Gods Ministers*, or to perform any other of the outward duties of Gods worship? If in any of these thou hast transgressed, then hast thou broken this Commandment, *Thou shalt not make to thy self any graven image.*

Exod 23.13.

Esay 40.18.

Zach.14.17.
Psal. 14.4.
Math. 10.14.

Sect. 4.

Sins against the third Commandment.

IT is the third Commandment, *Thou shalt not take the Name of the Lord thy God in vain.*]

For the duties required:

Say first, hast thou been ever a constant learner, hearer, and doer of Gods Word and Will? Secondly, hast thou prayed with perseverance, understanding, and power of the Spirit, without doubting or wavering? Thirdly, hast thou come preparedly to

to the Sacrament of the Lords Supper, and *being come, haſt thou diſcerned the Lords body?* Fourthly, haſt thou uſed all the titles, and properties, and works, and ordinances of the Lord with knowledge, faith, reverence, joy, and ſincerity?

Or for the ſins here forbidden:

Say firſt, haſt thou not ſometimes in thy talk diſhonored the titles, attributes, religion, word, people of God, or any thing that hath in it the print of his holineſs? Secondly, haſt thou not ſworn or forſworn, or *loved falſe oathes?* Thirdly, haſt thou not cauſed the name of religion, or people of God to be evil thought of by thy ill courſe of life, or by committing ſome groſs ſin? Fourthly, haſt thou not raſhly, or unpreparedly, or heedleſly read the Word, heard Sermons, received the Sacraments, or performed any other part of the worſhip of God? Fifthly, haſt thou not thought or ſpoken blaſphemouſly, or contemptuouſly of God, or of any thing whatſoever pertaining to God? If in any of theſe thou haſt tranſgreſſed, then haſt thou broken this Commandment, *Thou ſhalt not take the Name of the Lord thy God in vain.* Zach 8.17.

Sect. 5.

Sins againſt the fourth Commandment.

IT is the fourth Commandement, *Remember that thou keep holy the Sabbath day.*

For the duties here required.

Say firſt, haſt thou (according to the equity of this Commandment) ever obſerved *the Lords day*, and other days and times ſet apart for Gods ſervice? Secondly, haſt thou on thoſe days reſted from the ſervile works of ſin, and reſted and relyed upon Chriſt, for the remiſſion of ſins, and led an holy and religious life, that ſo thou *mayeſt enter into that reſt of heaven?* Heb. 4. 11. Thirdly, haſt thou always prepared thy heart, before thou wenteſt into the houſe of the Lord, by meditation of Gods Word and Works, by examination and reformation of thy ways, by prayer, thankſgiving, and holy reſolution to carry thy ſelf as in Gods preſence, and to hear and obey whatſoever thou ſhouldſt learn out of the pure Word of God? Fourthly, haſt thou repaired to Gods houſe in due time, and ſtayed the whole time of Prayer, reading,

reading, preaching of the Word, singing of Psalms, receiving of the Sacraments? Fifthly, hast thou performed private religious offices upon the Lords day, to wit, *In private prayer and thanksgiving, in acknowledging thy offences to God, in reconciling thy self to those thou hast offended, or with whom thou art at variance; in visiting the sick, comforting the afflicted, contributing to the necessity of the poor, instructing thy Children and servants* (and the rest of thy family) *in the fear and nurture of the Lord?*

Or for the sins here forbidden:

Say first, hast thou not sometime spent the Lords day in idleness, or in wordly business, in vanities, or in sin? Secondly, hast thou not omitted publique duties, or comest in too late, or wentest out too soon? Thirdly, hast thou not on those days *sold wares, carried burthens, brought in sheaves*, or *wrought in the harvest*? Fourthly, hast thou not employed thy cattel, or servants, or children, or any other, though thou workest not thy self? Fifthly, hast thou not profaned the Lords day, by needless works, words, or thoughts, about thy calling, or about thy recreation? Sixthly, have not the strict observance of the duties of that day been tedious unto thee, saying in thine heart, *When will the day be gone?* If in any of these thou hast transgressed, then hast thou broken this Commandment, *Remember that thou keep holy the Sabbath day.*

Ezek. 46.10.

Nehem. 10.31. and 13.15.

Amos 8.5.

Sect. 6.

Sins against the fifth Commandment.

IT is the fifth Commandment, *Honor thy father and thy mother.*]

For the duties here required, they are either in { Family. Common-weal. Church.

First, for the Family: Say, if thou art an husband; 1. Hast thou ever loved thy wife, *and dealt with her according to knowledge, giving honor to her as to the weaker vessel, and as being heirs together of the grace of life, that your prayers were not hindred?* If thou art a wife: 2. *Hast thou submitted to thine own husband, as unto the Lord in every thing?* 3. *Hast thou put on the ornament*

Ephes. 5.25. 1 Pet. 3.7.

Eph 5 22,24. 1 Pet. 3.4.

nament of a meek and quiet ſpirit, which is in the ſight of God of great price? If thou art a parent: 4. *Haſt thou brought up thy children in the nurture and admonition of the Lord?* 5. *Haſt thou corrected them, yet not provoked them by immoderate correction?* 6. *Haſt thou provided for them* in their callings, or outward eſtates? If thou art a childe: 7. *Haſt thou obeyed thy parents, and received correction with ſubmiſſion and reverence?* 8. *Haſt thou relieved them in their wants?* 9. *Haſt thou obſerved their inſtructions, and covered their infirmities?* If thou art a maſter: 10. Haſt thou entertained *Gods ſervants, and given unto thy ſervant that which is juſt and equal?* If thou art a ſervant: 11. *Haſt thou been obedient to thy maſter according to the fleſh, with fear and trembling, in ſingleneſs of heart, as unto Chriſt? Not anſwering again, nor purloyning, but ſhewing all good fidelity?*

Eph. 6.4. 2 Tim. 5.8. Rom. 1.30. Heb. 12.9. Prov. 15.15. Gen. 9.22. Col. 4.1. Tit. 2.9,10.

Secondly, for the Common-weal; if thou art a Magiſtrate, 12. Haſt thou *executed* juſt laws? 13. Haſt thou reformed others abuſes, *according to the power that is in thee?* If thou art a Subject: 14. Haſt thou obeyed the higher Powers in all juſt commands? 15. Haſt thou been *ſubject unto them, not onely for wrath, but alſo for conſcience ſake?*

Rom. 13.5.

Thirdly, for the Church; If thou art a Miniſter: 16. Haſt thou *taught in ſeaſon, and out of ſeaſon?* 17. Hath *thy light ſhined before men, that they might ſee thy good works?* If thou art a hearer: 18. Haſt thou *communicated to them that teach thee in all good things?* 19. Haſt thou *obeyed them, and prayed for them, and loved them, and followed them, conſidering the end of their converſation?*

Matth. 5.16. Gal. 6.6 Heb. 13.7,17,18.

Or for the ſins here forbidden,

And firſt for the Family: Say, if thou art an husband: 1. Haſt thou not ſometimes abuſed thy wife, or ſmitten her, or injured her, in thought, word, or deed? If thou art a wife: 2. Haſt thou not been waſteful, or froward, or idle? If thou art a childe: 3. Haſt thou not *deſpiſed thy fathers or mothers inſtructions?* 4. Haſt thou not mocked *them, or deſpiſed them, or curſed them, or ſmitten them, or ſhamed them,* or grieved them? If thou art a maſter: 5. Haſt thou not governed thy family negligently? 6. Haſt thou not with-held that which is juſt and equal in diet, wages, encouragement? If thou art a ſervant: 7. Haſt thou not been idle, and ſlothful? 8. Haſt thou not ſerved grudgingly, and not from the heart?

Prov. 21.19. Prov. 15.5. Prov. 30.17. and 20.20.

Secondly,

Secondly, for the Common-weal: If thou art a Magiſtrate: 9. Haſt thou not been as a Lyon, or a *Bear roaring and ranging over the poor people?* 10. *Haſt thou not decreed unrighteous decrees? reſpecting the perſons of the poor, or honoring the perſons of the mighty?* If thou art a Subject: 11. Haſt thou not reviled *the Gods, or curſed the Ruler of thy people?* 12. Haſt thou not *diſobeyed the higher Powers, or not denied tribute, or cuſtom, or honor, or fear to whom they are due?*

Prov. 28. 15. Eſa. 10. 1. Levit. 19. 15. Exod. 12. 28. Rom. 13. 1, 7.

Thirdly, for the Church; if thou art a Miniſter: 13. Haſt thou not been *prophane and wicked in thy life and converſation?* 14. *Haſt thou not run before thou waſt ſent?* or being ſent, haſt thou not been *negligent in the gift that is in thee?* 16. Haſt thou not *propheſied in Baal, and cauſed God's people to erre?* 17. Haſt thou not *committed ſimony*, or ſought *indirectly* for the fleece, not regarding reſpectively the *flock?* 18. Haſt thou not ſtrengthened *the hands of evil doers*, in preaching peace to wicked men? 19. Haſt thou *not given heed to fables* (or to ſome *unprofitable matter*) *rather than to godly edifying*, which is *in faith?* If thou art an hearer: 20 Haſt thou not reſiſted the Miniſter, and the Word preached by him? whatſoever thou art, *husband, or wife, or parent, or childe, or maſter, or ſervant, or Magiſtrate, or Subject, or Miniſter, or hearer*, if in any of theſe thou haſt tranſgreſſed, then haſt thou broke this Commandment, *Honor thy father and thy mother.*

Ierem. 23. 11. 1 Tim. 4. 14. Ierem. 23. 13. Ierem. 23. 14. 1 Tim. 1. 4. Gal. 6. 6. Heb. 13. 7, 17, 18.

Sect. 7.

Sins againſt the ſixth Commandment.

IT is the ſixth Commandment, *Thou ſhalt do no murther.*

For the duties here required.

Say, 1. Haſt thou ever deſired and ſtudied by all means lawful, to preſerve thine own perſon, and the perſon of thy neighbor?

Or for the ſins here forbidden.

Say: 1 Haſt thou not ſometimes envied others for their *wealth*, or for their *gifts*, or for their *reſpects* with others? 2. Haſt thou not offended others in geſtures, *gnaſhing on them with thy teeth, or ſharpening thine eyes on them?* 3. Haſt thou not offended

Gen. 26. 14. Numb. 11. 29. Gen. 37. 11. Iob 16 9.

fended others in words, by cenſuring, or *reviling*, or *rendring evil for evil*, or *railing for railing*? 4. Haſt thou not offended others in deeds, *plotting againſt the juſt*, or doing evil to any man? 5. Haſt thou not been angry with thy brother without cauſe, or continued long in anger, *keeping thy wrath* (as it were) *for ever*? 6. Haſt thou not *rejoyced at others fall*, or *wiſhed a curſe to their ſouls*? 7. Haſt thou not done evil to thy ſelf, by inordinate fretting, or grieving, or drinking, or ſurfetting, or ſaying in thy paſſions, *Would God I were dead*? 8. Haſt thou not been *a ſower of diſcord*, or ſome way or other, a juſt occaſion of the diſcomfort, or of the death of thy neighbor? If in any of theſe thou haſt tranſgreſſed, thou haſt then broken this Commandment, *Thou ſhalt do no murther.*

1 Pet. 3. 9. Pſal. 37. 12. Matth. 5. 22. Amos 2. 11. Pro. 24. 17. Iob 31. 30. Numb. 14. 2. Pro. 6. 14.

Sect. 8.

Sins againſt the ſeventh Commandment.

IT is the ſeventh Commandment, *Thou ſhalt not commit adultery.*

For the duties here required.

Say: Haſt thou ever kept thy ſelf pure in ſoul and body, both towards thy ſelf and others?

Or for the ſins here forbidden.

Say: Haſt thou not ſometimes been defiled with buggery, Sodomitry, inceſt, whoredom, adultery, Polygamy, ſelf-pollution, or with changing *the natural uſe into that which is againſt nature*? 2. Haſt thou not offended in the occaſions of uncleanneſs, as in idleneſs, gluttony, drunkenneſs, wanton company, whoriſh attire, or perfumes? 3. Haſt thou not ſinned in thy ſenſes, or geſtures, or words; by *filthy communication proceeding out of thy mouth*? 4. Haſt thou not harbored in thy heart burning luſts, *impure thoughts*, *inordinate affections*? 5. Haſt thou not behaved thy ſelf immodeſtly, unſoberly, or ſhameleſly abuſing *thy body*, or uſing ſome maner of dalliance and wantonneſs? If in any of theſe thou haſt tranſgreſſed, then haſt thou broken this Commandment, *Thou ſhalt not commit adultery.*

Rom. 1. 26. Pro. 7. 16, 17. Col. 3. 8. Matth. 5. 28. Col. 3. 5.

Sect. 9.

Sins against the eighth Commandment.

IT is the eighth Commandment, *Thou ſhalt not ſteal.*

For the duties here required.

Say, Haſt thou ever, by all good means, furthered the outward eſtate of thy ſelf and of thy neighbor?

Or for the ſins here forbidden.

Say: Firſt, Haſt thou not ſometimes got thy living by an unlawful calling? Secondly, haſt thou not impoveriſht thy ſelf by idleneſs, luxurious, or unneceſſary expences? Thirdly, haſt thou not withheld from thy ſelf, or others, that which ſhould have been expended? Fourthly, haſt thou not gotten, or kept thy neighbors goods by falſhood, or force, and made no reſtitution? Fifthly, haſt thou not ſtollen by uſury, or oppreſſion, or fraud, in buying or ſelling, an abomination unto the Lord? Sixthly, haſt thou not *robbed God of his tythes and offerings* by ſacriledge or ſymony? Seventhly, haſt thou not ſome way or other impaired thy neighbors ſtate? If in any of theſe thou haſt tranſgreſſed, then haſt thou broken this Commandment, *Thou ſhalt not ſteal.*

Deut. 25.16. Malac. 3.8.

Sect. 10.

Sins againſt the ninth Commandment.

IT is the ninth Commandment, *Thou ſhalt not bear falſe witneſs.*

For the duties here required.

Say, Haſt thou ever by all means ſought to maintain thy own and thy neighbors good name, according to truth and a good conſcience?

Or for the ſins here forbidden.

Say, Firſt, haſt thou not ſometimes loved (or made) *a lye?* Secondly, haſt thou not *raiſed a falſe report, to the defaming of many?* Thirdly, haſt thou not *cenſured or judged others, yet never conſidered the beam that is in thy own eye?* Fourthly, haſt thou not flattered thy ſelf and others, *ſaying unto the wicked, Thou art righteous?* Fifthly, haſt thou not condemned ſome without witneſs,

Rev. 22.15. Ier. 20.10. Mat. 7.3. Prov. 24.24.

neſs, or forborn to witneſs for others when thou knoweſt the truth? Sixthly, haſt thou not been uncharitably ſuſpitious, or a *deſpiſer of thy neighbor?* Seventhly, haſt thou not told a lye, whether jeſtingly, or officiouſly, or perniciouſly? If in any of theſe thou haſt tranſgreſſed, then haſt thou broke this Commandment, *Thou ſhalt not bear falſe witneſs.*

Sect. II.

Sins againſt the laſt Commandment.

[IT is the laſt Commandment, *Thou ſhalt not covet.*]

For the duties here required.

Say, Firſt, haſt thou ever been truly contented with thy own outward condition? Secondly, haſt thou rejoyced at others good, and *loved thy neighbor as thy ſelf?* Matth. 19.19.

Or for the ſins here forbidden.

Say, Firſt, haſt thou not ſometimes conceived *evil thoughts in thy heart?* Secondly, haſt thou not delighted in the inward contemplations of evil? Thirdly, haſt thou not been full of diſcontent with thy own condition and ſtate? Fourthly, haſt thou not felt *another law of thy members warring againſt the law of thy minde?* Fifthly, haſt thou not coveted after ſomething or other that was thy neighbors, either with will, or by actual concupiſcence? If in any of theſe thou haſt tranſgreſſed, then haſt thou broke this Commandment, *Thou ſhalt not covet.* Matth. 15.19. Rom. 7.29.

CHAP. III.

The ſecond means to get into the new birth.

AFter *examination* (which may well ſerve thee for one days work or two) the next duty is *Confeſſion.* Now then take the Catalogue of thoſe ſins (or if thy awaked conſcience can tell thee of any other) which thou knoweſt thou haſt committed, and noted, either in this book, or on ſome other paper; and kneeling on thy knees, ſpread thy Catalogue before the Lord, I ſay, ſpread thy Catalogue before the Lord, as *Hezekiah did his letter*; there read thou ſeriouſly and particularly, ſaying, *O Lord, I confeſs I have committed this ſin, and the other ſin* [as 2 King 19.14

they are before thee in order] *of all these sins I am guilty, especially of those sins wherein I delighted, my darlings, my minions, my bosom-sins,* [take notice of them and confess them again] *of all these sins I am guilty; And now, O Lord, standing (as it were) at the bar of thy tribunal, I arraign my self, and accuse my self, and judge my self worthy of the utmost of thy wrath and indignation; for one sin thou cast Adam out of paradise, for one sin thou cast the Angels out of heaven, for one sin thou destroyedst a world of men, and what then shall become of me, that have committed a world of sins?*—[here pause a while, and meditate on thy unworthiness.] *O that I should be so foolish, so bruitish, so mad to commit these sins, these manifold sins! O that by these sins I should break so holy a law, provoke so good and great a Majesty! What shall I do, but remembring my evil ways, even loath my self in my own sight (yea abhor my self in dust and ashes) for my iniquities and my abominations? &c.*—For conclusion, thou mayst imitate the Publican, who not daring to *lift up his eyes, smote his brest*, so do thou, and sigh, and say with him, *O God be merciful to me a sinner.*

Ezek. 36. 31.

Luke 18. 13.

Chap. IV.

Sect. 1.

The third means to get into the new birth.

After *Confession* (which may well serve thee for another days work) the next duty thou must labor for, is to seek for true sorrow and mourning for thy sins: Seek thou must, and never leave seeking, till thou feel thy heart melt within thee. To this purpose reade some tracts of death, of judgement, of hell, of Christs passion, of the joys of heaven: Last of all (and I take it best of all) resolve to *set every day some time apart to beg it of the Lord*: When *Daniel* set himself to pray, the Lord came in to him, *Dan.* 9. 3. When *Peter* had gone apart to pray; and when *Paul* had prayed in the Temple, then the Lord came in to them, *Act.* 10. 6. *and* 22. 17. And why may not I bid thee pray, as well as *Peter* bid *Simon Magus*, yet *being in the gall of bitterness and bond of iniquity?* Act. 8. 22, 23. and at the time appointed fall down on thy knees, spread thy Catalogue, confess, accuse,

accuſe, judge, condemn thy ſelf again; which done, beg, beg of the Lord to give thee that ſoft *heart* he promiſed, *Ezek.* 36.26. *A new heart will I give you, and a new ſpirit will I put within you, and I will take away the ſtony heart out of your fleſh, and I will give you an heart of fleſh.* Say then to thy ſelf, *Is this the Lords promiſe? O Lord perform it to my heart; take away my ſtony heart, give me an heart of fleſh, a new heart, a new ſpirit, &c.*—[here make thine own prayer, be not careful of words, onely let the words be the true voice of thy heart:] and the more to work ſoftning, thou mayeſt ſob, and ſigh, and beat thy breſt, above all thou muſt pray, and call, and cry with vehemency and fervency not to be uttered. When thou haſt done, if the Lord do not yet hear thee, pray again the next day, and the next day, yea put on this reſolution, that thou wilt never leave praying till the Lord hear thee in mercy, till he make thee to feel thy heart *melt* within thee, yea (if it may be) till thou ſeeſt thy * *tears trickling down thy cheeks*, becauſe of thy offences. The Lord will (perhaps) hear thee at the firſt time, or at the ſecond time; or if he do not, perſiſt thou, thy ſuit is juſt, and importunity will prevail; yea I can ſay, *thy deſire to ſorrow being reſolute, it is a degree of godly ſorrow it ſelf*, and no doubt the Lord will increaſe it, if thou begſt hard a while.

Ezek. 36.26.

* *Ut hoc modo confringas capita draconum tuorum in aquis.*

Sect. 2.

The firſt reaſon for this ſorrow.

THis muſt be done, firſt becauſe *without pangs no birth: Quid ſunt dolores parturientis niſi dolores pœnitentis?* (ſaith Saint *Auſtin*) *the pangs of a penitent man are as the pangs of a woman:* Now as there can be no birth without pains of travel going before, ſo neither true repentance without ſome terrors of the law, and ſtraits of conſcience. *Ye have not received the ſpirit of bondage again to fear*, ſaith the Apoſtle to the Romans; and what is that? but to ſhew us, they once did receive it; when? but in the very firſt preparation to converſion: then it was that the Spirit of God in the law did ſo bear witneſs unto them of their *bondage*, that it made them to *fear*. And certainly thus it is with every man in his firſt converſion, his contrition muſt be compungent, and vehement, bruiſing, breaking, renting the heart,

Aug. in Pſal. 48.

Rom. 8.15.

heart, and feeling the throws (as a woman laboring of childe) before there can be a *new birth*, or *the new creature* be brought forth.

Sect. 3.

The second reason for this sorrow.

AGain, *without contrition no Christ*; therefore it was that God first opened the eyes of our first parents, to make them see and be sensible of their sin and misery, *Gen.* 3.7. before he promised Christ, vers. 15. therefore it was that *John Baptist* (saith *Chrysostome*) *first throughly frighted the mindes of his hearers with the terror of judgement, and expectation of torment, and with the name of an axe, and their rejection, and entertainment of other children, and by doubling the punishment, to wit, of being hewn down, and cast into the fire; and when he had thus every way tamed, and taken down their stubbornesse, then at length he makes mention of Christ. Why, then is Christ seasonably revealed* (saith *Musculus*) *when the hearts of men being soundly pierced by preaching repentance, are possessed with a desire of his gracious righteousnesse.* Or if you will hear *Calvin, To whom is Christ promised, but to them alone who are humbled and confounded with the sense of their own sins?* Certainly the first thing that draws to Christ, is to consider our miserable estate without him; No man will come to Christ except he be hungry; no man will take Christs yoke upon him, till he come to know and feel the weight of Satans yoke; to this end therefore must every man be broken with threats, and scourges, and lashes of conscience, that so despairing of himself he may flye unto Christ.

Gen. 3.7,15. *Chrysost. in c. 3 Matth. hom. 11.*

Musc. in Mat. c. 3. Sect. Tunc. accedit Iesus.

Calvin in Esay 61.

Sect. 4.

The third reason for this sorrow.

AGain, *without hearty sorrow no spiritual comfort.* We must first be *humbled before the Lord*, and then he will lift us up. Christ indeed was anointed to preach good tidings, but to whom? *to the poor, to the broken-hearted, to the captives, to them that are bound, to the bruised*, Esay 61.11. God pours not the oyl of his mercy save into a broken vessel, God never comforts throughly,

Iam. 4.10.

Esay 61.11.

throughly, ſave where he findes humiliation and repentance for ſin. *The word of God* (ſaith one) *hath three degrees of operation in the hearts of his choſen: Firſt, it falleth to mens ears as the ſound of many waters, a mighty, great, and confuſed ſound, and which commonly bringeth neither terror nor joy, but yet a wondring, and acknowledgement of a ſtrange force, and more then humane power; this is that effect which many felt hearing Chriſt, when they were aſtoniſhed at his doctrine, as teaching with authority; What maner doctrine is this? never man ſpake like this man: The next effect is the voice of thunder, which bringeth not onely wonder, but fear alſo; not onely filleth the ears with ſound, and the heart with aſtoniſhment, but moreover ſhaketh and terrifieth the conſcience: The third effect is the ſound of harping, while the word not onely raviſheth with admiration, and ſtriketh the conſcience with terror, but alſo laſtly filleth it with ſweet peace and joy. Now albeit the two firſt degrees may be without the laſt, yet none feel the laſt, who have not in ſome degree felt both the firſt.* He ſaith true, *in ſome degree*, though commonly the deeper is the ſenſe of miſery, the ſweeter is the ſenſe of mercy. In our dead ſecurity *before converſion* (ſaith another) *God is fain to let the law, ſin, conſcience, Satan, a deep ſenſe of our abominable and curſed ſtate looſe upon us, and to kindle the very fire of hell in our ſouls, that ſo we might be rouzed, and afterward more ſweetly and ſoundly raiſed and refreſhed; for after the moſt toylſome labor is the ſweeteſt ſleep, after the greateſt tempeſts the ſtilleſt calms; ſanctified troubles and terrors eſtabliſh the ſureſt peace, and the ſhaking of theſe winds makes the trees of Gods Eden take the better rooting.*

Forbes on Revel. c. 14.

Mar. 1.22,27. Luke 4.32. Iohn 7.46.

Boltons inſtructions for afflicted conſciences.

CHAP. V.

Sect. 1.

The means to be delivered out of the pangs of the new birth.

AND now if (by Gods bleſſing) thou feeleſt this ſorrow and *melting of heart*, the next thing thou muſt do is to ſeek for the remedy, which remedy conſiſts of theſe ingredients: Firſt, *A ſight of Chriſt*; ſecondly, *A deſire after Chriſt*; thirdly, *A relying on Chriſt*; fourthly, *An obedience to Chriſt*; fifthly, *A comfort*

fort in Christ ſought for and obtained. Thou wilt ſay, theſe ingredients are pearls indeed, but how ſhould I procure them? I anſwer, by application of the promiſes; and ſith every ingredient hath its particular promiſes, I ſhall let thee ſee them in order, onely do thou apply them thy ſelf; it is enough for the Phyſitian to prepare the medicine, thy own body muſt receive it; ſo in this medicine it is, thou muſt apply it if thou wilt have ſouls-health.

Sect. 2.

The promiſes procuring a ſight of Chriſt.

THe firſt ſtep or ingredient that brings comfort to thy heavy ſoul, is *the ſight of Chriſt*: and to procure this *ſight*, thou haſt theſe promiſes:

Matth.1.21. *Thou ſhalt call his name Jeſus, for he ſhall ſave his people from their ſins.*

Luke 2.10,11. *Behold I bring you good tidings of great joy that ſhall be to all people, that is, that unto you is born this day in the city of David a Savior, which is Chriſt the Lord.*

John 1.29. *Behold the Lamb of God which taketh away the ſins of the world.*

John 3.16. *God ſo loved the world, that he gave his onely begotten Son, to the end that all that believe in him ſhould not periſh, but have life everlaſting.*

John 3.17. *God ſent not his Son into the world that he ſhould condemn the world, but that the world through him might be ſaved.*

Rom.3.25. *God hath ſet forth Chriſt Jeſus to be a reconciliation through faith in his blood.*

1 Cor.1.30. *Chriſt Jeſus of God is made unto us Wiſdom, and righteouſneſs, and ſanctification, and redemption.*

1 Tim.1.15. *This is a true ſaying, and by all means worthy to be received, that Chriſt Jeſus came into the world to ſave ſinners.*

Heb.13.12. *Jeſus, that he might ſanctifie the people with his own blood, ſuffered without the gate.*

1 John.2. 1,2. *If any man ſin, we have an advocate with the Father, Jeſus Chriſt the righteous, and he is the propitiation for our ſins, and not for us onely, but alſo the ſins of the whole world.*

Revel.5.8. *Thou waſt killed, and haſt redeemed us to God by thy*

thy blood, out of every kindred, and tongue, and people, and nation.

All these tell thee, that as thou art a sinner, so thou hast a Savior; onely do thou apply them, and certainly they will procure thee the first step, the first ingredient of this remedy to thy misery, to wit, *the sight of Christ.*

Sect. 3.

The promises procuring a desire after Christ.

THou mayst say, *I see Christ*, and *I see* that his person, and death, and blood-shed, are precious and saving; but how may I make him mine? how may I know that he is my Savior? I answer, thou must *hunger and thirst after him*; this *desire* is the second step: and to provoke thee to this duty, consider of these promises:

Esay 55.1. *Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea come, buy wine and milk without money, and without price.*

Mat.5.6. *Blessed are they which hunger and thirst after righteousness, for they shall be filled.*

John 7.37,38. *In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink; he that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water.*

Revel.21.6. *I will give to him that is a thirst, of the water of life freely.*

Revel.22.17. *Let him that is a thirst come, and whosoever will, let him take the water of life freely.*

Psal.63.1. *O God, thou art my God, early will I seek thee, my soul thirsteth for thee, my flesh longeth greatly after thee, in a barren and dry land without water.*

Psal.145.19. *He will fulfil the desire of them that fear him.*

All these may provoke thee to thirst after Christ, that most soveraign, and soul-saving *fountain, opened to the house of David, and to the inhabitants of Jerusalem for sin, and for uncleanness*, Zach.13.1.

Sect. 4.

The promises procuring a relying on Christ.

YEt thou mayest say, *I thirst* indeed, but I dare not drink; *I desire*, but I dare not come neer, to *lay hold* on Christ: How so? *I am* (sayest thou) *a most vile, unworthy, wicked wretch, and my sins are of a scarlet, crimson die*: True it is; for thee to pretend part in Christ, wallowing yet in thy sins, for thee to believe that Christ is thy righteousness, purposing yet to go on in the practice, or allowance of any one known sin, it were a most cursed horrible presumption indeed; but where all sin is a burthen, every promise as a world of gold, and the heart sincere for a *new* way, there a man may be bold: A man may? yes, he must; if thou groanest under sin, if thou longest after Christ, apply these promises, and they will force thee to lay hold upon the Rock, to take Christ for thine own, to throw thy sinful soul upon the bleeding wounds of Jesus, and to cast thy self with confidence into the bosom of his love.

Boltons Instructions for afflicted conscience.

First then, *Take notice* (saith a Modern) *that Jesus Christ keeps open house for all hungry and thirsty souls.*

Revel. 22. 17. *Let him that is a thirst come, and whosoever will, let him take the water of life freely.* Or if open house will not fit without invitation, hear him call;

Matth. 11. 28. *Come unto me all ye that labor, and are heavy laden, and I will give you rest.* Or if invitation will not fit without proclamation, hear him proclaim:

Joh. 7. 37. *Jesus stood and cryed, saying, If any man thirst, let him come unto me and drink: he that believeth on me, out of his belly shall flow rivers of water.* Or least thou shouldest think thou must come to thy cost, and bring somewhat in thy hand, hear how he doubles and trebbles his cry to the contrary:

Isa. 55. 1. *Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat, yea come, buy wine and milk without money, and without price.* And yet lest thou say, I am so far from bringing any thing in my hand, that I bring a world of wickedness in my heart, and my sins I fear will hinder my acceptation, no (saith he again)

Isa. 55. 7. *Let the wicked forsake his way, and the unrighteous man*

man his thoughts (and this is thy desire, thy case) *and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.* Or if all this will not do without a more solemn invitation, see then how the Lord of heaven sends forth his Embassadors to move thee, and entreat thee to come in:

2 Cor. 5. 20. *Now then we are Embassadors for Christ, as though God did beseech you by us, we pray you in Christs stead be ye reconciled unto God.* Or if he cannot woo thee, lo he commands thee:

1 Ioh. 3. 23. *And this is the Commandment, that we should believe on the name of his Son Jesus Christ.* Or yet to drive thee to Christ, he not onely commands, but threatens:

Heb. 3. 18. *And to whom sware he that they should not enter into his rest, but to them that believed not?*

And what can he do more unto his Vineyard? First (to bid thee welcom) he keeps open house; secondly, he invites; thirdly, he proclaims; fourthly, he calls thee *sans-fee*, without money, or moneyworth; fifthly, he apologizeth; sixthly, he sendeth; seventhly, he commandeth; eighthly, he threatneth: Hear what mine Author concludes from these premises; *How cruel then is that man to his own wounded conscience, who in his extreme spiritual thirst will not be drawn by this eight-fold merciful cord, to drink his fill of the fountain of the water of life, to cast himself with confidence and comfort into the arms of the Lord Iesus? — Yea, how is it possible, but that all, or some of these, should bring in every broken heart to believe, and every one that is weary of his sins, to relye upon the Lord of life for everlasting welfare?*

Sect. 5.

The promises procuring obedience to Christ.

AND yet thou mayest say, *I have cast my self on Christ*, is this all I must do? no, there is yet another step, he is not onely to be thy Savior, but thy husband, thou must love him, and serve him, and honor him, and obey him: thou must endeavor not onely for pardon of sin, and salvation from hell, but for purity, new obedience, ability to do or suffer any thing for Christ. And to provoke thee to this duty, consider of these texts:

Matth. 7. 21. *Not every one that saith, Lord, Lord, shall enter into the Kingdom of heaven, but he that doth the will of my Father which is in heaven.*

Matth. 11. 29. *Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall finde rest unto your souls.*

Matth. 16. 24. *If any man will follow me, let him take up his cross and follow me.*

2 Cor. 5. 15. *He dyed for all, that they which live, should not henceforth live unto themselves, but unto him which dyed for them.*

2 Cor. 5. 17. *If any man be in Christ, let him be a new creature, old things are passed, behold all things are become new.*

1 Joh. 1. 6, 7. *If we say that we have fellowship with him, and walk in darkness, we lye, and do not the truth. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.*

1 Joh. 2. 5, 6. *He that keepeth his word, in him verily is the love of God perfected, hereby know we that we are in him. He that saith, he abideth in him, ought himself also so to walk, even as he walked.*

1 Joh. 3. 6, 9. *Whosoever abideth in him, sinneth not. Whosoever is born of God, doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God.*

1 Joh. 3. 24. *He that keepeth his Commandments, dwelleth in him, and hereby we know that he abideth in us, by the Spirit which he hath given us.*

1 Joh. 5. 18. *We know that whosoever is born of God sinneth not, but he that is begotten of God keepeth himself, and that wicked one toucheth him not.*

All these may invite thee to enter into the *holy path*, and to fight under Christs banner against the world, the flesh, and the Devil, unto thy lives end.

Sect. 6.

The promises procuring comfort in Christ.

ONce more thou mayest say, *I have been truly humbled with the sense of sin, and sense of misery, and sorrow for sin; yea, I have seen, and thirsted, and relyed, and purposed universal obedience*

dience to my Savior, and yet no comfort comes: it may be so, but hast thou praised God for this work of wonder, *the new birth* wrought in thee? If so, then is there another duty expected from thee, right precious and pleasing unto God, and that is *waiting*: yet I could wish thee address thy self to these precious *promises*, settle thy soul on them with fixed meditation and fervent prayer, and where thou perceivest the *condition of the promises* to be by Gods grace formed in thee, thou mayest safely assure thy soul of so much favor, as is expresly contained in the *promises*.

Levit. 26. 40, 41, 42, 44. *If they shall confess their iniquity, ---If their uncircumcised hearts be humbled, ---Then will I remember my Covenant, ---that I might be their God, I am the Lord*: the condition is to confess and be humbled; and this if thou dost, the Covenant is sure, *the Lord is thy God.*

Job 33. 27, 28. *If any say, I have sinned, and perverted that which is right, and it profited me not; he will deliver his soul from going into the pit, and his life shall see the light.* The condition is, *If any say, I have sinned*, if thy heart say thus in sincerity and truth, the promise is sure, *God will deliver thy soul* from hell, and thou *shalt see the light of heaven.*

Psal. 51. 17. *A broken and a contrite heart, O God, thou wilt not despise.* The condition is, *a broken and a contrite heart* for sin; and if thy *heart* be thus, be sure *God will not despise it.*

Prov. 28. 13. *Whosoever confesseth, and forsaketh his sins, shall have mercy.* The condition is, to *confess and forsake sin*: and this if thou dost, as sure as God is God, thou *shalt have mercy.*

Isa. 57. 17. *I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.* The condition is, to be of *a contrite and humble spirit*; and if thou art thus, God is true who hath said it, *he dwels in thee, to revive thy spirit, and to revive thy heart.*

Isa. 61. 1. *The Lord hath anointed me to preach good tidings unto the meek, he hath sent me to binde up the broken hearted.* The condition is, to be *meek and broken hearted*; and if this be thy case, then *good tidings* belong to thee, and Christ is sent *to binde up thy broken heart* in the bundle of peace.

Jerem. 31. 19, 20. *Surely, after that I was turned, I repented* (saith

(ſaith *Ephraim*) *and after that I was inſtructed, I ſmote upon my thigh, I was aſhamed; yea, even confounded, becauſe I did bear the reproach of my youth --Therefore* (ſaith God) *my bowels are troubled for him, I will ſurely have mercy upon him, ſaith the Lord.* The condition is to *repent*, to be *aſhamed, confounded for ſin*, and if thy caſe be like *Ephraims*, God is the ſame to thee, *his bowels yearn for thee, he will ſurely have mercy on thee.*

Matth. 5. 6. *Bleſſed are they which hunger and thirſt after righteouſneſs.* The condition is, to *hunger and thirſt after the righteouſneſs* of Chriſt; and this if thou doſt, then art thou *bleſſed* from the mouth of our Savior.

Matth. 11. 28. *Come unto me all ye that labor, and are heavy laden, and I will give you reſt.* The condition is to *labor, and be heavy laden* with ſin; and if thou art thus, Gods Word is ſure, thou ſhalt have *reſt* ſpiritual and eternal.

Revel. 21. 6. *I will give unto him that is a thirſt, of the water of life freely.* The condition is to thirſt after the heavenly ſtreams of Gods favor, and Chriſts ſoveraign blood; and this if thou doſt, then haſt thou part *in the fountain of the water of life, that proceeds out of the throne of God, and of the Lamb*, Revel. 22. 1.

Revel. 22. 1.

All theſe are ſo full of comfort, that if thou but cruſh them with the hand of faith, they cannot but yield ſome juyce of ſweetneſs to thy afflicted ſoul.

Sect. 7.

The means to apply the ſaid promiſes.

I Said before, it was enough for me to prepare the medicine, it is thou muſt apply it; yet if thou feeleſt a backwardneſs to perform thy part, I ſhall tell thee of ſome *means* to incite thee, and help thee onward to the performance of this duty.

Take then the promiſes, and carry them (as thou didſt the Catalogue of thy ſins) into the preſence of the Lord; and, faln down on thy knees, beſeech God for thy Saviors ſake to encline thine heart to believe thoſe *promiſes*. If thou haſt the repulſe, *pray again and again*, yea reſolve never to make prayer, but to uſe this petition, *that the Lord would pleaſe to let thee have ſome feeling of the life of thoſe promiſes*; Some ſoul may object, I have no heart or ſpirit to pray, yet uſe thy indeavor, and in thy indea-

indeavors God may come in; and whensoever thou feeleſt any of them to be *ſpirit* and *life* to thee, whensoever thou feeleſt (by a certain taſte) *the joys of the Holy Ghoſt* to fall upon thee, O happy man that ever thou waſt born! then art thou (to thy own knowledge) *new born* indeed: then haſt thou (without doubt) done this moſt glorious exerciſe of paſſing thorow *the new birth*, and then haſt thou cauſe (as thou canſt not chooſe) to ſing and praiſe God day and night, world without end: So true is that of Christ, *Bleſſed are they that mourn, for they ſhall be comforted. Amen.* Matth. 5. 4.

Sect. 8.

The Concluſion.

HEre is an end, and to you to whom I have dedicated this work, my concluſion is this: The year hath now run his round ſince I firſt came amongſt you, and how the Lord hath wrought by me you your ſelves know beſt: for my part, if I did but know one poor ſoul amongſt you truly converted by ſuch a weak unworthy inſtrument, I would ever think my ſelf moſt happy in that ſoul, and richly payed for my pains. I know it, neither *Paul*, nor *Apollo* can do this, except God give the increaſe: howſoever, I muſt tell you, with *Paul*, my deſires have been this way, I have ſince my coming *travelled of you, and travelled again, that Chriſt might be formed in you.* And what's the iſſue? once could the Lord ſay, *Shall I bring to the birth, and not cauſe to bring forth?* and (to joyn iſſue with you) have I travelled of you in birth, and not one of you brought forth? the Lord forbid. I confeſs (beloved) I have received from you many kindeneſſes of love; now, for the Lords ſake do me this one kindeneſs more; give me at leaſt one ſoul among you, that I may give it unto God: O what a kindeneſs would you then do me! not all the wealth in your Town, nor all the increaſe of your ſtate, nor all you have, or ever ſhall have, would do me ſo much good in the day of my Lord Jeſus, as this one boon I ask: then could I ſay, *Lord, I have not loſt the fruits of my labor in this Town, ſee here the ſoul now ſhining in glory which I converted by thy power; ſee here the ſoul of ſuch a one, and ſuch a one which through thy grace, and my miniſtery were converted unto thee.* If this were thus, why then (beloved) you would bleſs me for ever, Gal. 4. 19. Iſa. 66. 9.

and

and I should bless you for ever, and we should all bless God for ever, for this so gracious and so blessed a work. *Now the Lord of his goodness give you a sight of your sins, and a true sorrow for sin, and of not of one new, yet now, this day, the Lord this day set his print and seal upon you.*

The time draws on, and I have but a minute, a little time to speak to you; for a farewel then, let these last words take a deeper impression in your hearts: if you would do all I would have you do, I could wish no more, but that to this *humiliation or repentance*, you would adde *charity or love*: the first you owe to *God*, and the second to your *neighbor*: by the first you might become new creatures, by the second true Christians, like them in the Churches infancy, *of one minde, one heart, and one soul*; sure it is not possible that we should have *forgivenesse of sins*, but that we must be of the *communion of Saints*. A thousand pities it is to hear of the many factions in our Church, and Kingdoms, and Towns, and Families, *O pray for the peace of Jerusalem, they shall prosper that love it*; and let us pray (as need we have too) for our own peace one with another: You cannot come to a Communion, but you hear this lesson in the invitation, *You that do truly and earnestly repent you of your sins, and be in love and charity with your neighbors, &c.* Here's both *repentance to God*, and *Charity* (nay more then charity, as we use the word commonly) even *love of your neighbors*. For my part I wish that my very heart-blood could cement *the divisions of Reuben* (for which are *great thoughts of heart*) in this Town, in this Church, in these Kingdoms. I will say no more, but conclude with those words of the Apostle, *Finally brethren, farewell, be perfect, be of good comfort, be of one minde, live in peace, and the God of love and peace be with you for ever and ever.*

Judg. 5. 15.

2 Cor. 13. 11.

FINIS.

THE Doctrine & Directions

But more especially

The Practice and Behavior of a Man in the act of the

NEVV BIRTH.

A

TREATISE

By way of

APPENDIX

to the former.

By ISAAC AMBROSE, *Minister of Christ at* Preston *in* Amounderness *in* Lancashire.

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AN

APPENDIX,

Containing both the Doctrine and Directions, but more especially the Practice and Behavior of a man in the act of

The Second Birth.

The occasion of this TREATISE.

HItherto I have given the *Doctrine* and *Application* of the Soul-saving *Second Birth*; but some there are whose hearts are so steely, that all this cannot work upon them: If any such desire yet any more (and desire they must, or there is no remedy for them) I have, for their help in the *practice*, brought a *Practitioner* afore them. It was *Cesars* great praise, that he bade his Soldiers still, *Come*; and if men had but many *Cesars* or leaders in these practical points, I suppose there would be more followers. A plain *Doctrine* may win some, and a particular *Direction* may win more, but a good *Example* wins most. Howsoever then, concerning the *New Birth*, I have delivered the *Doctrine* in the *Sermons*, and *Directions* in the *Appendix*; yet one thing is wanting, which may help more then either, to wit, the *Practice* of some Saint in this *one necessary thing*: And what Saint? what man that hath writ more on this subject, then *T. H?* it was said of blessed Mr. *Bolton*, That *for himself, he could profess to his comfort on his Deaths-bed, That he never taught any godly point, but he first wrought it on his own heart*; the same, do I more then probably think, was the *practice* of this man. Now therefore I thought

Mr. *Boltons* funeral Sermon by Mr. *Estwick*.

fit, not onely to contract his Books in this Appendix (which some without his privity have unskilfully put out) but also, and that more especially, to set afore you (whosoever you are) those prime, powerful, pathetical expressions of his Soul-pangs in the *New Birth*, as matter for your imitation: These expressions indeed are they I most especially aym at, which if you observe, are always delivered in the first person [*I*] and I verily believe they were not fained, but feeling from his own heart and soul. What needs more? if either *Doctrine* in the first part, or *Direction* in the second part, or *Practice* in the third part of the Book (which consists most of *Practice*) can work on your souls, I hope some of these, or all of these, will help you on in the way from Corruption to Christianity, and from the state of Nature into the Kingdom of Grace.

CHAP. I.

The Souls Preparation.

BEfore the Soul can share in *Christs* Merits (*to speak in the Authors stile or language, without any alteration*) two things are required:

1. A preparation to receive and entertain *Christ*.
2. An implantation of the Soul into *Christ*.

That there must be a *Preparation*, is the first ground we lay; and herein observe we

The { Matter / Maner / Means } of this Preparation.

1. For *Matter*: The soul of a sinner must be prepared for *Christ*, before he can entertain him. When Kings go to any place, they send (to make readiness) their Harbengers afore them; if *Christ* (the King of Saints) come into a Soul, there must be a *Preparation* before he enter; and good Reason, he is not a meer man, an ordinary person, but a King, a King of Glory. *David* in this case could call upon his Soul (so we may expound his Gates and Doors) *Lift up your heads, O ye Gates, and be ye lift up, ye everlasting Doors, and the King of Glory shall come*

Psal. 24. 7.

come in; as who ſhould ſay, Be enlarged *Love, Joy, Hope*; ſet open, give way, for the Lord is coming: *But who is the Lord? it is the Lord of Hoſts, the Lord ſtrong and mighty, the Lord mighty in Battel*: And with that he knocks again, *Lift up your heads, O ye Gates, and be ye lift up, ye everlaſting Doors, and the King of Glory ſhall come in*; as if he ſhould ſay, What, ſhall the Lord knock? ſhall the King of Glory ſtand? open ſuddenly, and make all *preparation*.

2. The *Maner* of this *Preparation* conſiſts in theſe three paſſages: Firſt, the Soul breaks that League which formerly it hath had with Corruptions, and reſerves it ſelf for Chriſt: And ſecondly, the Soul is moſt willing to give way to Chriſt Jeſus, and to let him overthrow whatſoever ſhall oppoſe him: Thirdly, the Soul is content that God ſhould rule all, not onely the eye, or hand, or tongue, or heart, but the whole man; it opens all the *Gates*, and deſires Chriſt to come, and take all the *Keys* of the houſe upon him.

3. The *Means* of this *Preparation* is the powerful Miniſtery, which God hath appointed for this work; and it is diſcovered in three particulars: Firſt, in a particular Application of the Truth to the Souls of men with courage: Secondly, in a confirmation of the Truth by ſoundneſs of Argument, and plain evidence of Scriptures: Thirdly, in a kinde of Spiritual heat in the heart and affections of the Miniſter, anſwerable to that which he communicates to the people. And this powerful Miniſtery works on the ſoul, 1. By diſcovering what is in a mans heart, ſo that the ſoul ſeeth that it never ſaw before, and ſo is driven to a ſtand. 2. By driving the ſoul into an awe of ſin, ſo that it dares not now meddle with ſin, as formerly it hath done.

If any ſoul that hath enjoyed theſe *Means* any while, is not yet fitted and *prepared*, it is a fearful ſuſpition, that God will never confer any good to that ſoul: Go home then (if there be any ſuch) and reaſon with your own ſouls, and plead with your own hearts, ſaying, *Lord, Why not yet am I humbled and prepared? will Exhortations never prevail with me? will Terrors and Reproofs never break my heart into pieces? I have heard Sermons that would have ſhaken the very ſtones I trod on, that would have moved the very ſeat I ſate on; the very fire of Hell hath* *Uſe.*

flashed in my face; I have seen even the plagues of Hell, and if any thing can do me any good, why not then those Exhortations, Instructions, Admonitions and Reproofs that I have often had? I have had as powerful means as may be, which never yet did me good. The Lord be merciful to such a poor soul; the Lord turn the heart of such a poor sinner, that he may lay hold of mercy in due time.

CHAP. II.

SECT. I. *The general Circumstances of Preparation on Gods part.*

BUt for a further distribution, which shall be our method: In this *Preparation* two things are considerable;

The { General circumstances. / Substantial parts.

The general circumstances are twofold, some on { Gods part. / Mans part.

On Gods part they are these, { 1. The offer of Christ and Grace. / 2. The condition of this offer. / 3. The easinesse of this condition.

On Mans part, two things are considerable:

{ 1. That corruption doth oppose this Grace. / 2. That God will remove this corruption.

The first general circumstance of the souls *Preparation*, is on Gods part; wherein is *The offer of Christ Jesus*, *The condition of this offer*, and *The easinesse of this condition*; we may have all in this one Comparison: As with a Malefactor convicted of High Treason, for plotting some wicked practice against his Prince, if (after the discovery of all passages) the King make a Proclamation, That upon the surceasing of his Enterprises, he shall be pardoned; nay, if the King shall continue to send Message after Message, secretly to tell him, that would he yet lay down his arms and take a pardon, he shall freely be remitted, and graciously accepted into favor again: if this Traytor now should rather fling away his Pardon then his Weapons, then should the King raise an Army and overcome him, and take him, and execute him without any pity

pity or mercy, I appeal to your own Conſciences, is he not juſtly rewarded? What will the world ſay? he had a fair offer of Pardon, and the King ſent Meſſenger after Meſſenger unto him; ſeeing therefore he refuſed and neglected ſuch offers, it is pity but condemnation ſhould befal him: thus would all ſay. Why, this is the condition of every poor ſoul under heaven, we are all Rebels and Traytors; by our Oathes and Blaſphemies, we ſet our mouth againſt heaven; and yet after all our pride and ſtubbornneſs, and looſneſs and prophaneneſs, and contempt of Gods Word and Ordinances, the Lord is pleaſed to proclaim Mercy ſtill to every one that will receive it: *All you that have diſhonored my Name, All you that have prophaned my Sabbaths, and contemned my Ordinances, All you curſed wretches, Come; Come who will, and take Pardon*; therein is the *Offer*: onely let them lay aſide all their weapons; therein is the *Condition*: and then have Chriſt for the taking; therein is the *Eaſineſs* of the condition.

Bleſſed God (may every Soul ſay) *if I will not do this for Chriſt, I will do nothing; had the Lord required a great matter of me to have attained ſalvation; had he required Thouſands of Rams, and Ten thouſand Rivers of Oyl; had he required the firſt-born of my body for the ſins of my ſoul; had he required me to have kneeled and prayed until mine eyes had failed, until my hands had been wearied, until my tongue had been hoarſe, and until my heart had fainted, one drop of mercy at the laſt gaſp would have quit all this coſt: But what goodneſs is this, that the Lord ſhould require nothing of me, but to lay down my weapons, and to receive Chriſt offered?* Lo the Lord this day hath ſent from heaven, and offered Salvation unto you Sons of men; the Lord Jeſus is become a ſuitor to you, and I am Chriſts ſpokeſman, to ſpeak a good word for him: O that we may have our errand from you! *O that there were ſuch an heart in my people* (ſaith God) *to fear me, and keep my Commandments always!* Deut. 5. 29. Shall the Lord and his Meſſengers thus woo and intreat? and will any yet ſtand out againſt God, and ſay, *I will none of Chriſt, I will try it out to the laſt?* O then, if the great God of Heaven and Earth ſhall come with Ten thouſand thouſand of Judgements, and execute them upon that man; if he ſhall bring a whole Legion of Devils, and ſay, *Take him, Devils, and torment him, Devils, in Hell for ever*;

ever; because he would not have mercy when it was offered, he shall not have mercy; because he would not have salvation when it was tendred, let him be condemned. If God should thus deal with that man, the Lord should be just in so doing, and he justly miserable.

Sect. 2.

The general Circumstances of Preparation on Mans part.

THe second general circumstance of the souls *Preparation*, is on Mans part; and herein is observable,

1. That Corruption opposeth Grace.
2. That God will remove this Corruption.

1 Cor. 2. 14. First, The first is clear, 1 *Cor.* 2. 14. *The natural man receiveth not the things of the Spirit of God, neither can he know them*; and Acts 7. 51. *Acts* 7. 51. *Ye stiff-necked, and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye:* Give us a man in the state of Nature, and though all the Ministers under heaven should preach mercy unto him; though all the Angels in heaven should exhort and intreat him; though all glory and happiness were laid before him, and he were wished onely to believe and take it, and it should be his for ever; yet in his natural condition he could have no power to receive so blessed an offer: howsoever, this hinders not but he is to wait upon God in the means. And then —

Secondly, God may remove this Corruption, which he himself cannot do: Herein observe we

The {Author / Time} of this Grace.

Ezek. 11. 19. First, The Author is God: *I will take away their stony hearts* (saith God) *and give them an heart of flesh*; I will remove that sturdy heart which is in them, and will give them a frameable, teachable heart, which shall ply, and yield to whatsoever I shall teach them: The taking away of the indisposition of the soul to any duty, and the fitting, framing and disposing of a soul to perform any Spiritual service, is the alone work of God.

Quiet

Quiet then thy ſoul, and content thy heart; thou mayſt ſay, *I have an hard heart within, and it will receive no good from without, the Word prevails not, the Sacraments have no power over me, all the means, and coſt, and charges that God hath beſtowed upon me is loſt, and my heart is not yet humbled, my corruptions are not yet weakned:* But in this be thou comforted, though means cannot do it, which God uſeth at his pleaſure, yet the Lord can do it, there is nothing difficult to him that hath *hardneſs it ſelf* at command. 1 *Uſe* of Comfort.

Be then Exhorted, you that have ſtony hearts, to have recourſe unto this great God of heaven: Should a Phyſician ſet up a Bill, That he would cure all that were troubled with the Stone in the Reins, and that we ſhould hear of many healed by him, this would ſtir up all to repair to him, that labored of this Diſeaſe: Why, the Lord this day hath ſet up a Bill, That he will cure all ſtony hearts that will but come to him, and all the children of God have found to the proof hereof, to the comfort of their ſouls: You wives therefore, that have husbands with ſtony hearts, and you parents, that have children with ſtony hearts, tell them, You have heard this day of a Phyſician that will cure them, and exhort them to repair unto him. 2 *Uſe* of Exhortation.

Secondly, the Time of this Grace is either

in regard of the { *Means.* / *Men.*

1. In regard of the *Means*; and that is, when the Sons of men have the Goſpel ſhining in their faces; if ever good work upon their hearts, it will be then.

This ſhould teach us how thankful we ought to be unto the Lord, that enjoy theſe liberties in the Land of the living; That a man was born in ſuch a time, in the laſt Age of the World, in ſuch a place, in this Kingdom, wherein the way of life and ſalvation is ſo fully, ſo plainly, and ſo powerfully made known, that the Sun of the Goſpel ſhines full in his face, and is not yet ſet: O how thankful ſhould he be! 1 *Uſe* of Inſtruction.

And for thoſe that neglect the *Means* of their Salvation, how ſhould we pity them? Me thinks I ſee a poor creature, that ſlighted mercy and Salvation when it was offered him; me thinks I ſee that ſoul lying upon his deaths-bed, light is departing from his eyes, and his ſoul is departing from his body; O the name 2 *Uſe* of Reproof.

name of a *Minister*, of a *Church*, they are as Bills of Indictments against coming the Soul of this man; me thinks I hear such a man say at his last gasp, *The day is gone, the gate is shut, and now it is too late to enter:* And thus the soul departs from his body, the body to the grave, and the soul to hell; O what bitter lamentations will that soul make in hell, *O the golden time that I have seen, and not regarded! O the gracious opportunities of Salvation that my eyes have beheld, and yet I neglected! O the mercy, and grace, and goodness of God, that have been offered unto me! All these I have contemned, and trampled under my feet, and therefore now must I be tormented with the Devil and his Angels, from everlasting to everlasting.* Now the Lord give us hearts to take notice of these things. If I were now breathing out my last breath, I would breathe out this Legacy to all surviving Christians, *This is the accepted time, this is the day of Salvation.* Do you hear? This day is Grace offered, and if any here would entertain it, O what comfort might he have: *I was never humbled afore* (might he say) *but this day I was humbled; I could never before receive mercy, but this day have I received it; O this was a good day to me, now blessed am I for ever.*

2. In regard of men on whom God works; that is to say, on some in their tender age, on some in their ripe age, on some in their old age: But however the Lord doth at several times convert several of his servants, yet most, and most usually before their old age; and that some Interpreters wittily observe out of the Parable of the Vineyard, *Mat.*20.3,4,5. *The master* Mat. 20.3,4,5 *of the vineyard* (saith the Text) *went out at the third, sixth and ninth hour, and saw some standing idle, and he sent them into his vineyard:* He went then (say Interpreters) on purpose to see and hire, and to send in laborers to work in his Vineyard, but he went out at the *eleventh hour*, not to hire any, he expected not then to have seen any idle; he went out upon some other occasion, and therefore seeing them standing, he wondred at it, saying, *Why stand ye here all the day idle?* as if he should say, No man will hire you now, it is but an hour to night, and therefore rather a time to leave working, then to begin to work.

Use of Exhortation. O set this provoke us, that while the flower is in prime, we would use all *means* for our good; let us now in the heat and summer of our days, improve our selves in good works, that so when

when the harveſt comes, we may be gathered into Gods Barn: O would we be exhorted to take the beſt time and opportunity of ſalvation, then might we receive the fruits of our labors, the ſalvation of our ſouls.

CHAP. III.

The ſubſtantial parts of Preparation on Gods part; or his diſpenſations of his work on the Soul.

HItherto of the *general Circumſtances* of the ſouls *preparing* for Chriſt. Now the *Subſtantial parts* of this *Preparation* are generally two:

The { Diſpenſation of Gods work on the ſoul.
{ Diſpoſition of the ſoul by Gods work.

The Diſpenſation of Gods work diſcovers it ſelf in drawing the ſoul { From ſin.
{ To himſelf.

But becauſe theſe two are made up by one action and motion, we ſhall therefore handle them together; and the ſum is this, That *God by an holy kinde of violence (which is called Drawing,* Joh.6.44.*) doth pluck the ſoul from thoſe ſins that harbor in it unto himſelf:* wherein we may conſider two things; John 6.44.

{ 1. What the nature of this drawing is.
{ 2. The means whereby God draws.

Firſt, for the *nature* of this *drawing*, it is of a double kinde: 1. There is a *Moral drawing*, when by Reaſons propounded, and good things offered to the Underſtanding and Will, a man comes thereby to have his minde illightened, and his will moved to embrace things offered: Thus was it with *Paul*, when he was *conſtrained by Lydia to abide in her houſe*, Acts 16.15. 2. There is a *Phyſical drawing*, when the Lord is pleaſed to put a new power into the ſoul of a ſinner, and withal to carry the will to the object propounded, that it may embrace it; when the Lord not onely offers good things to the ſoul, but enables the ſoul to lay hold upon the things offered: And thus the Lord *draws* a ſinner from ſin unto himſelf. Acts 16.15.

Secondly, for the *means* whereby he draws, they are theſe four:

1 *Means.* First, the Lord lets in a light into the ſoul of a poor ſinner, and diſcovers unto him that he is in a wrong way: This the ſoul marvels at, becauſe uſually it comes on a ſudden, the ſinner perceiving nothing leſs, *Iſa.* 66. 1.

Iſa. 66. 1.

2 *Means.* Secondly, though a man would defeat the power of this light, yet God ſtill follows it with forcible Arguments, and draws with the cord of his Mercy; *I taught Ephraim to go* (ſaith God) *taking them by the arms; I drew them by the cords of love, and with the bonds of a man.* This mercy conſiſts in theſe bonds, or this love is made up of four cords:

Hoſea 11. 4.

1. The Lord reveals himſelf to be *ready* to *receive*, and *willing* and *eaſie* to entertain poor ſinners when they come unto him: *Let the wicked* (ſaith the Prophet) *forſake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon*; the word in the Original is, *He will multiply pardons*: Haſt thou *multiplied rebellions*? the Lord will alſo *multiply pardons*: The bowels of compaſſion are ſtill open, and the arms of mercy are ſtill ſpread abroad; he pardoned *Manaſſes*, and *Paul*, and *Peter*, and ſo will he thee, his *pardons* are *multiplied*, there is yet mercy for thee alſo, and for a thouſand thouſand more.

Iſa. 55. 7.

2. The Lord is not onely *ready* to forgive when men come to to him, but that they may come, he alſo *calls* and *commands* them: *O but may I* (ſaith a poor ſinner) *ſhall I, dare I go unto the Lord God for mercy? may I be ſo bold to preſs in for favor at the hands of the Lord? I have been a grievous ſinner, and have heaped abomination upon abomination, I am afraid therefore to approach near unto the Lords preſence.* Is it ſo? hear what the Lord ſaith, *Come unto me, ye rebellious people, and I will heal your rebellions. You that never prayed, never came to hear, all Rebels, come unto me:* and then the people anſwer, *Behold, we come unto thee, for thou art our God.* This is great encouragement to a poor ſinner, he begins now to wonder, and ſay, *Lord, ſhall all my ſins be pardoned? ſhall all my oathes and abominations be forgiven? I that ſlighted ſo many mercies, and committed ſo many follies, ſhall I be entertained? Yes* (ſaith the Lord) *come unto me, and thou ſhalt be forgiven; come, I command you come.*

Jer. 3. 22.

3. The

3. The Lord doth not onely *command* a poor ſinner to come in, but when he is nice in this caſe, ſaying, *There is mercy with God, but not for me*; the Lord then followeth him ſtill, and ſends another *cord* after him, that if it be poſſible he may *win* him, and *woo* him to receive mercy of him: If *command* therefore prevail not, he *intreats* and *beſeeches* him to come and receive mercy, and this (me thinks) ſhould move the hardeſt heart under heaven. *We* (ſaith the Apoſtle) *are embaſſadors for Chriſt, as though God did beſeech you by us, We pray you in Chriſts ſtead, be reconciled unto God*: rather then you ſhould go away from Chriſt, even *Mercy* it ſelf will come and kneel down before you, and *beſeech* you, and *intreat* you, *for the Lord Jeſus ſake to pity your poor ſouls, and to receive pardon for your ſins*: A ſinner is not able to comprehend this, but he begins to be at a ſtand, and at amazement, *What, that the Lord ſhould beſeech him! O that thou wouldſt receive pardon for thy ſins, and be bleſſed for ever! Good Lord* (ſaith the Soul) *is this poſſible, that the great King of Heaven ſhould come and beſeech ſuch a Traytor, ſuch a Rebel as I am, to take pardon? That a King on Earth ſhould proclaim a pardon to ſome notorious Traytor, this were much; but that the King of Heaven ſhould lay down his Crown, and come creeping to me, and beſeech me (on his knee as it were) to take mercy; this is a thing beyond all expectation: What, ſhall Heaven ſtoop to earth? ſhall Majeſty ſtoop to miſery? ſhall the great God of Heaven and Earth, that might have condemned my ſoul, and if I had periſhed and been damned, might have took glory by my deſtruction — Is it poſſible, is it credible, that this God ſhould not onely entertain me when I come, and command me for to come, but intreat and beſeech me to come and receive mercy from him? O the depth of the incomprehenſible love of God!* Imagine you ſaw God the Father intreating you, and God the Son beſeeching you, as he doth this day, *Come now, and forſake your ſins, and take mercy, which is prepared for you, and ſhall be beſtowed upon you*: Would not this make a ſoul think thus with it ſelf, *What, for a Rebel? not onely to have mercy offered, but to be intreated to receive mercy, it were pity (if I will not take it) but I ſhould go to Hell and be damned for ever.* The Lord he complains, *Why will ye dye?* as *I live, ſaith the Lord, I deſire not the death of a ſinner: Turn ye, turn ye, why will ye dye, ye ſinful Sons of men? Mercy is offered*

2 Cor. 5. 20.

Ezek. 18. 31.

Ezek. 33. 11.

you, the Lord Jesus reacheth out his hand to you: fain would he pluck the Drunkard out of the Alehouse, and the Adulterer from his Whore: O if you break this cord, I know not what to say to you, this is able to break a Mountain in pieces; *Shake, O*
Isa. 44. 23. *Mountains* (saith the Prophet) Why? *because God hath redeemed Jacob*: The Redemption of *Jacob* was enough to break a Mountain, let his *Mercy* break our *hearts*; it is God that begs, the blessing is our own.

4. If yet all this prevail nothing at all, the Lord will then *wait*, and stay in long *patience and suffering*, to see if any time a sinner will turn unto him. Our Savior follows poor sinners from Alehouse to Alehouse, and says, *I beseech you, Drunkards, take mercy, and have your sins pardoned*: The Lord (as we may say) tires himself, and wearieth himself with *waiting* one day after another, and one week after another: *It may be* (saith Christ) *this week, this Sabbath, this Sermon a sinner will turn unto me; what, will it never be?* Are you not ashamed (my friends) that the Lord Jesus should thus wait your leisure, and follow you from house to house, and from place to place; nay, that Christ should every morning appear to your understanding, and every night come to your bed-side, saying, *Let this be the last night of sinning, and the next day the first day of your repentance: O when will you be humbled? when will you receive mercy, that it may go well with you, and with yours for ever?* If none of the other will move you, yet for shame let this *cord* draw
Jer. 13. 27. you to the Lord: Hear, hear his doleful pangs, *O Jerusalem, Jerusalem, wilt thou not be made clean? O when will it once be?* A woman that is in travel, O how she expects and longs for her delivery! now a throb comes, and then she cryes; anon comes a second throb, and then she cryes again, *O when comes deliverance?* Thus God the Father takes on him the person of a travelling woman; he travels and travels until he bring forth a son, until some soul be converted, and brought home unto him, *O Jerusalem, wilt thou not be made clean? when will it once be? I have waited one, ten, twenty, thirty, forty years long have I waited on this generation; when will it once be?* The Lord thus travels in patience, looking when we will receive mercy, will never our proud hearts be humbled? will never our stubborn hearts be softned? will never our prophane hearts be sanctified? when

when will it once be? Christ hath waited this day, this week, this moneth, this quarter, this year, these ten, twenty, thirty, forty years on us: You old sinners, that are gray-headed in your wickedness, how long hath the Lord waited on you? O for shame let him wait no longer, but turn, turn ye unto him, that ye may receive mercy from him.

Thirdly, if *bonds of love* move not, the Lord hath *iron cords*, that will pluck in pieces; to wit, *the cords of Conscience*: which thus disputes, *He that being often reproved, doth still harden his heart, shall perish everlastingly:* 3 *Means.*

But thou being often reproved, dost still harden thy heart, therefore thou shalt perish everlastingly.

In this Syllogism are contained the { Monition, Accusation, Condemnation } of Conscience.

In the first Proposition, *Conscience* gives the sinner a *Monition*, to come from sin, upon pain of the heaviest Judgement that can be inflicted. It is the Lord that sends the Conscience on this errand, *Go to such a man, and tell him, You have blasphemed Gods Name, and you have spoken against Gods Saints, and you have broken Gods Sabbaths, and you have contemned Gods Ordinances; Be it known then unto thee* (saith Conscience when it delivers the Message) *That I have a command from Heaven, and from God, I charge you, as you will answer it at the dreadful day of Judgement, take heed of those evils and sinful practises that heretofore you have committed, lest you damn your souls for ever.* Will you question his Commission? see *Prov.* 29. 1. *He that being often reproved, hardeneth his neck, shall suddenly be destroyed*; if you be often reproved, and will not be bettered, then the Lord says, and *Conscience* from the Lord tells you, *Be it at your own peril, ye shall suddenly be destroyed.* No sooner *Conscience* thus perks upon the crown, but the sinner hangs the wing, and withdraws himself from his former lewd courses. But now when wicked persons see their companion is gone, they make after him amain, and then *Conscience* plucks one way, and they pluck another way; at last, by carnal company, and cursed perswasions, the soul is drawn back again to his former wicked courses, and so perhaps this twist is broken, and the sinner is gone. Prov. 29. 1.

2. If so, then *Conscience*, that was a *Monitor*, now turns *Ac-*

Accuſer in the minor Propoſition; before it was onely Gods *Herald* to forewarn him, but now it is become *a Purſevant and Sergeant* to Arreſt him: it follows him to the Alehouſe, and purſues him home, then takes him in his bed, and Arreſts him in his ſleep; there (by a Meditation) it hales the ſoul before the Tribunal ſeat of God, ſaying, *Lo, Lord, this is the man, this is the Drunkard, Adulterer, Blaſphemer, this is he, Lord; an enemy to thy Servants, an hater of thy Truth, a deſpiſer of thy Ordinances; at ſuch a time, in ſuch a place, with ſuch a company this man deſpiſed thy Truth, this is he, Lord, this is the man.* And when *Conſcience* hath thus dragged him before God, and accuſed him, then *Take him, Jaylor, take him, Devil* (ſaith the Lord) *and impriſon him; let vexation, and horror, and trouble, and anguiſh lie upon his ſoul, until he confeſs his ſins, and reſolve to forſake them.* In this caſe was *David*, when he was forced to ſay, *My bones waxed old through my roaring all the day long; for day and night thy hand was heavy upon me, my moiſture is turned into the drought of ſummer:* What then? *O then* (ſaith *David*) *I acknowledged my ſin unto thee,--- I confeſſed my tranſgreſſions unto thee, O Lord, and ſo thou forgaveſt the iniquity of my ſin.* *David* he folded up his ſins at the firſt, and therefore his bones were conſumed, and *he roared* continually; when the Lord had him on the Rack, he made him *roar again*, and would never leave tormenting, till *David* came to confeſſing; but when he confeſſed this ſin, and the other ſin, then the Lord forgave him the iniquity of his ſin. Thus *Conſcience* brings the ſoul of a ſinner on the Rack (as Traytors are uſed, that will not confeſs otherwiſe) and makes him to confeſs his ſins, and then he cryes, *O the abominations I have committed which the Sun never ſaw; in ſuch a place, at ſuch a time, O then I railed on Gods ſervants, & blaſphemed Gods Name, I prophaned Gods Sabbaths, and contemned his Ordinances:* what then? *Conſcience* will make him confeſs more yet, to the Rack again with him; and then he cryes and roars for anguiſh of ſpirit, then he confeſſes all, and reſolves to amend, then he will pray, and hear, and ſanctifie Gods Sabbaths, and lead a new life. Thus *Conſcience* receives ſome ſatisfaction, and begins to be quiet; and now having got ſome quiet, his curſed Companions ſet upon him again, *Refreſh* (ſay they) *your ſoul with ſome of your ancient dalliance*, &c. To this and the like Temptations of Satan, he liſtens

Pſa. 32. 3, 4, 5.

liſtens again, and then he begins to follow his old ſins, perhaps with more violence and eagerneſs then ever he did before; and now is another twiſt broken likewiſe.

3. If ſo, then *Conſcience* that was a *Monitor* and *Accuſer*, now turns *Executioner*. The firſt Propoſition admoniſhed, the ſecond accuſed, if neither of theſe prevail, then *Conſcience* concludes, *Thou muſt to execution, thou ſhalt periſh everlaſtingly.* And now *Conſcience* cryes, *Monitions or Accuſations could not prevail with this man; Come, come ye damned ghoſts, and take away this Drunkard, this Blaſphemer, this Adulterer, and throw him headlong into the pit of Hell; he would not be amended, let him be condemned, he would not be humbled, therefore let him be damned.* The man hearing this, then he is amazed, and thinks himſelf paſt hope, paſt help, paſt cure: Did you ever ſee or hear a tormented Conſcience in theſe pangs? Now he calls, then he cryes, *Lo where Devils ſtand, the Heavens frown, God is incenſed, Hell-mouth is open:* And now a Miniſter is ſent for, who diſplays to this deſpairing ſoul, the Mercy and Grace of God in Chriſt Jeſus; *O* (replies he) *this is my bane, my damnation, if I had never heard of Mercy, if I had never lived under the Goſpel, and the means of Salvation, then had I been an happy man: Alas! it is Mercy I have neglected, it is Salvation I have contemned, how then ſhould I be ſaved? O the perſwaſions of the Lord that I have had! the Lord hath even wept over me, as he did over* Jeruſalem, *O that thou hadſt known the things belonging to thy peace! yet all theſe perſwaſions have I contemned, and therefore certainly to Hell I muſt go.* The Miniſter replyes, Truth it is, you have done thus, but would you do ſo ſtill? is it good now to be drunk, or to blaſpheme, or to rail on Gods Saints, or contemn Gods Ordinances? *O no, no* (ſaith he) *I now finde what the end of theſe wicked courſes will be: Gods Word could not prevail with me, the Miniſter could not perſwade me; O the good Sermons that I have heard, the very flames of Hell have even laſhed in my face, the Miniſter hath ſpent his pains, and would have ſpent his blood for the good of my poor ſoul! But alas, I deſpiſed the Word, and mocked the Miniſter: Wo, wo unto me for ever; now my Conſcience gnaws, and tears, and terrifies my ſoul here, and I ſhall to Hell hereafter, and periſh for ever and ever.* The Miniſter replyes again, The truth is, you have done thus,

thus, but would you do ſo now? would you ſtill blaſpheme, and curſe, and be drunk, and riotous? or rather would you not now part with all theſe, and take mercy in ſtead of them? Then the poor ſoul cryes out, *Now the Lord for his mercies ſake remove theſe ſins from me: O I had never ſo much delight in my ſins heretofore, as now I have wo, miſery and vexation for them; but (alas) it is not in my power to help my ſoul; if the Lord would do this, let him do what he will with it.* What (ſaith the Miniſter) you are then willing and content to part with your ſins: *O yes,* (ſaith the ſoul) *I would rather offend all the world then God; I had rather go to hell, then to the committing of a ſin; if it would pleaſe God to help me, I would forſake my ſins with all my heart.* Why, now the poor ſoul is *coming* again, and God is *drawing* him again from his corruptions and ſinful diſtempers.

4 *Means.* Fourthly, when the ſoul is thus looſened, the Lord then fully plucks it by the *cord of his Spirit:* with an Almighty hand he cuts the ſoul off from ſin, and takes it into his own hand, that he may govern him, and diſpoſe of him according to his own good will and pleaſure. Thus much of preparation for the ſubſtance of it on Gods part.

CHAP. IV.

SECT. 1. *The ſubſtantial parts of Preparation on Mans part, or the diſpoſition of the Soul by Gods work.*

NOw are we to obſerve the diſpoſition of the ſoul on mans part, which God works on the hearts of whom he *draws.* It is known in two works:

{ *Contrition,* whereby the ſoul is cut off from ſin.
{ *Humiliation,* whereby the ſoul is cut off from it ſelf.

For ſo it is, that either the ſoul ſeeth no need to depart from ſin, or elſe it thinks it can help it ſelf out of ſin; the firſt is called *Security,* when the ſoul being blinde, takes reſt, and ſeeing no need to be better, deſires it not therefore: Againſt this the Lord ſends *Contrition,* cauſing men thereby to know the miſery of ſin, and to ſee need of a change: The ſecond is *Carnal Confidence,* when

when a ſinner begins to ſeek ſuccor, and to ſcramble for his own comfort in his ſelf-ſufficiency; againſt this the Lord works *Humiliation*, cauſing the ſoul hereby to ſee the weakneſs and emptineſs of its *Duties*, and that there is enough in its beſt ſervices to condemn him for ever. Before we ſpeak of the *Works*, it is not amiſs to begin with the *lets*.

The firſt is *Security*: When the ſoul is taken up with a ſecure courſe, and reſts it ſelf well apaid in his own practiſes, and therefore it never ſeeth any need of a change, nor ever goes out for a change: Now while a man lives thus, and bleſſeth himſelf in his ſin, it is impoſſible that ever he ſhould receive faith, or by the power of faith repair unto Chriſt: where faith comes, it ever works a change, *Old things are done away, and then all things are become new*; the Lord therefore to remove this let, he burthens the ſoul extremely, and ſays, *You will live in drunkenneſs, in covetouſneſs; you will have your ſins, then take your ſins, and get you down to hell with them.* At this voyce the Sinner begins to ſee where he is: *Is this true?* (ſaith he) *then I am the moſt miſerable creature under heaven*; therefore as they ſaid, *Men and brethren, what ſhall we do? We have been thus and thus, but if we reſt here, it will be our ruine for ever, O what ſhall we do?* So the ſoul comes to a reſtleſs diſlike of it ſelf, and ſaith, *I muſt either be otherwiſe, or elſe I am but a damned man for ever.* Acts 2. 37.

2. When the ſoul is thus reſolved that it muſt of neceſſity change, when it ſeeth his wound and his ſin ready before him to condemn him, and it hath (as it were) a little peep-hole into hell; the ſoul in this diſtreſs ſends over to *Prayer, and Hearing, and holy ſervices*, and thinks by his wits and *Duties*, or ſome ſuch like matters, to ſuccor it ſelf; and it begins to ſay, *My hearing and my prayer, will not theſe ſave me?* Thus the ſoul in concluſion reſts on *Duties*: I will not ſay but theſe *Duties* are all good, honorable and comfortable, yet they are not Gods, but the *Ordinances* of God. It is the nature of a ſinful heart, to make the *means*, as meritorious to Salvation: A man that ſeeth his Drunkenneſs and his baſe contempt of God, O then he voweth and promiſeth to take up a new courſe, and he begins to approve himſelf in reformation of his ways, then he cryes, *Now I will have no more drunkenneſs, now no more ſcoffing and ſcorning at thoſe that go to hear the Word*: *and then he thinks, What can I do*

more? to heaven I must go. All this is but a *mans self:* Why so? Christ (who is the Substance of all) and the pith of a Promise is forgotten; a Christ in hearing, a Christ in praying is not regarded, and therefore the poor soul famisheth with hunger. Mistake not, I pray you, these *Duties* must be had and used, but still a man must not stay here: Prayer saith, *There is no Salvation in me*; and the Sacraments and Fasting say, *There is no Salvation in us*: all these are subservient helps, no absolute causes of Salvation. A man will use his bucket, but he expects water from the well; these *Means* are the *buckets*, but all our comfort, and all our life and grace is onely in Christ: if you say, your *bucket* shall help you, you may starve for Christ, if you let it not down into the well for water: So though you boast of *Praying, and Hearing, and Fasting, and of your Alms, and building of Hospitals*, and of your good deeds, if none of these bring you to a Christ, or settle you on a Christ, you shall dye for Christ, though your works were as the works of an Angel. As it is with a graft therefore, first it must be cut off from the old stock; secondly, it must be pared, and made fit for implantation into another: so the soul by *Contrition* being cut off from sin, then *Humiliation* pares it (pares away all a mans priviledges) and makes it fit for the ingrafting into Christ Jesus. Thus much of the *lets*, and of the works of *Contrition* and *Humiliation* in general.

Sect. 2.

A sight of Sin.

But for a further discovery of these two necessary things, we shall now enter into particulars, and begin first with *Contrition*; which contains these steps:

A sight of sin.
Sense of Divine Wrath.
Sorrow for sin.

The first step is *A sight of sin*; { *Clearly.* / *Convictingly.* } and sin must be seen

First, *Clearly*: It is not a general sight, and confused sight of Sin

Sin that will serve the turn; it is not enough to say, *It is my infirmity, and I cannot amend it, we are all sinners*: no, this is the ground why we mistake our evils, and reform not our ways; a man must search narrowly, and prove his ways, as the Goldsmith doth his gold in the fire: *I considered my ways,* (saith *David*) *and turned my feet unto thy testimonies*; in the Original, *I turned my sins upside down*, he looked all over his ways. And this *clear* sight of Sin appears in two particulars: Psa. 119. 59.

1. A man must see his Sin nakedly in its own proper colours, we must not look on Sin through the *Mediums* of profits, and pleasures, and contentments of this world, for so we mistake Sin: but the soul of a true Christian that would see Sin *clearly*, he must strip it of all content and quiet that ever the heart received in it; as the Adulterer must not look upon Sin in regard of the sweetness of it, nor the Covetous man on his Sin in regard of the profit of it: you that are such, the time will come when you must dye, and then consider what good these sinful courses will do you: How will you judge of Sin then, when it shall leave a blot on your Souls, and a guilt on your Consciences?

2. A man must look on Sin in the venom of it; and that you may do partly, if you compare it with other things, and partly, if you look at it in regard of it self. 1. Compare Sin with those things that are most fearful and horrible; as suppose any soul here present were to behold the damned in Hell, if the Lord should give any one of you a little peep-hole into Hell, that you saw the horror of the damned, then propound this to your heart, What are those pains which the damned endure, and your heart will shake and quake at it; yet the least Sin that ever you did commit, is a greater evil (in its own nature) then the greatest pains of the damned in Hell. 2. Look at Sin simply as it is in it self, what is it, but *a profest opposing of God himself?* A sinful creature joyns side with the Devil, and comes in battel Array against the Lord, and flies in the face of the Lord God of Hosts. I pray you in cold blood consider this, and say, *Good Lord, what a sinful wretch am I? that a poor damned wretch of the earth, should stand in defiance against God! that I should submit my self to the Devil, and oppose the Lord God of Hosts!*

Secondly, *Convictingly*, that Sin may be ſo to us, as it is in it ſelf; and that diſcovers it ſelf in theſe two particulars:

1. When we have a particular apprehenſion in our own perſon, that whatſoever Sin is in general, we confeſs it the ſame in our own ſouls: It is the curſed diſtemper of our hearts, howſoever we hold the Truth in general, yet when we come to our own Sins, to deny the particulars. The Adulterer confeſſeth the danger and filthineſs of that Sin in groſs, but he will not apply it to himſelf: The Rule therefore is, *Arreſt thy ſoul (whoſoever thou art) of thoſe ſins particularly whereof thou ſtandeſt guilty*: To this purpoſe, ſay, *Is Murther, and Pride, and Drunkenneſs, and Uncleanneſs ſuch horrible ſins? O Lord, it was my Heart that was proud, and vain; it was my Tongue that did ſpeak filthily, and blaſphemouſly; my Hand that wrought Wickedneſs; my Eye that was wanton, and my Heart that was unclean and filthy; Lord, here they are:* Thus bring thy Heart before God.

2. When the ſoul ſits down with the audience of Truth, and ſeeks no ſhift to oppoſe Truth revealed; when the Lord comes to make racks in the hearts of ſuch as he means to do good to, the Text ſaith, *He will reprove the World of ſin*; that is, *He will convince the World of Wickedneſs*: he will ſet the ſoul in ſuch a ſtand, that it ſhall have nothing to ſay for it ſelf, he cannot ſhift it off. The Miniſter ſaith, God hates ſuch and ſuch a ſinner; *And the Lord hates me too* (ſaith the ſoul) *for I am guilty of that ſin.* Thus many time, when a ſinner comes into the Congregation (if the Lord pleaſe to work on him) the minde is illightned, and the Miniſter meets with his corruptions, as if he were in his boſom, and he anſwers all his cavils, and takes away all his objections: with that the ſoul begins to be in a maze, and ſaith, *If this be ſo (as it is for ought I know) and if all be true that the Miniſter ſaith, then the Lord be merciful unto my ſoul, I am the moſt miſerable ſinner that ever was born.*

John 16.8.

Uſe of Advice. You that know not your ſins, that you may ſee them *Convictingly*, get you home to the Law, and look into the glaſs thereof, and then bundle up all your ſins thus: *So many ſins againſt God himſelf in the firſt Commandment, againſt his Worſhip in the ſecond, againſt his Name in the third, againſt his Sabbath in the fourth: Nay, all our Thoughts, Words and Actions, all of them have been ſins, able to ſink our ſouls to the bottom of Hell.*

Hell. And secondly, that you may see them *clearly*, consider of their effect, both in their *Doom*, and in the *Execution*: Onely to instance in their *Doom*; Me thinks I see the Lord of heaven and earth, and the Attributes of God appearing before him, *The Mercy of God, the Goodness of God, and the Wisdom of God, the Power of God, the Patience and Long-suffering of God*, and they come all to a sinner, an hypocrite, or to a carnal professor, and say, *Mercy* hath relieved you, *Goodness* hath succored you, *Wisdom* hath instructed you, *Power* hath defended you, *Patience* hath born with you, *Long-suffering* hath indured you; now all these comfortable Attributes will bid you *adieu*, and say, *Farewel damned souls, you must go hence to Hell, to have your fellowship with damned ghosts: Mercy shall never more relieve you, Goodness shall never more succor you, Wisdom shall no more instruct you, Power shall never more defend you, Patience shall never more bear with you, Long-suffering shall never more indure you*: and then shall you to endless, easeless and remediless torments, where you will ever remember your sins, and say, *My Covetousness and Pride was the cause of this, I may thank my sins for this.* Think of these things (I beseech you) seriously, and see your sins here, to prevent this sight hereafter.

Sect. 3.

Sense of Divine Wrath.

THe sinner by this time having his eyes so far opened, that he beholds his Sins; he begins then to consider, That God hath him in chase: And this *sense of Divine Wrath* discovers it self in these two particulars:

1. It works a fear of some evil to come.
2. It possesseth the soul with a feeling of this evil.

First, the soul considers, That the punishment which God hath threatned shall be executed on him sooner or later: he cryes therefore, *What if God should damn me? God may do it: And what if God should execute his vengeance upon me?* Thus the soul fears, that the evil discovered will fall upon him: This is the reason of those phrases of Scripture, *We have not received* Rom. 8. 15.

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the ſpirit of bondage to fear again; the Spirit ſhews our *bondage*,
1 Tim. 1.17. and thence comes this fear: Again, *God hath not given us the ſpirit of fear*; that is, the ſpirit of *bondage* that works *fear*. It is with a ſoul in this *fear*, as it was with *Belſhazzar*, when he commanded the Cups to be brought out of the Houſe of the
Dan. 5.6. Lord; *An hand-writing came againſt him on the Wall, and when he ſaw it, his thoughts troubled him, and his face began to gather paleneſs, and his knees knocked againſt one another*; as if he ſhould ſay, *Surely there is ſome ſtrange evil appointed for me*; and with that his heart began to tremble and ſhake: juſt ſo it is with this *fear*, he that runs ryot in the way of wickedneſs, and thinks to deſpiſe Gods Spirit, and to hate the Lord Almighty, and to reſiſt the work of his Grace: now it may be there comes *this fear and hand-writing againſt him*, and then he cryes, *Theſe are my ſins, and theſe are the Plagues and Judgements threatned againſt them, and therefore why may not I be damned? Why may not I be plagued?*

Secondly, the Lord purſues the ſoul, and diſcharges that evil upon him which was formerly feared; and now his Conſcience is all on a flame, and he ſaith to himſelf, *O I have ſinned, and offended a juſt God, and therefore I muſt be damned, and to Hell I muſt go:* Now the ſoul ſhakes, and is driven beyond it ſelf, and would utterly faint, but that the Lord upholds it with one hand, as he beats it down with the other; he thinks every thing is againſt him, he thinks the fire burns to conſume him, and that the ayr will poyſon him, and that Hell-mouth gapes under him, and that Gods wrath hangs over him, and if now the Lord ſhould but take away his life, that he ſhould tumble down headlong into the bottomleſs Hell: Should any man, or Miniſter, perſwade the ſoul in this caſe to go to Heaven for Mercy, it replies in this maner, *Shall I repair to God? O that's my trouble! Is not he that great God, whoſe Juſtice, and Mercy, and Patience I have abuſed? And is not he the great God of Heaven and Earth, that hath been incenſed againſt me? Oh, with what a face can I appear before him, and with what heart can I look for any mercy from him? I have wronged his Juſtice, and can his Juſtice pardon me? I have abuſed his Mercy, and can his Mercy pity me? What, ſuch a wretch as I am? If I had never enjoyed the means of mercy, I might have had ſome plea for my ſelf, but Oh, I have refuſed*

that

that mercy, and have trampled the Blood of Christ under my feet, and can I look for any mercy? No, no, I see the Wrath of the Lord incensed against me, and that's all I look for.

Sect. 4.

Sorrow for Sin.

THe next step is *Sorrow for Sin*; concerning which, are two questions: 1. Whether it be a work of saving grace? 2. Whether God work it in all alike?

To the first, I answer, There is a double *Sorrow*, one in *Preparation*, the other in *Sanctification*: They differ thus; *Sorrow in Preparation*, is when the word of God leaves an impression upon the heart of a man, so that the heart of it self is as it were a Patient, and onely bears the blow of the Spirit; and hence come all those phrases of Scripture, as *wounded, pierced, pricked*, in the passive voyce: So that this *Sorrow* is rather a *Sorrow* wrought on me, then any work coming from any Spiritual ability in me: But *Sorrow* in Sanctification flows from a Spiritual principle of Grace, and from that power which the heart hath formerly received from Gods Spirit; so that in this a man is a free worker: Now both these are *saving Sorrows*, but they differ marvellously; many think, that every saving work, is a sanctifying work, which is false, *Those whom he calleth* (saith the Apostle) *them he also justifies, and whom he justifies, he glorifies*: You may observe, That *Glorification* in this place implyes Sanctification here, and glory hereafter; now before *Glorification*, you see there is *Justification and Vocation*, and both these are saving. Rom 8.30.

To the second, I answer, Howsoever this work is the same in all for substance, yet in a different maner it is wrought in most: Two men are pricked, the one with a pin, the other with a spear; two men are cut, the one with a pen-knife, the other with a sword: so the Lord deals kindely and gently with one soul, and roughly with another: There is the melting of a thing, and the breaking of it with hammers; so there is a difference in persons: for instance, if the person be a scandalous liver, and an opposer of God and his Grace: Secondly, if a man have harbored

harbored a filthy heart, and continues long in Sin. Thirdly, if a man have been confident in a formal civil courſe. Fourthly, if God purpoſe by ſome man to do ſome extraordinary great work: In all theſe four caſes he lays an heavy blow on the heart, the Lord will bruiſe them, and rend the kall of their hearts, and make them ſeek to a faithful Miniſter for direction, and to a poor Chriſtian for counſel, whom before they deſpiſed. But if the ſoul be trained up among godly Parents, and live under a ſoul-ſaving Miniſtery, the Lord may reform this man, and cut him off from his corruptions kindely, and break his heart ſecretly, in the apprehenſion of his Sins, and yet the world never ſee it. In both theſe we have an example in *Lydia* and the *Jaylor*: *Lydia* was a ſinful woman, and God opened her eyes, and melted her heart kindely, and brought her to a taſte of his goodneſs here, and glory hereafter: But the *Jaylor* was an outragious, rebellious wretch, for when the Apoſtles were committed to priſon, he laid them up in ſtocks, and whipped them ſore; now there was much work to bring this man home: when the Apoſtles were ſinging Pſalms, there came an Earthquake which made the priſon doors flie open, and the priſoners fetters to fall off, but yet the Jaylors heart would not ſhake: at laſt the Lord did ſhake his heart too, and he came trembling, and was ready to lay violent hands upon himſelf, becauſe he thought the priſoners had been fled; but the Apoſtles cryed to him, *Do thy ſelf no harm, for we are all here*: with that he fell down before them, and ſaid, *Men and brethren, what ſhall I do to be ſaved?* For Concluſion, give me a Chriſtian that God doth pleaſe to work upon in this extraordinary maner, and to break his heart ſoundly, and to throw him down to purpoſe, though it coſt him full dear, this man walks ordinarily with more care and conſcience, and hath more comfort coming to himſelf, and gives more glory unto God.

Acts 16.30.

Uſe 1. of Inſtruction

Is it ſo, that the ſoul of a man is thus pierced to the quick, and run through by the wrath of the Almighty? then let this teach all how to carry themſelves towards ſuch as God hath thus dealt withal: Are they pierced men? O pity them! let our ſouls, O let the bowels of commiſeration and compaſſion be let out towards them! let us never ceaſe to do good to them, to the very uttermoſt of our powers! And to the performance of this,

Reaſon

Reason and Religion, and pity (me-thinks) should move us: Hear the cry, *Oh* (saith the poor soul) *will these and these sins never be pardoned? will this proud heart never be humbled?* Thus the soul sighs and mourns, and says, *O Lord, I see this sin, and feel the burthen of it, and yet I have not an heart to be humbled for it, nor to be freed from it: O when will it once be?* Did you but know this, it would make your hearts bleed to hear him: Oh! the sword of the Almighty hath pierced through his heart, and he is breathing out his *sorrow*, as though he were going down to hell, and he saith, *If there be any mercy, any love, any fellowship of the Spirit, have mercy upon me a poor creature, that am under the burthen of the Almighty!* O pray, and pity these wounds and vexations of Spirit, which no man findes nor feels, but he that hath been thus wounded. It is a sign of a soul wholly devoted to destruction, that hath a desperate disdain against poor wounded creatures: Is it possible there should harbor such a Spirit in any man? if the Devil himself were incarnate, I cannot conceive what he could do worse.

2. If ever thou wouldst be comforted, and receive mercy from God, labor never to be quiet, till thou dost bring thy heart to a right pitch of *sorrow*; thou hast a little *slight sorrow*, but Oh! labor to have thy heart truly touched, that at last it may break in regard of thy many distempers; remember, the longer seed-time, the greater harvest: *Blessed are they that mourn, for they shall be comforted*: but *Wo to you that are at ease in Zion*: Thou hadst better now be wounded, then everlastingly tormented; and therefore if thou desirest to see Gods face with comfort, if thou wouldst hear Christ say, *Come, thou poor heavy-hearted sinner, I will ease thee*, Labor to lay load on thy heart, with *sorrow* for thy sin; O what a comfort shall a poor broken heart finde in that day! *Use 2.* of Exhortation. Mat. 5. 4. Amos 6. 1.

Sect. 5.

The extent of this Sorrow.

HItherto of *Contrition*; the next work is *Humiliation*, which differs from the other, not in substance, but circum-

ſtance: For *Humiliation* (as I take it) is onely the extent of *Sorrow for Sin*, of which we have ſpoken; and it contains theſe two Duties:

{1. Submiſſion, 2. Contentedneſs,} to be at the Lords diſpoſal.

The firſt part of *Humiliation*, is *Submiſſion*, which is wrought thus: The ſinner having now had a *Sight of his Sins*, and a *Sorrow* in ſome meaſure for Sin, he ſeeks far and wide, improves all means, and takes up all *Duties*, that (if it were poſſible) he might heal his wounded ſoul: Thus ſeeking, and ſeeking, but finding no ſuccor in what he hath or doth, he is forced at laſt (in his deſpairing condition) to make tryal of the Lord: It is true, for the preſent he apprehends God to be juſt, and to be incenſed againſt him, he hath no experience of Gods favor for the while, no certainty how he ſhall ſpeed, if he go to the Lord; yet becauſe he ſees he cannot be worſe then he is, and that none can help him but God, if it would pleaſe him: therefore he falls at the footſtool of Mercy, and he lies grovelling at the gate of Grace, and *ſubmits* himſelf to the Lord, to do with him as pleaſeth himſelf, or *as it ſeemeth good in his eyes*.

This was the *Ninevites* caſe, when *Jonah* had denounced that heavy Judgement, and (as it were) thrown wilde-fire about the ſtreets, ſaying, *Within forty days Niniveh ſhall be deſtroyed*: See what they reſolved upon, *They faſted, and prayed; and put on ſackcloth and aſhes*; *Who can tell* (ſaid they) *but God may turn, and repent him of his fierce wrath, that we periſh not?* as if they had ſaid, We know not what God will do, but this we know, that we cannot oppoſe his Judgements, nor ſuccor our ſelves: Thus it is with a ſinner, when he ſeeth hell fire to flaſh in his face, and that he cannot ſuccor himſelf, then he ſaith, *This I know, that all the means in the World cannot ſave me, yet Who can tell, but the Lord may have mercy on me, and cure his diſtreſſed Conſcience, and heal all theſe Wounds that ſin hath made in my ſoul?* This is the lively picture of the ſoul in this caſe.

Ionah 3.9.

Or for a further light, this *Subjection* diſcovers it ſelf in four particulars:

Firſt, he ſeeth and confeſſeth that the Lord (for ought he knows) will proceed in Juſtice againſt him, and execute upon him thoſe Plagues that God hath threatned, and his Sins have deſerved;

ſerved; he ſeeth that Juſtice is not yet ſatisfied, and thoſe reckonings between God and him are not yet made up, and therefore he cannot apprehend, but that God will take vengeance on him: What elſe? when he hath done all he can, he is unprofitable ſtill; Juſtice remains unſatisfied, and ſaith, *Thou haſt ſinned, and I am wronged, and therefore thou ſhalt dye.*

Secondly, he conceives, that what God will do, that he will do, and he cannot avoid it; if the Lord will come, and require the glory of his Juſtice againſt him, there is no way to avoid it, nor to bear it: and this cruſheth the heart, and makes the ſoul to be beyond all ſhifts and evaſions, whereby it may ſeem to avoid the dint of the Lords blow.

Thirdly, he caſts away his weapons, and falls down before the Lord, and reſigns himſelf into the ſoveraign power and command of God. Thus *David*, when the Lord caſt him out of his Kingdom, he ſaid to *Zadock*, *Carry back the Ark of God into the City, if I ſhall finde favor in the eyes of the Lord, he will bring me back again, and ſhew me both it and his Habitation: But if he thus ſay to me, I have no delight in thee; behold, here I am, let him do with me as ſeemeth good in his eyes.* This is the frame of a poor ſoul; when a poor ſinner will ſtand upon his priviledges, the Lord ſaith, *Bear my Juſtice, and defend thy ſelf by all thou haſt or canſt do:* and the ſoul anſwereth, *I am thy Servant, Lord, do what is good in thine eyes, I cannot ſuccor my ſelf.* 2 Sam. 15. 25, 26.

Fourthly, the ſoul freely acknowledgeth, That it is in Gods power to do with him, and diſpoſe of him as he will; and therefore he lies and licks the duſt, and cryes, *Mercy, mercy, Lord:* he thinks not to purchaſe Mercy at the Lords hands, but onely ſaith, *It is in Gods good pleaſure to do with him as he will, onely he looks for favor, and cryes, Mercy, Lord, mercy to this poor diſtreſſed ſoul of mine:* O (replies the Lord) doſt thou need mercy? Cannot thy *Hearing, and Praying, and Faſting*, carry thee to heaven without hazard? Gird up now thy loyns, and make thy ferventeſt Prayers, and let them meet my Juſtice, and ſee if they can bear my Wrath, or purchaſe any Mercy: *No, no* (ſaith the ſinner) *I know it by lamentable experience, that all my prayers and performances will never procure peace to my ſoul, nor give any ſatisfaction to thy Juſtice, I onely pray for Mercy, and I de-*

ſire onely to hear ſome News of Mercy, to relieve this miſerable wretched ſoul of mine; it is onely Mercy that muſt help me, O Mercy (if it be poſſible) to this poor diſtreſſed ſoul of mine. Me thinks the picture of thoſe poor famiſhed Lepers, may fitly reſemble this poor ſinner, when the Famine was great in *Samaria*; *There were four leprous men ſate in the gate of the City, and they ſaid, Why ſit we here until we dye? if we enter into the City, the famine is there, and if We ſit here, We dye alſo; now therefore let us fall into the hands of our enemies, and if they ſave us alive, we ſhall live, and if they kill us, we ſhall but dye:* They had but one means to ſuccor themſelves withal, and that was to go into the Camp of the enemies, and there, as it happned, they were relieved. Thus is the lively picture of a poor ſinner in this deſpairing condition, when he ſeeth the wrath of God purſuing him, and that the Lord hath beſet him on every ſide; at laſt he reſolves thus with himſelf, *If I go and reſt on my priviledges, there is nothing but emptineſs; and if I reſt in my natural condition, I periſh there alſo: let me therefore fall into the hands of the Lord of Hoſts. I confeſs he hath been provoked by me, and for ought I ſee he is mine enemy; I am now a damned man, and if the Lord caſt me out of his preſence, I can be but damned.* And then he comes to the Lord, and he falls down before the footſtool of a conſuming God, and ſaith, as *Job* did, *What ſhall I ſay unto thee, O thou Preſerver of men? I have no reaſon to plead for my ſelf, and I have no power to ſuccor my ſelf, my accuſations are my beſt excuſe, all the priviledges in the world cannot juſtifie me, and all my Duties cannot ſave me; if there be any mercy left, O ſuccor a poor diſtreſſed ſinner in the very gall of bitterneſs.* This is the behavior of the ſoul in this work of *Subjection.*

2 King.7.3,4

The ſecond part of *Humiliation*, is, *Contentedneſs to be at the Lords diſpoſal*; and this point is of an higher pitch then the former: For example, Take a debtor who hath uſed all means to avoid the creditor, in the end he ſeeth he cannot avoid the Suit, and to bear it he is not able, therefore the onely way is to come in, and to yield himſelf into his creditors hands; but ſuppoſe the creditor ſhould exact the utmoſt, and throw him into priſon, *to be content* now to undergo the hardeſt dealing, it is an hard matter, and a further degree. So when the ſoul hath offered

offered himself, and he seeth that Gods Writs are out against him, and he is not able (whensoever the Judgement comes) to avoid it, nor to bear it, therefore he *submits* himself, and saith, *Lord, whether shall I go? thy anger is heavy and unavoidable*; nay, whatsoever God requires, the soul lays his hand on his mouth, and goes away *contented*, and well satisfied, and hath nothing at all to say against the Lord. This is the nature of *Contentedness*.

Or for a further light, this *Contentedness* discovers it self in these three following particulars:

First, the Soul reflects on Gods *Mercy*, which though he begg'd when he *submitted*, yet now he seeth so much corruption and unworthiness in himself, that he acknowledgeth himself unfit for Mercy: *O Mercy, mercy Lord!* What (saith the Lord) I had thought your own Duties would have purchased mercy: *O no* (saith the Soul) *it is onely Mercy that must relieve, and succor me; but such is my vileness, that I am not fit for the least mercy and favor; and such is the wickedness of this wretched heart of mine, that whatsoever are the greatest plagues, I am worthy of them all, though never so insupportable: All the Judgements that God hath threatned, and prepared for the Devil and his Angels, they are all due to my wretched soul. O* (saith the Soul) *had the Devils the like hopes, and means, and patience that I have enjoyed, for ought I know they would have been better then I am:* It is that which shames the Soul in all his sorrows, and makes him say, *Had they the like Mercy? O those sweet Comforts, and those precious Promises that I have had! How many heavy journeys hath the Lord Jesus made to me? How often hath he knock'd at my heart, and said, Come to me, ye rebellious children; turn ye, turn ye, why will ye dye? O that Mercy that hath followed me from my house to my walk, and from thence to my closet; here Mercy hath conferred with me, and there Mercy hath wooed me; yea, in my night-thoughts when I awaked, Mercy kneeled down before me, and besought me to renounce my bad courses, yet I refused Mercy, and would needs have mine own will; had the Devil but such hopes, and such offers of Mercy, they that tremble now for want of Mercy, they would (for ought I know) have given entertainment to it; and what, do I seek for Mercy? shall I talk of Mercy? What, I Mercy? the least of Gods Mercies are*

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too good for me, and the heaviest of Gods Plagues are too little for me; I suppose (for so is my opinion) that God cannot do more against me then I have justly deserved, but be sure, God will not lay more upon me then I am justly worthy of: Nay, sure it is, the Soul cannot bear nor suffer so much as he hath deserved, if God should proceed in rigor with him; therefore it reasons thus: *I onely for one sin deserve eternal condemnation, for the wages of all sin is death, being committed against Divine Justice, and against an Infinite Majesty; and then what do all these my sins deserve, committed and continued in, against all checks of Conscience, and Corrections, and the light of Gods Word? Hell is too good, and ten thousand hells too little to torment such a wretch as I am: What, I mercy? I am ashamed to expect it; With what heart (I pray you) can I beg this Mercy, which I have trodden under my feet? The Lord hath often wooed me, and when his wounds were bleeding, and his side gored, and his hideous cryes coming into mine ears, My God, my God, why hast thou forsaken me? then, even then this Christ have I slighted, and made nothing of his Blood; and can this blood of Christ do me now any service? Indeed I crave grace, but how do I think to receive any? All the Pillars of the Church can testifie, how often Grace and Mercy have been offered and offered, but I have ever refused; How then can I beg any grace? O this stubbornness and villany, and this wretchedness of mine! What, I mercy? it is more then I can expect, I am not worthy of any; Oh no, I am onely worthy to be cast out for ever.*

Secondly, the Soul reflects on *Justice*, and now it acknowledgeth the Equity of Gods dealings, be they never so harsh; he confesseth that he is as clay in the hands of the Potter, and the Lord may deal with him as he will: yea, the Soul is driven to an amazement at the Lords patience, and that he hath been pleased to reprieve him so long, that God hath not cast him out of his presence, and sent him down to hell long ago: It is the frame of the Spirit which the poor lamenting Church had, *It is the Lords mercy that we are not consounded, because his compassions fail not.* Lam.3.22. When the Lord hath humbled the heart of a Drunkard or Adulterer, he begins thus to think with himself, *The Lord saw all the evils I committed*; and what then? O then the Soul admires that ever Gods Justice was able to bear with such a monster,

ſter, and that God did not confound him in his drunkenneſs or burning luſts, and caſt him down into hell. *Oh* (ſaith he) *it is becauſe his mercies fail not, that my life and all have not failed long ago.* Hence it is that the Soul will not maintain any kinde of murmuring, or heart-riſing againſt the Lords dealings; or if Nature and Corruption will be ſtriving ſometimes, and ſay, *Why are not my prayers anſwered? I know ſuch a ſoul humbled, and I ſee ſuch a ſoul comforted, and why not I as well as he?* then the Soul ſtifles, and cruſheth, and choaks theſe wretched diſtempers, and doth alſo abaſe it ſelf before the Lord, ſaying, *What if God will not hear my prayers? What if God will not pacifie my Conſcience, doth the Lord do me any wrong? Vile Hell-hound that I am, I have my ſin and my ſhame; Wrath is my portion, and Hell is my place, thither may I go when I will, it is mercy that God thus deals with me.* And now the Soul clears God in his Juſtice, and ſaith, *It is juſt with God that all the prayers which comes from this filthy heart of mine, ſhould be abhorred, and that all my labors in holy Duties ſhould never be bleſſed; It is I that have ſinned againſt checks of Conſcience, againſt Knowledge, againſt Heaven, and therefore it is juſt that I ſhould carry this horror of heart with me to the Grave; it is I that have abuſed Mercy, and therefore it is juſt that I ſhould go with a tormenting Conſcience down into hell: And O that (if I be in hell) I might have a ſpirit to glorifie and juſtifie thy Name there; and ſay, Now I am come down to hell amongſt you damned creatures, but the Lord is righteous and bleſſed for ever in all his doings and dealings, and I am juſtly condemned.*

Thirdly, hence the Soul comes to be quiet and frameable under the heavy hand of God in that helpleſs condition wherein he is, it takes the blow, and lies under the burthen, and goes away quietly and patiently: O this is an heart worth gold! *O* (ſaith he) *it is fit that God ſhould glorifie himſelf, though I be damned for ever, for I deſerve the worſt: Whatſoever I have, it is the reward of my own works, and the end of my own ways: if I be damned, I may thank my pride, and my ſtubbornneſs, and my peeviſhneſs of ſpirit: What, ſhall I repine againſt the Lord, becauſe his Wrath and his diſpleaſure lies heavy upon me? Oh no! let me repine againſt my ſin, the cauſe of all; let me grudge againſt my baſe heart that hath nouriſhed theſe Adders in my boſom, but let*

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me bleſs the Lord, and not ſpeak one word againſt him. Thus
Pſal 39.9. *David, I held my tongue* (ſaith he) *and ſpake nothing, becauſe thou Lord haſt done it:* So the Soul, when the Sentence of condemnation is even ſeizing upon him, and God ſeems to caſt him out of his favor, then he cryes, *I confeſs God is juſt, and therefore I bleſs his Name, and yield unto him; but ſin, ſin is the worker of all this miſery on me.* *Jeremiah* pleading the caſe of
Ier. 10. 19. the Church, now going to Captivity, *Wo is me for my hurt* (ſaith he) *my wound is grievous; but I ſaid, Truly this is my grief, and I muſt bear it.* Such is the frame of an heart truly humbled, it is content to take all to it ſelf, and ſo to be quiet, ſaying, *This is my wound, and I muſt bear it; this is my ſorrow, and I will ſuffer it.* Thus you ſee what is the behavior of the Soul in this *Contentedneſs to be at the Lords diſpoſal.*

Object. But ſome may object, *Muſt the ſoul, or ought the ſoul to be thus* content *to be left in this damnable condition?*

Anſ. For anſwer, This *Contentedneſs* implyes two things: Firſt, a carnal ſecurity, and a regardleſneſs of a mans eſtate, and and this is a moſt curſed ſin. Secondly, a calmneſs of Soul, not murmuring againſt the Lords diſpenſation towards him; and this *Contentedneſs* is ever accompanyed with the *Sight of a mans ſin*, and *Suing for Mercy*: It ever improves all means and helps that may bring him nearer to God; but if Mercy ſhall deny it, the Soul is ſatisfied, and reſts well apaid. And this *Contentedneſs* (oppoſed againſt quarrelling with the Almighty) every humbled Soul doth attain to, although in every one it is not ſo plainly ſeen. To give it in a Compariſon: A Thief taken for Robbery, on whom the Sentence of Death hath paſſed, he ſhould not neglect the *means* to get a Pardon; and yet if he cannot procure it, he muſt not murmure againſt the Judge for condemning him to death, becauſe he hath done nothing but Law: So we ſhould not be careleſs in uſing all *means* for our good, but ſtill ſeek to God for *Mercy*: yet thus we muſt be, and thus we ought to be contented with whatſoever *Mercy* ſhall deny, becauſe we are not worthy of any favor. The Soul in a depth of Humiliation it firſt ſtoops to the condition that the Lord will appoint, he dares not fly away from God, nor repine againſt the Lord, but he lies down meekly. 2. As he is content with the hardeſt meaſure, ſo he is content with the longeſt time, he will ſtay for mercy be

be it never ſo long: *I will wait upon the Lord* (ſaith *Iſaiah*) *that hath hid his face from Jacob; and I will look for him:* ſo the humbled ſinner, *Although the Lord hide his face, and turn away his loving countenance from me, yet I will look towards Heaven, ſo long as I have an eye to ſee, and a hand to lift up; the Lord may take his own time, it is maners for me to wait:* nay, the poor broken heart reſolves thus, *If I lie and lick the duſt all my days, and cry for mercy all my life long, if my laſt words might be Mercy, mercy, it were well I might get mercy at my laſt gaſp.* Third-ly, as he is content to ſtay the longeſt time, ſo is he content with the leaſt pittance of mercy; *Let my condition be never ſo hard* (ſaith the ſoul) *do Lord what thou wilt for me, let the fire of thy wrath conſume me here, onely recover me hereafter; if I finde mercy at the laſt I am content, and whatſoever thou giveſt I bleſs thy name for it*; he quarrels not, ſaying, *Why are not my graces increaſed, and why am I not thus and thus comforted?* No, he looks for mercy, and if he have but a crum of mercy he is com-forted and quieted for ever: And now (you may ſuppoſe) the heart is brought very low. Iſa. 8. 17.

Hence we collect, 1. That they which have the greateſt parts, and gifts, and ability, and honor, are (for the moſt part) hard-ly brought home to the Lord Jeſus Chriſt; they that are moſt hardly humbled, are moſt hardly converted: what is *Humilia-tion*, but the *emptying of the ſoul from whatſoever makes it ſwell?* the heart muſt not joy in any thing, nor reſt upon any thing, but onely yield to the Lord, to be at *his diſpoſing and carving:* now theſe parts, and gifts, and abilities, and means, are great props and pillars for the heart of a carnal man to reſt upon, and to quiet it ſelf withal; whence the Apoſtle, *Not many wiſe men af-ter the fleſh, not many mighty men, not many noble men are called:* Indeed (bleſſed be God) ſome are, but not many, few (that have ſo much of themſelves) are brought to renounce themſelves; and no wonder for a rich man to become poor, and a noble man to be abaſed, and a wiſe man to be nothing in himſelf, this will coſt hot water; and yet this muſt be in all that belong to the Lord: not that God will take away all theſe outward things and parts, but that they muſt looſen their affection from theſe, if they will have Chriſt. *Uſe* 1. of Inſtructi-on. 1 Cor. 1. 26.

2. That an humble heart makes all a mans life quiet, and

marvellously ſweetneth whatſoever eſtate he is in; indeed ſometimes he may be toſſed and troubled, yet he is not diſtracted, becauſe he is contented; as it is with a Ship on the Sea, when the billows begin to roar, and the waves are violent, if the Anchor be faſtened deep, it ſtays the Ship: ſo this work of *Humiliation* is the Anchor of the ſoul, and the deeper it is faſtened, the more quiet is the heart: when *Job* in time of his extremity gave way to his proud heart, he quarrell'd with the Almighty, his friends, and all; but when the Lord had humbled him, then, *Behold, I am vile, and baſe; once have I ſpoken, yea twice, but now no more.* Iob 40. 4.

And this *Humiliation* quiets a man both in

{Fierceſt Temptations.
{Heavieſt Oppoſitions.

1. *In fierceſt Temptations*; when Satan begins to beſiege the heart of a poor ſinner, and lays battery againſt him, ſee how the humbled heart runs him out of breath at his own weapons: Doſt thou think (ſays Satan) to get mercy from the Lord, when thy own conſcience dogs thee? nay, go to the place where thou liveſt, & to the chamber where thou lieſt, and conſider thy fearful abominations, ſure God will not reſpect the prayers of any ſuch vile ſinners. *True* (ſaith the poor ſoul) *I have often denyed the Lord when he called upon me, and therefore he may juſtly deny me all the prayers I make; yet thus he hath commanded, that ſeek to him for mercy I muſt, and if the Lord will caſt me away, and reject my prayers, I am contented therewith; What then Satan?* What then, ſaith the Devil? I thought this would have made thee to diſpair; but this is not all, for God will give thee over, and leave thee to thy ſelf, to thy luſts and corruptions, and thy latter end ſhall be worſe then thy beginning; thou mayeſt call and cry, and when thou haſt done be overthrown; God will leave thee to thy ſelf, and ſuffer thy corruptions to prevail againſt thee, and thou ſhalt fall fearfully, to the wounding of thy conſcience, to the grieving of Gods people, to the ſcandal of the Goſpel, to the reproach of thy own perſon. To this anſwers the humbled ſoul, *If the Lord will give me up to my baſe luſts, which I have given my ſelf ſo much liberty in, and if the Lord will leave me to my ſins, becauſe I have left his gracious commands; and if I ſhall fall one day, and be diſgraced and diſhonored, yet let the Lord be honored, and let not God loſe the praiſe of his*

Power

Power and Juſtice, and I am contented therewith; what then Satan? What then, ſaith the Devil? I ſure thought now thou wouldſt have deſpaired; but this is not all, for when God hath left thee to thy ſins, then will he break out in vengeance againſt thee, and make thee an example of his heavy vengeance to all ages to come; and therefore it is beſt for thee to prevent this untimely Judgement by ſome untimely death. To this replies the Soul, *Whatſoever God can do or Will do, I know not, yet ſo great are my ſins, that he cannot, or (at leaſt) will not do ſo much againſt me as I have juſtly deſerved: Come what will come, I am contented ſtill to be at the Lords diſpoſal; what then Satan?* and thus he runs Satan out of breath.

The want of this *Humiliation* many times brings a man to deſperate ſtands, and ſometimes to untimely deaths: Alas, why will you not bear the wrath of the Lord? it is true indeed, your ſins are great, and the wrath of God is heavy, yet God will do you good by it, and therefore be quiet. In time of war, when the great Canons fly off, the onely way to avoid them, is to lie down in a furrow, and ſo the bullets fly over: So in all Temptations of Satan, lie low, and be *contented to be at Gods diſpoſing*, and all theſe fiery Temptations ſhall not be able to hurt you.

2. *In heavieſt oppoſitions*: when Satan is gone, then come Troubles and Oppoſitions of the world, in all which *Humiliation* will quiet the Soul. A man is ſometimes Sea-ſick, not becauſe of the Tempeſt, but becauſe of his full ſtomack, and therefore when he hath emptied his ſtomack he is well again: So it is with his *Humiliation* of heart, if the heart were emptied truly, though a man were in a ſea of oppoſitions, if he have no more trouble in his ſtomack, and in his proud heart, then in the oppoſitions of the world, he might be very well quieted. Caſt diſgrace upon the humble heart cauſleſly, and he cures it thus, He thinks worſe of himſelf then any man elſe can do, and if they would make him vile and loathſom, he is more vile in his own eyes then they can make him: O that I could bring your hearts to be in love with this bleſſed grace of God!

Is there any Soul here that hath been vexed with the Temptations of Satan, oppoſitions of men, or with his own diſtempers? and would he now arm and fence himſelf, that nothing ſhould

disquiet him, or trouble him, but in all, to be above all, and to rejoyce in all? O then be *humbled*, and then be above all the Devils in hell: Certainly they shall not so disquiet you, as to cause you to be misled, or uncomforted, if you would but be humbled.

Use 2. of Exhortation. What remains then? Be exhorted (as you desire mercy and favor at Gods hands) to this *Humiliation*. And for Motives, consider the good things that God hath promised, and which he will bestow upon all that are truly humbled: I shall reduce all to these three following Benefits:

1 *Motive.* First, by *Humiliation* we are made capable of all those treasures of Wisdom, Grace and Mercy that are in Christ.

2 *Motive.* Secondly, Humiliation gives a man the comfort of all that good in Christ: Many have a right to Christ, and are dear to God, yet they want much sweet refreshing, because they want this *Humiliation* in some measure. To be truly humbled, is the next way to be truly comforted: Isa.62.8. *The Lord will look to him that hath an humble, contrite heart, and trembles at his Word:* The Lord will not onely know him (he knows the wicked too in a general maner) but he will give him such a gracious *look*, as shall make his heart dance in his breast. Thou poor humbled Soul, the Lord will give thee a glimpse of his favor, when thou art tired in thy trouble; when thou *lookest up* to heaven, the Lord will *look down* upon thee, and will refresh thee with Mercy; God hath prepared a sweet morsel for his childe, *he will revive the humble:* O be humbled then, every one of you, and the Lord Jesus, *who comes with healing under his wings*, will comfort you, and you shall see the Salvation of our God.

3 *Motive.* Thirdly, Humiliation ushers glory. Matth.18 4. *Whosoever humbles himself as a little childe, shall be greatest in the kingdom of heaven*; He shall be in the highest degree of grace here, and of glory hereafter: for as thy *Humiliation*, so shall be thy *Faith, and Sanctification, and Obedience, and Glory.*

And now (me-thinks) your hearts begin to stir, and say, *Hath the Lord engaged himself to this? O then (Lord) make me humble.* Now the Lord make me, and thee, and all of us humble, that we may have this mercy. See how *Everlasting happiness and blessedness* looks and waits for every humbled Soul; *Come* (saith *Happiness*) *thou that hast been vile, and base, and mean in thy*

thy own eyes; Come, and be greateſt in the Kingdom of heaven. Brethren, though I cannot prevail with your hearts, yet let *Happineſs*, that kneels down, and prays you to take mercy; let that (I ſay) prevail with you: If any man be ſo regardleſs of his own good, I have ſomething to ſay to him, that may make his heart ſhake within him. But Oh!—Who would not have the Lord Jeſus to dwell with him? who would not have the Lord Chriſt, by the glory of his Grace, to honor and refreſh him? Me thinks your hearts ſhould yearn for it, and ſay, *O Lord break my heart, and humble me, that Mercy may be my portion for ever*; nay, me thinks every man ſhould ſay as St. *Paul* did, *I would to God that not onely I, but all my children and ſervants were not onely thus as I am, but alſo (if it were Gods will) much more humbled, that they might be much more comforted and refreſhed.* Then might you ſay with comfort on your deaths-bed, *Though I go away, and leave wife and children behinde me, poor and mean in the world, yet I leave Chriſt with them*: when you are gone, this will be better for them, then all the beaten gold or honors in the world. What can I ſay? but ſince the Lord offers ſo kindely, now *Kiſs the Son*, be humble, yield to all Gods Commands, take home all Truths, and be at Gods diſpoſing: Let all the evil that is threatned, and all the good that is offered prevail with your hearts, or if means cannot, yet the Lord prevail with you; the Lord empty you, that Chriſt may fill you; the Lord humble you, that you may enjoy happineſs and peace, and be lifted up to the higheſt pinacle of Glory, there to raign for ever and ever. Pſal. 2. 12.

CHAP. V.

The Call on Gods part, for the Soul to cloſe with, and to relye on Chriſt.

HItherto of our firſt general, to wit, The *Preparation of the Soul for Chriſt*: The next is, The *Implantation of the Soul into Chriſt*; and that hath two parts:

1. The putting of the Soul into Chriſt.
2. The growing of the Soul with Chriſt.

As a graft is firſt put into the ſtock, and then it grows toge-

ther

ther with the ſtock: Theſe two things are anſwerable in the Soul, and when it is brought into this, then a ſinner comes to be partaker of all ſpiritual benefits.

The firſt part is, The putting in of the Soul: when the Soul is brought out of the world of ſin, to lie upon, and to cloſe with the Lord Jeſus Chriſt; and this hath two particular paſſages:

{The Call on Gods part.
{The Anſwer on mans part.

The *Call on Gods part* is this, When the Lord by the *Call* of his Goſpel, and work of his Spirit, doth ſo clearly reveal the fulneſs of Mercy, that the Soul humbled *returns Anſwer.*

In which obſerve the {Means / Cauſe} whereby God doth *Call.*

1. The *Means* is onely the Miniſtery of the Goſpel; the ſum whereof is this, That *There is fulneſs of Mercy, and Grace, and Salvation brought unto us through the Lord Jeſus Chriſt.* Hence the phraſe of Scripture calls this *Goſpel*, or this mercy, *A treaſury*; *All the treaſures of wiſdom and holineſs are in Chriſt*: not One treaſure, but All treaſures; not Some treaſures, but All treaſures: where the Goſpel comes, there is joy for the ſorrowful, peace for the troubled, ſtrength for the weak, relief ſeaſonable and ſuitable to all wants, miſeries and neceſſities, both preſent and future.

Col. 2. 3.

Iſa. 61.

Uſe. If then ſorrow aſſail thee (when thou art come thus far) look not on thy ſins, to pore upon them; neither look into thy own ſufficiency, to procure any good there. It is true, thou muſt *ſee thy ſins, and ſorrow* for them, but this is for the lower Form, and thou muſt get this leſſon before-hand; and when thou haſt gotten this leſſon of *Contrition and Humiliation*, look then onely to *Gods Mercy*, and the riches of his Grace in Chriſt.

2. For the *Cauſe*: The Lord doth not onely appoint the *Means*, but by the work of the Spirit, he doth bring all the riches of his grace into the ſoul truly humbled: if you ask, How? Firſt, with ſtrength of evidence; the Spirit preſents to the broken-hearted ſinner, the right of the freeneſs of Gods grace to the ſoul: And ſecondly, the Spirit doth forcibly ſoak in the reliſh of that grace, and by an over-piercing work, doth leave ſome dint of ſupernatural and ſpiritual vertue on the heart.

Now

Now the word of the Goſpel, and the work of the Spirit always go together, not that God is tyed to any means, but that he tyeth himſelf to the means: Hence the Goſpel is called, *The power of God to Salvation*, becauſe the power of God ordinarily, and in common courſe appears therein: The waters of life and ſalvation run onely in the channel of the Goſpel; there are golden mines of grace, but they are onely to be found in the Climates of the Goſpel: nay, obſerve this, when all arguments prevail not with corruption, to perſwade the heart to go to God, one Text of Scripture will ſtand a man in ſtead above all humane learning and inventions, becauſe the Spirit goes forth in this and none elſe. Rom. 1. 16.

Uſe 1. of Information. This may teach us the worth of the Goſpel above all other things in the world, for it is accompanied with the Spirit, and brings ſalvation with it. What if a man had all the wealth and policy in the world, and wanted this? he were a fool: What if one were able to dive deep into the ſecrets of Nature, to know the motions of the Stars, to ſpeak with the tongues of men and Angels, and yet know nothing belonging to his peace, what avails it? Why do we value a Mine, but becauſe of the gold in it? or a Cabinet, but becauſe of the Pearl in it? O this is that *pearl we ſell all for.*

Uſe 2. of Examination. Wouldſt thou know whether thou art carnal or ſpiritual? obſerve then, if thou haſt the Spirit, it ever came with the Goſpel: See then how the ſoul ſtands affected with the Goſpel, and ſo it ſtands affected to the Spirit. *Is it ſo* (may every ſoul reaſon with it ſelf) *that I will not ſuffer the Word to prevail with me? then ſhall I miſs of the Spirit, then will Chriſt none of me.* O remember, the time will come when you muſt dye as well as your neighbors, and then you will ſay, *Lord Jeſus forgive my ſins; Lord Jeſus receive my ſoul:* But Chriſt will anſwer, *Away, be gone, you are none of mine, I know you not.* Any man, whether noble or ignoble, let him be what he will be, if he hath not the Spirit he is none of Chriſts: *His you are to whom you obey*; but Pride and Covetouſneſs you obey: Pride therefore will ſay, *This heart is mine, Lord, I have domineered over it, and I will torment it:* Corruptions will ſay, *We have owned this ſoul, and we will damn it.* You therefore that have made a tuſh at the Word, *This Wind ſhakes no corn, and theſe Words break no bones*, little do Rom 6. 16.

you

you think that you have oppoſed the Spirit: What, reſiſt the Spirit? me-thinks it is enough to ſink any ſoul under heaven: Hereafter therefore think this with thy ſelf, *Were he but a man that ſpeaks, yet would I not deſpiſe him; but that is not all, there goeth Gods Spirit with the Word, and ſhall I deſpiſe it? There is but one ſtep between this and that unpardonable ſin againſt the holy Ghoſt, onely adding Malice to my Rage: I oppoſe the Father, perhaps the Son mediates for me; I deſpiſe the Son, perhaps the holy Ghoſt pleads for me; but if I oppoſe the Spirit, none can ſuccor me.*

CHAP. VI.

SECT. I. *The Anſwer on mans part for the Soul to cloſe with, and to relye on Chriſt.*

HItherto of the *Call on Gods part*; now we are come to the *Anſwer on mans part*. No ſooner hath the *Goſpel* and *Gods Spirit* clearly revealed the fulneſs of Gods mercy in Chriſt, but then the whole ſoul (both the *Minde* that diſcovers mercy, and *Hope* that expects it, and *Deſire* that purſues it, and *Love* that entertains it, and *the Will* that reſts on it) gives anſwer to the Call of God therein. *Mercy* is a proper object of all theſe, of the *Minde* to be illightned, of *Hope* to be ſuſtained, of *Deſire* to be ſupported, of *Love* to be cheared: Nay, there is a full ſatisfactory ſufficiency of all good in Chriſt, that ſo the will of man may take full *repoſe and reſt in him*; therefore the Lord Mat. 11. 28. ſaith, *Come unto me, all that are weary and heavy laden*; Come *Minde*, and *Hope*, and *Deſire*, and *Love*, and *Will*, and *Heart*: they all anſwer, *We come*: The *Minde* ſaith, *Let me know this Mercy above all, and deſire to know nothing but Chriſt and him crucified: Let me expect this Mercy* (ſaith *Hope*) *that belongs to me, and will befal me*: *Deſire* ſaith, *Let me long after it*: *O*— ſaith *Love, let me embrace and welcome it*: *O*, ſaith the *Heart*, *let me lay hold on the handle of Salvation; here we will live, and here we will dye at the footſtool of Gods Mercy.* Thus all go *Minde, Hope, Deſire, Love, Joy, the Will*, and all lay hold upon the Promiſe, and ſay, *Let us make the Promiſe a prey, let us*

pre

prey upon mercy, as the Wilde Beasts do upon their proviſion. Thus the faculties of the ſoul hunt and purſue this *mercy*, and lay hold thereupon, and ſatisfie themſelves herein.

Sect. 2.

A ſight of Chriſt, or of mercy in Chriſt.

But for a further diſcovery of theſe works of the ſoul, we ſhall now enter into particulars: And for their order, Firſt, the Lord lets a light into *the minde*, for what the eye never ſeeth, the *heart* never *deſireth*, *hope* never expecteth, the ſoul never imbraceth: If the ſoul then ſeems to hang afar off, and dares not believe that Chriſt will have mercy on him, in this caſe the Spirit lets in *a light* into his heart, and diſcovers unto him, that God will deal graciouſly with him. It is with a ſinner, as with a man that ſits in darkneſs, haply he ſeeth a light in the ſtreet out of a window, but he ſits ſtill in darkneſs, and is in the dungeon all the while, and he thinks, *How good were it, if a man might enjoy that light?* So, many a poor humble-hearted broken ſinner ſeeth, and hath an inckling of Gods mercies, he heareth the Saints ſpeak of Gods love, and his goodneſs, and compaſſion; *Ah* (thinks he) *how happy are they, bleſſed are they, what an excellent condition are they in? but I am in darkneſs ſtill, and never had a drop of mercy vouchſafed unto me:* At laſt, the Lord ſets a light in his houſe, and puts the candle into his own hand, and makes him ſee by particular evidence, *Thou ſhalt be pardoned, and thou ſhalt be ſaved.*

The maner how *the Spirit* works this, is diſcovered in three paſſages:

Firſt, the Spirit of the Lord meeting with an humble, broken, lowly, ſelf-denying ſinner (he that is a proud ſtout-hearted wretch knows nothing of this matter) it opens the eye, and now the humbled ſinner begins to ſee (like the man in the Goſpel) ſome light and glimmering about his underſtanding, that he can look into, and diſcern the ſpiritual things of God.

2. Then the Lord lays before him all the riches of the treaſure of his grace; no ſooner hath he given him an eye, but then he

Eph. 3. 9. lays colours before him (*the unſearchable riches of Chriſt*) that he may ſee and look, and fall in love with thoſe ſweet treaſures; and then ſaith the ſoul, *O that mercy, and grace, and pardon were mine! O that my ſins were done away!* the Lord ſaith, *I will refreſh them that are heavy laden*; then ſaith the ſoul, *O that I had that refreſhing! you ſhall have reſt*, ſaith God; *O that I had reſt too, ſaith the ſoul!* And now the ſoul begins to look after the mercy and compaſſion which is laid afore it.

3. The Spirit of the Lord doth witneſs or certifie throughly and effectually to the ſoul, that this mercy in Chriſt belongs unto him; and without this, the ſoul of an humble broken-hearted ſinner hath no ground to go unto Chriſt: what good doth it an hungry ſtomack to hear that there is a great deal of cheer and dainties provided for ſuch and ſuch men, and he have no part therein? Take a Beggar that hath a thouſand pounds told before him (he may apprehend the ſum of ſo much gold and ſo much ſilver) *but what is all that to me* (ſaith he) *if in the mean time I dye and ſtarve?* It falls out in this caſe with a broken-hearted ſinner, as with a prodigal childe: The Prodigal he hath ſpent his means, and abuſed his Father, and now is there a Famine in the Land, and poverty is befallen him; he knows indeed there is meat and cloaths enough in his Fathers Houſe, but (alas) what can he expect thence but his Fathers heavy diſpleaſure? if a man ſhould ſay, Go to your Father, he will give you a portion again; would he (think you) believe this? *No* (would he ſay) *it is my Father I have offended, and will he now receive me?* yet ſhould a man come and tell him, that he heard his Father ſay ſo, and then ſhew him a Certificate under his Fathers hand that it was ſo, this would ſure draw him into ſome hope that his Father meant well towards him: So it is with a ſinner when he is apprehenſive of all his rebellions; if a man ſhould tell ſuch a ſoul, Go to God, and he will give you abundance of mercy and compaſſion; the ſoul cannot believe it, but thinks, *What, I mercy? no, no: Bleſſed are they that walk humbly before God, and conform their lives to his word, let them take it; but for me, it is mercy I have oppoſed, it is grace I have rejected; no mercy, no grace for me:* But now if God ſend a Meſſenger from Heaven, or if it come under the hand of his Spirit, that he will accept of him, and paſs by all his ſins, this makes the ſoul grow into ſome hopes,

hopes, and upon this ground it goes unto the Lord: But here obſerve me, that none either in heaven or in earth, but onely Gods Spirit can make this Certificate; when it is night, all the candles in the world cannot take away the darkneſs; ſo all the means of grace and ſalvation, all the candle-light of the Miniſtry, they are all good helps, but the darkneſs of the night will not be gone, before *the Sun of Righteouſneſs* ariſe in our hearts. Hence it is that it proves ſo difficult a matter to comfort a diſtreſſed ſoul; *I ſhall one day periſh,* ſaith *David, I ſhall one day go down to hell:* ſaith the ſoul, Let all the Miniſters under heaven cry, *Comfort ye, comfort ye:* ſtill he replyes, *I mercy? and I comfort? will the Lord pardon me? It is mercy I have deſpiſed and trampled under my feet, and I mercy? no, no:* Thus we Miniſters obſerve by experience, Some that in their own apprehenſions are gone to the bottom of hell, we make known to them Reaſons, and Arguments, and Promiſes, but nothing takes place; whats the Reaſon? O none but Gods Spirit can do it, he muſt either come from Heaven, and ſay, *Comfort ye, comfort ye my people, or it will never prevail:* let me ſpeak therefore to you that are Miniſters, you do well to labor to give comfort to a poor fainting ſoul, but always ſay, *Comfort Lord, O Lord, ſay unto this poor ſoul, that thou art his ſalvation.*

Sect. 3.

Hope in Chriſt.

THe minde being thus illightned, the Lord calls on the affections; *Come deſire, Come love:* but the firſt voice is to *Hope,* now *Hope* is a faculty of the ſoul that looks out for mercy, and waits for the ſame; So the Apoſtle, *Phil.* 1. 20. *According to my earneſt expectation:* It is a ſimilitude taken from a man that looks after another, and lifts up himſelf as high as he may to ſee if any be coming after him; ſo here the ſoul ſtands as it were a tip-toe, expecting when the Lord comes; he hath heard the Lord ſay, *Mercy is coming towards thee, mercy is provided for thee:* now this affection is ſet out to meet mercy afar off, it is the looking out of the ſoul: *O when will it be Lord? thou* Phil. 1. 20.

Thou ſayeſt mercy is prepared, thou ſayeſt mercy is approaching; the ſoul ſtandeth a tip-toe, *O when will it come Lord!* here is the voyce of *Hope*; *This ſinful ſoul of mine, it may through Gods mercy be ſanctified*; *this troubled perplexed ſoul of mine, it may through Gods mercy be pacified*; *this evil and corruption which harbors in me, and hath taken poſſeſſion of me, it may through Gods mercy be removed*; *and when will it be, Lord?*

The maner how Gods Spirit works this, is diſcerned in three particulars: 1. The Lord doth ſweetly ſtay the heart, and fully perſwade the ſoul, that a mans ſins are pardonable, and that all his ſins may be pardoned, and that all the good things he wanteth, they may be beſtowed; this is a great ſuſtainer of the ſoul: when a poor ſinner ſeeth his ſins in their number, nature; when he ſeeth no reſt in the creature, nor in himſelf, though all means, all help, all men, all Angels, ſhould joyn together, yet they cannot pardon one ſin of his; then the Lord lifteth up his voyce, and ſaith from Heaven, *Thy ſins are pardonable in the Lord Jeſus Chriſt.*

2. The Lord doth ſweetly perſwade the ſoul that all his ſins ſhall be pardoned; the Lord makes this appear, and perſwades his heart that he intendeth mercy, that Chriſt hath procured pardon for the ſoul of a broken-hearted ſinner in ſpecial, and that he cannot but come unto it; by this means *Hope* comes to be aſſured, and certainly perſwaded to look out, knowing the Promiſe ſhall be at the laſt accompliſhed: the former onely ſuſtained the heart, and provoked it to look for mercy, but this comforts the ſoul, that undoubtedly it ſhall have mercy: *The Lord Jeſus came to ſeek and to ſave that which was loſt*: now ſaith the broken and humble ſinner, *I am loſt*; *Did Chriſt come to ſave ſinners? Chriſt muſt fail of his end, or I of my comfort*: God ſaith, *Come unto me, all you that are weary and heavy laden: I am weary, and unleſs the Lord intend good unto me, why ſhould he invite me and bid me come? ſurely he means to ſhew me mercy, nay he promiſeth to relieve me, when I come therefore he will do good unto me.*

3. The Lord lets in ſome reliſh and taſte of the ſweetneſs of his love, ſome ſcent and ſavor of it, ſo that the ſoul is deeply affected with it, and carryed mightily unto it, that it cannot be ſevered; it is the letting in the riches of his love, that turneth the

the expectation of the ſoul another way, yea it turneth the whole ſtream of the ſoul thitherward.

This Reproves, 1. Thoſe that caſt off all *Hope*. 2. Thoſe that without ground will do nothing but *Hope*. 1. If the Lord ſtir up the heart of his to *hope* for his Mercy, then take heed of that fearful ſin of *Deſpair*. Deſpair we muſt in our ſelves, and that is good; but this *Deſpair* we ſpeak of, is hainous in the eyes of God, and hurtful to thee. 1. Injurious to God, thou goeſt to the deep dungeon of thy Corruption, and there thou ſayeſt, *Theſe ſins can never be pardoned, I am ſtill proud, and more ſtubborn, this diſtreſs God ſeeth not, God ſuccors not, his hand cannot reach, his Mercy cannot ſave.* Now mark what the Prophet ſaith to ſuch a perplexed ſoul, *Why ſayeſt thou thy way is hid from the Lord?* the Lord ſaith, *Why ſayeſt thou? is any thing too hard for the Lord?* O you wrong God exceedingly, you think it a matter of humility, when you account ſo vilely of your ſelves: *Can God pardon ſin to ſuch unworthy creatures? It is true* (ſaith the ſoul) Manaſſes *was pardoned*, Paul *was converted, Gods Saints have been received to mercy, But can my ſins be pardoned? can my ſoul be quickned? No, no, my ſins are greater then can be forgiven.* Why then, poor ſoul, Satan is ſtronger to overthrow thee, then God to ſave thee; and thus you make God to be no God, nay you make him to be weaker then Sin, then Hell, then the Devil. 2. This ſin is dangerous to thy own ſoul, it is that which taketh up the bridge, and cutteth off all paſſages, nay it plucks up a mans Endeavors (as it were) quite by the roots: *Alas* (ſaith he) *What ſkilleth for a man to pray? What profits it a man to read? What benefit in all the means of grace? The ſtone is rolled upon me, and my Condemnation ſealed for ever: I will never look after Chriſt, Grace, Salvation any more; the time of grace is paſt, the day is gone.* And thus the ſoul ſinketh in it ſelf, *Will the Lord caſt me off for ever, and will he ſhew no favor?* Pſal.77.7. *I ſaid* (ſaith *David*) *this is my infirmity*: the word in the Original is, *This is my ſickneſs*; as who ſhould ſay, *What, is mercy gone for ever? this will be my death, then is life gone.*

1 *Uſe.* of Reproof.

Iſa.40.27.

2. This Reproves and Condemns that great ſin of *Preſumption*, a ſin more frequent, and (if poſſibly may be) more dangerous; as they ſaid, *Saul had ſlain his thouſands, and David his ten thouſands*: So hath *Deſpair* ſlain his thouſands, but *Preſumption*

ption his ten thousands. It is the counsel of *Peter*, That *every*
1 Pet.3.15. *man should be ready to give an account of his faith and hope that is in him.* Let us see the Reasons that perswade you to these groundless foolish *Hopes*? you say, You *hope* to be saved, and you *hope* to go to heaven, and you *hope* to see Gods face with comfort; and have you no grounds? it is a foolish *hope*, an unreasonable *hope*.

Use 2. of Comfort. Isa.40.31. But comfort ye, comfort ye, poor drooping spirits; *They that wait upon the Lord shall renew their strength*: you say, *You cannot do this, and you cannot do that*; I say, *If you can but hope, and wait for the Mercy of the Lord, you are rich Christians.* If a man have many Reversions, they that judge of his Estate, will not judge him for his present Estate, but for the Reversions he shall have: Haply thou hast not for the present the sense and feeling of Gods love and assurance; away with that *feeling*, do not dote upon it, thou hast Reversions of old Leases, ancient Mercies, old Compassions, such as have been reserved from the beginning of the world, and know thou hast a fair Inheritance.

Use 3. of Examination. You will say, Were my *hopes* of the right stamp, then might I comfort my self; but there are many false, flashy *hopes*, and how should I know that my *hope* is sound and good? I answer, you may know it by these particulars:

1. A grounded *hope* hath a peculiar certainty in it, it doth bring home unto the soul in special maner, the goodness of God, and the riches of his love in Christ Jesus. It stands not on *Is's* and *And's*, but saith, *It must undoubtedly, it must certainly be mine*; and good Reason, for this *hope* hath a Word to hang and
Psa.130.5. hold upon: What is that? *I will wait upon the Lord*, and *I hope in his Word*; it is a *Scripture-hope*, a *Word-hope*: the Word saith,
Matth. 18.11. *The Lord came to save those that were lost*; why, *I finde my self to be lost*, saith the soul, and *therefore I hope*: The Lord will seek me, though I cannot seek him; I *hope* the Lord will finde me, though I cannot finde my self; I *hope* the Lord will save me, though I cannot save my self. So the Word saith, *He appointeth them that mourn in Sion, to give unto them beauty for ashes*: will you have a Legacy of Joy, Mercy and Pity? here it is, the Lord Christ left it you, *I bequeath and leave this to all broken-hearted sinners, to all you humble mourning sinners, this is your Legacy, sue for it in the Court, and you shall have it for ever.*

2. A

2. A grounded hope is ever of great power and ſtrength to hold the ſoul to the truth of the Promiſe; hence take a poor ſinner when he is at the weakeſt, under water, when all Temptations, Oppoſitions, Corruptions grow ſtrong againſt him, and he ſaith, *I ſhall one day periſh by the hand of* Saul, *this proud, fooliſh, filthy heart of mine will be my bane, I ſhall never get power, ſtrength and grace againſt theſe ſins.* Here is the loweſt under of a poor ſoul. If a man ſhould now reply, *Then caſt off all hope and confidence, reject the means, and turn to your ſins:* Mark how *Hope* ſteppeth in, and ſaith, *Nay, whatſoever I am and do, whatſoever my condition is, I will uſe the means; I am ſure all my help is in Chriſt, all my hope is in the Lord Jeſus, and if I muſt periſh, I will periſh ſeeking him, and waiting upon him.* Why, this is *Hope*, and I warrant, that ſoul ſhall never go to hell; *I will wait for the Lord, yea though he hath hid himſelf from the houſe of Jacob.* Iſa. 8. 17.

The laſt Uſe is of Exhortation: I deſire you, I intreat you (I will not ſay, I command you, though this may be enjoyned) if you have any *hope* of Heaven, if you have any treaſure in Chriſt, labor to quicken this affection above all: The means are theſe — *Uſe 4.* of Exhortation.

1. Labor to be much acquainted with the precious Promiſes of God, to have them at hand, and upon all occaſions: Theſe are thy comforts, and will ſupport thy ſoul, as the body without comfort is unfit for any thing; ſo it is here, unleſs a man hath that proviſion of Gods Promiſes, and have them at hand daily, and have them diſhed out, and fitted for him, his heart will fail. 1 *Means.*

2. Maintain in thy heart a deep and ſerious acknowledgement of that ſupreme Authority of the Lord, to do what he will, and how he will, according to his pleaſure. Alas, we think too often to bring God to our bow, *We have hoped thus long, and God hath not anſwered, and ſhall we wait ſtill?* Wait! Ah wait, and bleſs God that you may wait: If you may lie at Gods feet, and put your mouthes in the duſt, and at the end of your days have one crum of Mercy, it is enough; therefore check thoſe diſtempers, *Shall I wait ſtill?* It is a moſt admirable ſtrange thing, that a poor worm, worthy of hell, ſhould take up ſtate, and ſtand upon terms with God: *He will not wait upon God*; Who muſt wait 2 *Means.*

then?

then? muſt God wait, or man wait? It was the Apoſtles queſtion, *Wilt thou now reſtore the Kingdom of Iſrael?* to whom our Savior anſwered, *It is not for you to know the times and ſeaſons*; as who ſhould ſay, *Hands off*, it is for you to wait, and to expect mercy, it is not for you to know: If you begin to wrangle, and ſay, *How long, Lord? When, Lord? And why not now, Lord? Why not I, Lord?* now check thy own heart, and ſay, *It is not for me to know, it is for me to be humble, abaſed, and to wait for mercy.*

Sect. 4.

A deſire after Chriſt.

WHen the ſoul is humbled, and the eye opened, then he begins thus to reaſon, *O happy I that ſee mercy, but miſerable I, if I come to ſee this, and never have a ſhare in it! O why not I (Lord?) why not my ſins pardoned? and why not my corruptions ſubdued? my ſoul now thirſteth after thee as a thirſty Land, my affections now hunger after righteouſneſs both infuſed and imputed*; Now this *deſire* is begotten thus:

When the *ſoul* is come ſo far, that after a through *conviction* of ſin, and ſound *humiliation* under Gods mighty hand, it hath a timely and ſeaſonable revelation of the glorious myſteries of Chriſt, of his excellencies, invitations, truth, tenderheartedneſs, &c. of the heavenly ſplendor, and riches, of *the pearl of great price*; then doth the ſoul conceive by the help of the Holy Ghoſt, this *deſire* and vehement longing: And (leaſt any couzen themſelves by any miſconceits about it, as the notorious ſinner, the meer civil man, and the formal Profeſſor) it is then known to be ſaving:

1. When it is joyned with an hearty willingneſs and unfeigned reſolution, *to ſell all, to part with all ſin*, to bid adieu for ever to our darling-delight; it is not an effect of ſelf-love, not an ordi-
Num. 23. 10. nary wiſh of natural appetite (like *Balaams*, *Numb.* 23. 10.) of thoſe who *deſire* to be happy, but are unwilling to be holy; who would gladly be ſaved, but are loth to be ſanctified; no, if thou *deſireſt* earneſtly, thou wilt work accordingly; for as the *deſire* is, ſo will the *endeavor* be.

2. When

2. When it is earneſt, eager, vehement, extreamly thirſting after Chriſt, as the parched earth for refreſhing ſhowers, or the hunted Hart for the Water-brooks. We read of a Scotiſh Penitent, who a little before his confeſſion, *freely confeſſed his fault, to the ſhame* (as he ſaid) *of himſelf, and to the ſhame of the Devil, but to the glory of God; he acknowledged it to be ſo heynous, and horrible, that had he a thouſand lives, and could he dye Ten thouſand deaths, he could not make ſatisfaction: Notwithſtanding* (ſaid he) *Lord, thou haſt left me this comfort in thy Word, that thou haſt ſaid, Come unto me all ye that are weary and heavy laden, and I will refreſh you: Lord, I am weary, Lord, I am heavy laden with my ſins, which are innumerable, I am ready to ſink, Lord, even into hell, unleſs thou in thy mercy put to thine hand and deliver me: Lord, thou haſt promiſed by thine own Word out of thy own mouth, that thou wilt refreſh the weary ſoul:* And with that he thruſt out one of his hands, and reaching as high as he could towards Heaven, with a louder voyce and a ſtreined, he cryed, *I challenge thee, Lord, by that Word, and by that promiſe which thou haſt made, that thou perform and make it good to me, that call for eaſe and mercy at thy hands,* &c. Proportionably, when heavy-heartedneſs for ſin hath ſo dryed up the bones, and the angry countenance of God ſo parched the heart, that the poor ſoul begins now to gaſp for grace, as *the thirſty Land for drops of rain*; then the poor ſinner (though duſt and aſhes) with an holy humility thus ſpeaks unto Chriſt, *O merciful Lord God, Thou art* Alpha *and* Omega, *the beginning and the end; Thou ſayeſt it is done, of things that are yet to come, ſo faithful and true are thy Decrees and Promiſes; That thou haſt promiſed by thine own Word out of thy own mouth, that unto him that is a thirſt, thou wilt give him of the fountain of the Water of life freely. O Lord, I thirſt, I faint, I languiſh, I long for one drop of mercy: As the Hart panteth for the Water-brooks, ſo panteth my ſoul after thee, O God, and after the yearning bowels of thy wonted compaſſions: Had I now in poſſeſſion the glory, the Wealth, and pleaſures of the whole World; nay, had I Ten thouſand lives, joyfully would I lay them all down and part with them, to have this poor trembling ſoul of mine received into the bleeding arms of my bleſſed Redeemer. O Lord, my ſpirit within me is melted into tears of blood, my heart is ſhivered into pieces; out of the very*

See the Preface written by *G. Abbot*, D. D. before the examination of *George Sprot*, p. 23.

Matth. 11. 28.

Rev. 21. 6.

place of Dragons and ſhadow of death, do I lift up my thoughts heavy and ſad before thee, the remembrance of my former vanities and pollutions, is a very vomit to my ſoul, and it is ſorely wounded with the grievous repreſentation thereof: The very flames of Hell, Lord, the fury of thy juſt wrath, the ſcorchings of my own conſcience, have ſo waſted and parched mine heart, that my thirſt is inſatiable, my bowels are hot within me, my deſire after Jeſus Chriſt, pardon and grace, is greedy as the grave; the coals thereof are coals of fire, which hath a moſt vehement flame: And, Lord, in thy bleſſed Book thou calleſt and cryeſt, Ho, every

Iſa. 55. 1. *one that thirſteth, come ye to the waters. In that great day of the*

John 7. 37. *feaſt, thou ſtoodeſt and cryed'ſt with thine own mouth, If any man thirſt, let him come unto me and drink; and theſe are thine own*

Matt. 5. 6. *words, Thoſe who hunger and thirſt after righteouſneſs ſhall be filled. I challenge thee, Lord, in this my extreameſt thirſt after thine own bleſſed ſelf, and ſpiritual life in thee, by that Word, and by that Promiſe which thou haſt made, that thou perform, and make it good to me, that lie grovelling in the duſt, and trembling at thy feet: Oh! open now that promiſed well of life, for I muſt drink, or elſe I dye.*

The means to obtain this *deſire*, are theſe three:

1 *Means.* 1. Be acquainted throughly with thine own neceſſities and wants, with that nothingneſs and emptineſs that is in thy ſelf; a groundleſs preſumption makes a man careleſs; ſee into thine own neceſſities, confeſs the want of this *deſire* after the Lord Jeſus Chriſt.

2 *Means.* 2. Labor to ſpread forth the excellency of all the beauty and ſurpaſſing glory, that is in the Promiſes of God: Couldſt thou but view them in their proper colours, they would even raviſh thee, and quicken thy *deſires*.

3 *Means.* 3. After all this, know it is not in thy power to bring thy heart to *deſire* Chriſt, thou canſt not hammer out a *deſire* upon thine own Anvil, dig thy own pit, and hew thy own rock as long as thou wilt; nay, let all the Angels in Heaven, and all the Miniſters on Earth provoke thee, yet if the hand of the Lord be wanting, thou ſhalt not lift up thine heart, nor ſtep one ſtep towards Heaven; then go to him who is able to work this *deſire* in thy ſoul. It is the complaint of a Chriſtian, O they are troubled, becauſe they cannot fetch a good *deſire* from their own

ſouls,

ſouls, and one falls, another ſinks, a third ſhakes, and they are overwhelmed with diſcouragement: *What a wretched heart have I?* (ſaith one) *I grace? No, no, the world I can deſire, the life of my childe I long for, and I ſay with* (Rachel) *Let me have honor or elſe I dye: but I cannot long for the unconceivable riches of the Lord Jeſus Chriſt; and will the Lord ſhew any mercy upon me?* Is it thus? remember now, *deſires* grow not in thy garden, they ſpring not from the root of thy abilities: O ſeek unto God, and confeſs, *In truth Lord, it is thou from whom come all our deſires, it is thou muſt work them in us as thou haſt promiſed them to us; and therefore, Lord, quicken thou this ſoul, and inlarge this heart of mine, for thou onely art the God of this deſire.* Thus hale down a *deſire* from the Lord, and from the Promiſe, for there onely muſt thou have it: *The ſmoaking flax God will not quench:* flax will not ſmoak, but a ſpark muſt come into it, and that will make it catch fire and ſmoak; thus lay your hearts before the Lord, and ſay, *Good Lord, here is onely flax, here is onely a ſtubborn heart, but ſtrike thou by thy Promiſe one ſpark from heaven, that I may have a ſmoaking deſire after Chriſt, and after grace.* Mat. 12. 20.

Sect. 5.

A Love of Chriſt.

WE have run through two affections, *Hope* & *Deſire*, and the next is *Love*: A poſſible good ſtirs up *Hope*, a neceſſary excellency in that good, ſetleth *Deſire*, and a reliſh in that good ſetled, kindles *Love*. Thus is the order of Gods work: If the good be abſent, the underſtanding ſaith, *It is to be deſired, O that I had it!* then it ſends out *Hope*, and that waits for that good, and ſtays till it can ſee it; and yet if that good cannot come, then *Deſire* hath another proper work, and it goes up and down wandring, and ſeeketh and ſueth for Chriſt Jeſus. After this, if the Lord Jeſus be pleaſed to come himſelf into the view of the heart, which longeth thus after him, then *Love* leads him into the ſoul, and tells the *Will* of him, ſaying, *Lo here is Jeſus Chriſt the* Meſſiah, *that hath ordered theſe great things for his Saints and people.*

The Motive or ground of this *Love*, is Gods Spirit in the Promiſe, letting in ſome intimation of Gods *love* into the ſoul; thus *Pſal.*42.8. *The Lord will command his loving kindeneſs in the day time*: This is a phraſe taken from Kings and Princes, and great Commanders in the field, whoſe words of Command ſtand for Laws; ſo the Lord ſends out his *loving kindeneſs*, and ſaith, *Go out, my everlaſting love and kindeneſs, take a Commiſſion from me, and to go that humble, thirſty and hunger-bitten ſinner, and go and proſper, and prevail, and ſettle my love effectually upon him, and faſten my mercy upon him; I command my loving kindeneſs to do it.* Thus the Lord doth put a Commiſſion into the hands of his *loving kindeneſs*, that it ſhall do good to the poor ſoul, yea though it withdraw it ſelf, ſaying, *What, I mercy? will Chriſt Jeſus accept of me? No, no; there is no hope of mercy for me: indeed if I could pray thus, hear thus, and perform Duties with that enlargement, and had thoſe parts and abilities, then there were ſome comfort, but now there is no hope of mercy for me.* We demand, Is this your caſe? is it thus and thus? are you thus humbled? and have you thus longed for the riches of his Mercy in Chriſt? Lo then, the Lord hath put a Commiſſion into the hands of his *loving kindeneſs*, ſaying, *Go to that poor ſoul, and break open the doors upon that weary weltering heart, and break off all thoſe bolts, and rend off that veil of ignorance and carnal Reaſon, and all thoſe Arguments: Go* (I ſay) *to that ſoul, and chear it, and warm it, and tell it from me, That his ſins are pardoned, and his ſoul ſhall be ſaved, and his ſighs and prayers are heard in heaven; and I charge you do the work before you come again.*

Pſal.42.8.

Here is the ground of *Love*, Gods *love* affecting the heart and ſetled upon it, it breeds a *love* to God again; *We love him, becauſe he loved us firſt:* The burning-glaſs muſt receive heat of the beams of the Sun, before it burn any thing; ſo there muſt be a beam of Gods *love* to fall upon the ſoul, before it can *love* God again: *I drew them with the cords of a man, even with the bands of love*; God lets in the cords of *love* into the ſoul, and that draws *love* again to God: *He brought me into the banqueting-houſe, and his banner over me was love; ſtay me with flaggons, comfort me with apples, for I am ſick of love.* When the banner of Chriſts *love* is ſpread over the ſoul, the ſoul comes to be ſick in *love* with Chriſt.

1 John 4.19.

Hoſea 11.4.

Cant. 2.4.

Now

Now this *love* of God doth beget our *love* in three particulars:

First, there is a ſweetneſs and a reliſh which Gods *love* lets into the ſoul, and warms the heart with; you ſhall ſee how the fire is kindled by and by: As when a man is fainting, we give him *Aqua vitæ*; ſo a fainting ſinner is cold at the heart, and therefore the Lord lets in a drop of his *loving kindneſs*, and this warms the heart, and the ſoul is even filled with the happineſs of the mercy of God; *Let him kiſs me with the kiſſes of his mouth* (ſaith the Spouſe in the *Canticles*) *for his love is better then wine*: The kiſſes of his mouth, are the comforts of his Word and Spirit; the ſoul ſaith, *O let the Lord refreſh me with the kiſſes of his mouth, let the Lord ſpeak comfort to my heart*, and this is better then wine. Cant. 1. 2.

Secondly, as that ſweetneſs warms the heart, ſo the freeneſs of the *love* of God let in and intimated, begins even to kindle this *love* in the ſoul, that it ſparkles again: God ſetteth out his *love* towards us, *ſeeing that while we were yet ſinners, Chriſt dyed for us*. This commends the *love* of God, the Lord ſends to poor and miſerable, ſinful broken-hearted ſinners, and ſaith, *Commend my mercy to ſuch a one, and tell him, That though he hath been an enemy to me, yet I am a friend to him, and though he hath been rebellious againſt me, yet I am a God and Father to him*: When the poor ſinner conſiders this with himſelf, he ſaith, *Is the Lord ſo merciful to me? I that loved my ſins, and continued in them, had it not been juſt that I ſhould have periſhed in them? but will the Lord not onely ſpare his enemy, but give his Son for him? O let my ſoul for ever rejoyce in this unconceiveable goodneſs of God!* Be thy heart never ſo hard, if it have but the ſenſe of this, it cannot but ſtir thee to Humiliation. Rom. 5. 8.

Thirdly, the greatneſs of the freeneſs of this mercy of God, being ſetled upon the heart, enflames it, the *ſweetneſs* warms the heart, this *freeneſs* kindles the fire, and when the greatneſs of the ſweetneſs comes to be valued, this ſets the heart all on a flame; the Apoſtle deſires, that the *Epheſians being rooted and grounded in love, might be able to comprehend with all Saints, what is the breadth and height of the love of God in Chriſt*; as if he had ſaid, The unmeaſureablenes of Gods mercy will blow up the ſoul, and enflame the heart with admirable love of God again, and will Eph. 3. 17, 18.

will make the soul say, *What, I that have done all that I could against this good God? O it breaks my heart to think of it! there was no Name under heaven that I did blaspheme and tear in pieces, more than this Name!; no Commandment under heaven I so much despised, as the Commands of God and of Christ; no Spirit that I grieved, so much as the good Spirit of God; and therefore had the Lord onely given me a look, or spoken a Word to me, it had been an infinite Mercy, but to send a Son to save me, it is incomparable: I could not conceive to do so much evil against him, as he hath done good to me: O the breadth of that Mercy beyond all limits! O the length of that Mercy beyond all time! O the depth of that Mercy below a mans misery! O the height of that Mercy above the height of my understanding! If my hands were all love, that I could work nothing but love, & if mine eyes were able to see nothing but love, and my minde to think of nothing but love, and if I had a thousand bodies, they were all too little to love that God that hath thus unmeasurably loved me a poor sinful Hell-hound: I will love the Lord dearly (saith David) O Lord my strength. Have I gotten the Lord Jesus to be my comfort, my buckler and my shield? if I have any good, he begins it; if I have any comfort, he blesseth it: Therefore I will love thee dearly, O Lord my strength, O how should I but love thee!*

Psal. 18. 1.

Use 1. of Comfort.

Me thinks there is a poor sincere soul that saith, *My understandings are not so deep as others, my tongue runs not so glib as such and such; I cannot talk so freely of the things of grace and salvation, I have meaner parts, and cannot inlarge my self in holy Duties and holy Services; I cannot dispute for a Savior, or perform such Duties as others can do*: yet, sweet soul, canst thou love Christ Jesus, and rejoyce in him? *O yes! I bless the Name of the Lord, that all I have, all my friends, and parts, and means, and abilities, are but as dung and dross in comparison of Christ Jesus; it were the comfort of my soul, if I might be ever with him.* Say you so? Go thy way, and the God of heaven go with thee: This is a work of God that will never leave thee, it is a badge and proper livery that the Lord Jesus gives onely to his Saints; never a meer Professor under heaven ever wore it, never any Hypocrite under heaven to whom God did intend it, but onely to those whom he hath effectually called, and whom he will save; therefore though thou wantst all, thou hast this

to

to comfort thee in the want of all; and thou mayest say, *I can say little for Christ, my tongue falters, and my memory is weak, yet the Lord knows I love the Lord Jesus.* This is enough, *David* desired no more, but what God was wont to do to his children that loved his name. *Do to me* (saith the text) *as thou usest to do unto those that love thy name; I know thou lovest them that love thee, and wilt save and glorifie them in the end, I desire no more but this, do as thou usest to do to those that love thy name.* And doth *David*, a King, desire no more? sure then if thou (poor soul) hast so much as he had, it is enough, be quiet with thy childes part, *Thy lot is faln into a marvellous fair ground.* Psal. 119. 132.

Some may say, this is all the difficulty, How may I know whether my *love* be a true love, or a false *love*? How may I know, that my *love* is of the right stamp. *Object.*

Let every man put his *love* upon the trial, and examine thus, *Whether doest thou welcome Christ and grace, according to the worth of them?* if thou doest, it will appear in these particulars: *Answ.*

1. Observe the root and rise from whence thy love came, canst thou say, *I love the Lord, because he hath loved me? then thy love is of the right mettle, and know it for ever, that that God which cannot but love himself, he cannot but like that love which came from himself: is thy soul affected and enlarged in love to the Lord, because thou hast felt and retained the relish and sweetness of his grace?* canst thou say, *The Lord hath let in a glimpse of his favor? and the Lord hath said in his truth, he looks to him that trembles at his word, the Minister said it, and the Spirit saith it, that my mercy is registred in heaven: Oh how should I love the Lord! my sins are many, which I have bewailed, my sighs and sobs I have put up to heaven, and at the last the Lord hath given me a gracious answer: Oh how should I love the Lord my strength dearly?* If it be thus with thee, thy *love* is sound, and will never fail.

2. If thou entertain thy Savior, as it beseems him, thou must entertain him as a King, and that is thus; give up all to him, and entertain none with him upon terms of honor, but such as retain to him, or be attendants upon him; love all in Christ, and for Christ, but express thy love and joy to Christ above all: He is as a King, and all the rest are but as retainers; he that loves any thing equal with a Christ, it is certain he did never love Christ;

Christ; to set up any thing *cheek by jole* with Christ, it is all one as if a man did put a slave into the same Chamber with the King, which is upon the point to drive him away.

3. The soul that rightly entertains Christ, and studies wholly to give him contentment, he is marvellous wary and watchful, that he may not sad that good Spirit of God to grieve him, and cause him to go away as displeased: See this *Cant.* 3. 4, 5. the Spouse sought long for her beloved, and at last brought him home, and when she had welcomed him, she gives a charge to all the house, *not to stir nor awaken her love, till he please.* When a Prince comes unto the house of a great man, what charge is there given to make no noise in the night, lest such and such a man be awakened before his time? the soul when it hath received the Spirit of the Lord Jesus Christ, doth thus; he gives a peremptory charge to keep watch and ward, and gives a charge to *hope*, and *desire*, and *love*, and *joy*, and the *minde*, and *all*, not to grieve and molest the good Spirit of God, *Let there be no motion but to entertain it, no advise but to receive it, and do nothing that may work the least kinde of dislike unto it.*

Cant 3.4,5.

4. He that truly entertains Christ, rejoyceth in the good and glory of Christ: When *Mephibosheth* had been wrongfully accused to *David*, and when *David* who had taken away all the inheritance from him, was returned in safety; Then said *David* to comfort him, *Thou and Ziba divide the land*: nay, said *Mephibosheth*, *Let him take all, forasmuch as my Lord the King is come again in peace, it matters not for inheritance, and for my self and my life, I pass not, sith the King is returned in peace; it is enough that I enjoy thy presence, which is better to me then goods, life or liberty*: So it is with a kinde loving heart, which cannot endure to see Christs honor and glory layed in the dust, but if his praise be advanced, then is he glad, *Lord, I have enough* (saith the soul) *that Christ is mine, and that his honor and glory is magnified, whatsoever becomes of me it matters not; let the World take all, if I may have Christ, and see him praised and magnified*: Let this try any mans spirit under heaven, and labor to bring the soul to this pitch: A Minister in his place, and a Master in his place, and every Christian in his place; let it be our care to honor God, not our selves; and let it be our comfort, if God may be better honored by others, then by our selves: This is our

2 King. 19. 30.

baseness

baſeneſs of ſpirit, we can be content to lift up Chriſt upon our ſhoulders, that we may lift up our ſelves by it; but we ſhould be content to lie in the duſt, that the Lord may be praiſed; and if any of Gods people thrive and proſper more then thou, let that be thy joy.

5. He that welcomes Chriſt truly, covets a neerer union with Chriſt: *Love* is of a linking and gluing nature, and will carry the ſoul with ſome kinde of ſtrength and earneſtneſs, to enjoy full poſſeſſion and fellowſhip of the thing that is loved; it cannot have enough of it: *Nothing* (ſaith the ſoul) *but Chriſt, ſtill I deſire more of that mercy, and holineſs, and grace, and love in Chriſt Jeſus*: As it is with parties that have lived long together in one houſe, and their affections are linkt together in way of marriage, they will ever deſire to be talking together, and to be drawing on the marriage; ſo the ſoul that loves Chriſt Jeſus, and hath his holy affection kindled, and his ſpirit enlarged therein; when the Lord hath let in ſome glimpſe of his love, he thinks the hour ſweet when he prayed to the Lord Chriſt, he thinks the Lords-day ſweet, wherein God revealed, by the power of his holy Ordinances, any of that rich grace and mercy of his: it is admirable to ſee how the heart will be delighted to recover the time, and place, and means, when and where the Lord did reveal it; *Oh this is good* (ſaith the ſoul) *Oh that I might ever be thus cleared and refreſhed!* Or as the ſpouſe contracted, thinks every day a year, till ſhe enjoy her beloved, and take ſatisfaction to her ſoul in him: So the ſoul that hath been truly humbled, and enlightened, and is now contracted to Chriſt Jeſus, *Oh when will that day be* (ſaith it) *that I ſhall ever be with my Jeſus!* he takes hold of every word he hears, every promiſe that reveals any thing of Chriſt, *But oh! when will that day be, that I ſhall ever be with Chriſt, and be full of his fulneſs for ever?* Phil.1.23.

And now let me prevail with your hearts, and work your ſouls to this duty, *Love the Lord, all ye his Saints*; whom will you love, if you love not him? Oh you poor ones, *love you the Lord*, for you have need; and all you rich ones, *love you the Lord*, for you have cauſe; and you little ones too (if there be any ſuch in the Congregation) he knocks at every mans heart, and perſwades every mans ſoul, *Love ye the Lord.* 2 *Uſe.* of Exhortation. Pſal 31.23.

The means are theſe, 1. Labor to give attendance daily to 1 *Means.*

the promiſe of grace, and Chriſt; drive away all other ſuitors from the ſoul, and let nothing come between the promiſe and it; forbid all other bands, that is, let the promiſe confer daily with thy heart, and be expreſſing and telling of that good that is in Chriſt, to thy own ſoul. If all things be agreed between parties to be married, and there wants nothing but mutual affection; the only way to fix their affections upon one another, is to keep company together, ſo as they meet wiſely and holily: So let the ſoul daily keep company with the promiſe, and this is the firſt way.

2 *Means.* 2. Labor to be throughly acquainted with the beauty and ſweetneſs of Chriſt in the promiſe: Now there are three things in the promiſe we muſt eye and apprehend, that our hearts may be kindled with love in the Lord: 1. The worth of the party in himſelf, Chriſt is worthy of it. 2. The deſert of the party, in regard Chriſt deſerves it. 3. The readineſs of the party in himſelf to ſeek our good, Chriſt ſeeks it.

1. Chriſt is worthy in himſelf: if we had a thouſand hearts to beſtow upon him, we were never able to love him ſufficiently; as *Nehemiah* ſaid, *The name of the Lord is above all praiſe*; will you let out your love and affections? you may lay them out here with good advantage: what would you love? wouldſt thou have beauty? then thy Savior is beautiful, *Thou art fairer then the children of men*, Pſal. 45.2. Wouldſt thou have ſtrength? then is thy Savior ſtrong, *Gird thy ſword upon thy thigh, O moſt mighty*, Pſal. 45.3. Wouldſt thou have riches? thy Savior is more rich (if it be poſſible) then he is ſtrong, *He is heir of all things*, Heb. 1. 2. Wouldſt thou have wiſdom? then thy Savior is wiſe, yea wiſdom it ſelf, *In him are hid all the treaſures of wiſdom and knowledge*, Col. 2. 3. Wouldſt thou have life eternal? Chriſt is the Author of life and happineſs to all that have him; and he hath not onely theſe in himſelf, but he will infeoff thee in them, if thou wilt but match with him.

Pſal. 45.2. Pſal. 45.3. Heb. 1.2. Col. 2.3.

2. Chriſt deſerves our love, in regard of benefits to us; be man never ſo worthy in himſelf, yet if he have wronged, or expreſt the part of an Enemy, a woman ſaith, *I will not have him though he had all the world*, this takes off the affections; it is not ſo with the Lord Jeſus: as he is worthy of all love in himſelf, ſo he hath dealt mercifully and graciouſly with you: In your ſickneſs, who helped you? in wants, who ſupplied you? in anguiſh

guiſh of heart, who relieved you? it was Jeſus Chriſt: Oh therefore love him, deal equally with him, and as he deſerves, ſo enlarge your hearts to him for ever.

3. Chriſt ſeeks our *love*: Here is the admiration of mercy, That our Savior, who hath been rejected by a company of ſinful creatures, ſhould ſeek their *love*: for ſhame refuſe him not, but let him have love ere he go: Had the Lord received us, when we had come to him, and humbled our hearts before him; Had he heard, when we had ſpent our days, and all our ſtrength in begging and craving, it had been an infinite mercy: But when the Lord Jeſus Chriſt ſhall ſeek to us by his Meſſengers (it is all the work we have to do, to woo you, and ſpeak a good word for the Lord Jeſus Chriſt; yea, and if we ſpeak for our ſelves, it is pity but our tongue ſhould cleave to the roof of our mouth) when the Lord Jeſus ſhall come and wait upon us, and ſeek our love, O this is the wonder of mercies! think of this, O ye Saints! The Lord now by us offers love to all you that are weary and have need, What anſwer ſhall I return to him in the evening? ſhall I ſay, *Lord, I have tendred thy mercy, and it was refuſed:* Brethren, it would grieve my heart to return this anſwer: O rather let every ſoul of you ſay, *Can the Lord Jeſus love me? In truth, Lord, I am out of love with my ſelf, I have abuſed thy Majeſty, I have loved the world, I have followed baſe luſts, and can the Lord Jeſus love ſuch a wretch as I am?* yet ſaith the Lord, *I will heal their back-ſlidings, I will love them freely.* Hoſea. 14. 5. He looks for no portion, he will take thee and all thy wants; get you home then, and every one in ſecret, labor to deal truly with your own hearts; make up a match in this manner, and ſay, *Is it poſſible that the Lord ſhould look ſo low?* that a great Prince ſhould ſend to a poor Peaſant, that Majeſty ſhould ſtoop to means? Heaven to Earth, God to man? *Hath the Lord offered mercy to me? and doth he require nothing of me but to love him again?* call upon your hearts, I charge you, and ſay thus, *Lord, if all the light of mine eyes were love, and all the ſpeeches of my tongue were love, it were all too little to love thee: O let me love thee dearly!* If you will not ſay thus, then ſay hereafter, You had a fair offer, and that a poor Miniſter of God did wiſh you well. Alas, be not coy and ſquemiſh, the Lord may have better then you; lie down therefore, and admire at the mercy of the

Lord, that ſhould take a company of dead dogs, and now at
Pſal. 24. 7, 9. the laſt, ſay as the Prophet did, *Lift up your heads, O ye gates! and be ye lift up ye everlaſting doors, and the King of Glory ſhall come in.*

Sect. 6.

A relying on Chriſt.

WE are now come to the work of the *Will*, which is the great wheel and Commander of the ſoul. The former affections were but as hand-maids to uſher in Chriſt and the Promiſes; the *minde* ſaith, *I have ſeen Chriſt: Hope* ſaith, *I have waited: Deſire* ſaith, *I have longed: Love* ſaith, *I am kindled:* then ſaith the *Will, I will have Chriſt, it ſhall be ſo*: and this makes up the match, the ſpawn and ſeeds of faith went before, now faith is come to ſome perfection, now the ſoul repoſeth it ſelf upon the Lord Jeſus.

And this repoſing or reſting it ſelf, diſcovers a five-fold act:

Firſt, it implyes *A going out of the ſoul to Chriſt:* When the ſoul ſeeth this, that the Lord Jeſus is his ayd, and muſt eaſe him and pardon his ſins, then *let us go to that Chriſt, ſaith he,* it is the Lords call, *Come to me all ye that are weary:* now this voyce coming home to the heart, and the prevailing ſweetneſs of the call over-powering the heart, the ſoul goes out, and falls, and flings it ſelf upon the riches of Gods grace.

Secondly, *It lays faſt hold upon Chriſt:* when the Lord ſaith,
Cant. 2. 16. *Come my Love, my Dove, O come away! Behold, I come* (ſaith ſhe) and when ſhe is come, ſhe *faſteneth upon Chriſt*, ſaying, *My beloved is mine, and I am his*: Faith lays hold on the Lord, and will not let Mercy go, but cleaves unto it, though it conflict with
Iob 13. 15. the Lord; *Should he ſlay me* (ſaith *Job*) *yet will I truſt in him:* The caſe is like *Benhadads*, who being overcome by *Ahab*, his
1 King. 20. 31, 32, 33. Servants thus adviſe him: *We have heard that the Kings of Iſrael are merciful Kings, We pray thee let us put ropes about our necks,*

and

and ſackcloth on our loyns, and go out to the King, peradventure he will ſave thy life: Thus the Servants go, and coming to *Ahab*, they deliver the Meſſage; *Thy Servant Benhadad ſaith, I pray thee let me live*: and he ſaid, *Is he yet alive? he is my brother: Now the men diligently obſerved whether any thing would come from him, and did haſtily catch at it, and they ſaid, Thy brother Benhadad, and they went away rejoycing*: This is the lively Picture of a broken-hearted ſinner, after he hath taken up arms againſt the Almighty, and that the Lord hath let in Juſtice, and he ſeeth (or hath ſeen) the anger of God bent againſt him; then the ſoul reaſons thus, *I have heard, though I am a rebellious ſinner, that none but ſinners are pardoned, and God is a gracious God, and therefore unto him let me go*: with this he falls down at the footſtool of the Lord, and cryes, *O what ſhall I do! what ſhall I ſay unto thee? O thou preſerver of men! O let me live, I pray thee, in the ſight of my Lord!* The ſoul thus humbled, the Lord then lets in his ſweet voyce of mercy, and ſaith, *Thou art my Son, my Love, and thy ſins are pardoned*: Theſe words no ſooner uttered, but he catcheth thereat, ſaying, *Mercy Lord? and a Son Lord? and love Lord? and a pardon Lord?* The heart holds it ſelf here, and will never away.

Thirdly, *it flings the weight of all its occaſions and troubles (guilt and corruptions) upon the Lord Jeſus Chriſt: He that walks in darkneſs, and hath no light, let him truſt in the name of the Lord, and ſtay upon his God*; that is, if a man be in extremity, hopeleſs in miſery, and walks in deſperate diſcouragements, yea and hath no light of comfort, *Let him truſt in the name of the Lord, and ſtay upon his God*: As when a man cannot go of himſelf, he lays all the weight of his body upon another, ſo the ſoul goes to a Chriſt, and lays all the weight of it ſelf upon Chriſt, and ſaith, *I have no comfort, O Lord, all my diſcomforts I lay upon Chriſt, and I relye upon the Lord for comfort and conſolation*: *Who is this*, ſaith *Solomon*, *that cometh up from the wilderneſs, leaning upon her beloved*, Cant. 8. 5. The party coming is the Church, the wilderneſs is the troubles and vexations the Church meets withal, and the beloved is the Lord Jeſus Chriſt; now the Church leans her ſelf all upon her Husband, ſhe walked along with him, but he bare all the burthen: *Caſt all your care upon him* (ſaith *Peter*) *for he careth*

Iſaiah 50. 10.

Cant. 8. 5.

1 Pet. 5. 7.

careth for you, 1 Pet. 5.7. the Original is, *Hurl your care upon the Lord*: The Lord will not thank you for carrying your cares and troubles about you, he requires that you *Hurl them upon him, for he careth for you.*

Fourthly, it draws vertue, and derives power from the Lord Jesus Christ for succor and supplies, and here is the especial life of Faith, it goes for mercy, and grace, and comfort in Christ, he knows 'tis to be had from him, and therefore he fetcheth all from him; *With joy shall ye draw water out of the wells of salvation*, Isa. 12.3. The fountain of Salvation is Christ, and all the waters of life, of grace and mercy, are in Christ Jesus: Now it is not enough to let down the bucket into the well, but it must be drawn out also; it is not enough to come to Christ, but we must draw the water of grace from Christ to our selves; *They shall suck and be satisfied* (saith *Isaiah*) *with the breasts of her consolations, that they may milk out, and be delighted with the abundance of her glory*: The Church is compared to a childe, and the breasts are the Promises of the Gospel; now the Elect must suck out, and be satisfied with it; the word in the Original is, *Exact upon the Promise, and oppress the Promise*: as the Oppressor grindes the face of a poor man, so with an holy kinde of oppression, you should exact from the Promise, and get what good you may from it.

Isa. 12.3.

Isa. 66.11.

Fifthly, *Faith leaves the soul with the Promise*; yea, notwithstanding all delays, denyals, discouragements from God, faith brings on the heart still, it will be sure to lie at the gate, and keep the soul with the promise, whatever befalls it. Excellent is that passage, *Gen.* 32.26. when the Lord and *Jacob* were wrestling, *Let me go, saith the Lord, I will leave thee to thy self, I care not what becomes of thee*; No, *I will not let thee go, until thou hast blessed me*, saith *Jacob*: So the faithful soul lays hold upon the Lord for Mercy, Pardon, Power and Grace, and though the Lord seem to give him up to the torment of Sin and Corruption, yet the soul saith, *Though my soul go down to hell, I will hold here for Mercy, till the Lord comfort and pardon, and subdue graciously these cursed corruptions, which I am not able to master my self.* As it is with a Sun-dyal, the needle is ever moving, and a man may jog it this way and that way, yet it will never stand still, till it come to the North-point: So when the Lord leaves off

Gen. 32.26.

off a believing heart with frowns, and with the expreſſion of diſpleaſure, and the ſoul turns to the Lord Chriſt, and will never leave till it go God-ward, and Chriſt-ward, and Grace-ward, and ſaith, *Let the Lord do what he pleaſe, I will go no further, till he be pleaſed to ſhew Mercy.* Thus the ſoul once come to Chriſt, it will never away, but ever cleaves to the Promiſe, and is towards God and Chriſt, whatſoever befalls it.

Uſe 1. of Inſtruction.

But (poor ſoul) art thou yet ſhut up in Unbelief? do then as the Priſoners in *New-gate*, what lamentable cryes do they utter to every Paſſenger by? So do thou, look out from the gates of Hell, and from under the bars of Infidelity, and cry, that God would look on thee in mercy, and ſay, *Spare, Lord, a poor unbelieving wretch, lockt up under the bars of Unbelief, good Lord ſuccor, and deliver in thy due time.* *David* could ſay, *Let the ſighing of priſoners come up before thee*; that indeed was meant of bodily impriſonment, yet the argument prevails much in regard of the Spiritual: *Good Lord, let the ſighing of priſoners come up before thee; let the ſighing of poor diſtruſtful ſouls come up before thy Majeſty: O ſend help from heaven, and deliver the ſoul of thy ſervant from theſe wretched diſtempers of heart.* Is there no cauſe thus to pray? *He that believeth not* (ſaith our Savior) *is condemned already:* He is caſt in heaven and earth, by the Law and Goſpel, there is no relief for him abiding in this condition; lay this under thy pillow, and ſay, *How can I ſleep, and be a condemned man? What if God ſhould take away my life this night? Alas! I never knew what it was to be illightned, or wounded for ſin; I can commit ſin, and play with ſin, but I never knew what it was to be wounded for ſin; I never knew what it was to be zealous in a good cauſe; O I confeſs I have no faith at all!* Beloved! would you yield this, then were there ſome hopes that you might get out of this condition and ſtate, to have a ſenſe of its want, to go to the Lord by prayer, and to ask hearty counſel of ſome faithful Miniſter, are the firſt ſteps to obtain it. And to help a poor wretch in this caſe, O you that are gracious, go your ways home, and pray for him: Brethren, let us leave preaching and hearing, and all of us fall to praying and mourning: In truth, I condemn my own ſoul, becauſe I have not an heart to mourn for him; we reprove his ſin, and condemn him of his ſin; and we muſt do ſo: but where are the

Pſal. 79. 11.

Iohn 3. 18.

heart-

heart-blood petitions that we put up for ſuch a one? Where are *the tears that we make for the ſlain of our people?* You tender-hearted Mothers, and you tender-hearted Wives, if your children or husbands be in this woful caſe, O mourn for them, let your hearts break over them, and ſay, *O Wo is me for my children, O Wo is me for that poor husband of mine!*

Uſe 2. of Inſtruction. Or ſecondly, haſt thou gotten faith? then labor to husband this grace well, and to improve it for thy beſt good. It is a marvellous ſhame, to ſee thoſe that are born to fair means (I mean the poor Saints of God) that have a Right and Title to Grace and Chriſt, and yet to live at ſuch an under-rate: I would have you to live above the world, for the Lord doth not grudge his people of comfort, but would have them live chearfully, and have ſtrong conſolations, and mighty aſſurance of Gods love: Is there not cauſe? why, faith (if it be right) will make the life of a Chriſtian moſt eaſie, moſt comfortable. Unfaithful ſouls ſink in their ſorrows upon every occaſion, but faith gives eaſe to a man in all his converſation: 1. Becauſe faith hath a skill, and a kinde of ſlight to put over all cares to another: We take up the Croſs, but faith hurls all the care on Chriſt; an eaſie matter it is to lie under the burthen, when another bears all the weight of it. Look how it is with two Ferry-men, the one hales his Boat about the ſhore, and cannot get off, but tugs and pulls, and never puts her forth to the Tide; the other puts his Boat upon the ſtream, and ſets up his ſail, and then he may ſit ſtill in his Boat, and the wind will carry him whither he is to go: Juſt thus it is with a faithful ſoul, and an unbeliever; all the care of the faithful ſoul, is to put himſelf upon the ſtream of Gods Providence, and to ſet up the ſail of Faith, and to take the gale of Gods Mercy and Providence, and ſo he goes on chearfully, becauſe it is not he that carries him, but the Lord Jeſus Chriſt: whereas every unfaithful ſoul tugs and pulls at the buſineſs, and can finde neither eaſe nor ſucceſs; Alas! he thinks by his own wits and power to do what he would. 2. Becauſe faith ſweetens all other afflictions, even thoſe that are moſt hard and full of tediouſneſs; and howſoever it apprehends all troubles and afflictions, yet withal it apprehends the faithfulneſs of God, ordering all for our good: and that's the reaſon why all our troubles are digeſted comfortably, without any harſhneſs at all: When the Patient

Patient takes better Pills, if they be well ſugered they go down the eaſier, and the bitterneſs never troubles him: So it is with Faith, it takes away the harſhneſs of all inconveniencies, which are bitter Pills in themſelves, but they are ſweetned and ſugered over by the faithfulneſs of God, for the good of the ſoul; and therefore it goes on cheerfully.

You will ſay, if faith bring ſuch eaſe, how may a man that hath faith, improve it to have ſuch comfort by it? I anſwer, the rules are four:

1. Labor to gain ſome evidence to thy own ſoul, that thou haſt a title to the promiſe: The reaſon why poor Chriſtians go drooping, and are overwhelmed with their ſins and miſeries, is becauſe they ſee not their title to mercy, nor their evidence of Gods love, *To the word, and to the Teſtimonies*: Take one evidence from the word, 'tis as good as a thouſand, if thou haſt but one promiſe for thee, thou haſt all in truth, though all be not ſo fully and cleerly perceived. 1 *Rule.* Eſay 8. 20.

2. Labor to ſet an high price on the promiſes of God: One promiſe, and the ſweetneſs of Gods mercy in Chriſt, is better then all the honors or riches in the world; Prize theſe at this rate, and thou canſt not chooſe but finde eaſe, and be contented therewith. 2 *Rule.*

3. Labor to keep thy promiſes ever at hand: what is it to me if I have a thing in the houſe, if I have it not at my need? If a man ready to ſound and dye, ſay, *I have as good cordial Water as any in the world, but I know not where it is*; he may ſound and dye before he can finde it: So when miſery comes, and thy heart is ſurcharged, *O then ſome promiſe, ſome comfort to bear up a poor fainting, drooping ſoul, my troubles are many, and I cannot bear them*: Why, now Chriſt and a promiſe would have done it; but thou haſt thrown them in a corner, and they are not to be found: Now for the Lords ſake let me intreat thee be wiſe, for thy poor ſoul; there is many a fainting and aguiſh fit and qualm comes over the heart of many a poor Chriſtian; perſecutions without, and ſorrows and corruptions within, therefore keep thy cordials about thee, and be ſure that thou haſt them within reach, take one, and bring another, and be refreſhed by another, and go ſinging to thy grave, and to heaven for ever. 3 *Rule.*

4. Labor to drink an hearty draught of the promiſe; beſtow 4 *Rule.*

thy ſelf upon the promiſe every hour, whenſoever thou doſt finde
Cant, 5.1. the fit coming; and this is the way to finde comfort, *Eat O friends, and drink, ye abundantly O welbeloved*: The Original is, *in drinking drink*; ye cannot be drunken with the Spirit, as you may with wine, *drink abundantly*, were dainties prepared: If an hunger-ſtarved man comes in, and takes onely a bit and away, he muſt needs go away an hungred: Think of it ſadly, you faithful Saints of God; you may come now and then, and take a ſnatch of the promiſe, and then comes fear, and temptation, and perſecution, and all quiet is gone again, it is your own fault brethren, you come thirſty, and go away thirſty, you come diſcomforted, and ſo you go away. Many times it thus befals us Miniſters; when we preach of conſolation, and when we pray, and confer, we think we are beyond all trouble; but by and by we are full of fears, and troubles, and ſorrows, becauſe we take not full contentment in the promiſe, we drink not a deep draught of it: of this take heed too; 1. Of Cavilling and Quarelling with carnal reaſon. 2. Of attending to the parlies of Satans temptations; if we liſten to this chat, he will make us forget all our comfort.

CHAP. VII.

The growing of the ſoul with Chriſt.

HItherto of the firſt part of the ſouls *implantation*; to wit, *of the putting of the ſoul into Chriſt*: We are now come to the ſecond, which is, *The growing of the ſoul with Chriſt*. These two take up the nature of ingrafting a ſinner into the ſtock Chriſt Jeſus. Now this growing together is accompliſhed by two means:

1. By an union of the ſoul with Chriſt.
2. By a conveyance of ſap or ſweetneſs (all the treaſures of grace and happineſs) that is in Chriſt to the ſoul.

Firſt, Every believer is joyned unto Chriſt, and ſo joyned or knit, that he becomes one ſpirit. 1. He is joyned; as a friend to a friend; as a father to a childe; as an husband to a wife; as graft to a tree; as the ſoul to a body: So is Chriſt to a be-

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ver, *I live, not I, but the Lord Jesus liveth in me*: Hence the body of the faithful is called *Christ*, 1 Cor. 12.12. 2. So joyned, that the believer comes to be *one spirit* with Christ; this mystery is great, and beyond the reach of that little light I injoy: Onely I shall communicate what I conceive, in these three following Conclusions: 1. That the Spirit of God (the third person in the Trinity) doth really accompany the whole Word, but more especially the precious promises of the Gospel: 2. The Spirit (accompanying the promise of grace and salvation) it doth therein, and thereby leave a supernatural dint and power, a spiritual, and over-powering vertue upon the soul, and thereby carries it, and brings it unto Christ: it is not so much any thing in the soul, as a spiritual assisting, and moving, and working upon the soul, by vertue whereof it is moved and carried to the Lord Jesus Christ. 3. The Spirit of grace in the promise working thus upon the heart, it causeth the heart to close with the promise, and with it self in the promise; and this is to be *one spirit*. As it is with the Moon (the Philosopher observes, That the ebbing and flowing of the Sea, is by vertue of the Moon) she flings her beams into the sea, and not being able to exhale as the Sun doth, she leaves them there, and goes away, and that draws them, and when they grow wet, they return back again; Now the sea ebbs and flows, not from any principle in it self, but by vertue of the Moon: so the heart of a poor creature is like the water, unable to move towards heaven, but the Spirit of the Lord doth bring in its beams, and leaves a supernatural vertue by them upon the soul, and thereby draws it to it self. Gal.3.10. 1 Cor.12.12.

Hence an Use of Instruction: This may shew us that the sins of the faithful, are grievous to the blessed Spirit; not onely because of mercies, bonds and engagements which the believer hath received; but because a man is come so neer to Christ and the Spirit, to be *one Spirit* with Christ: Should a wife not onely entertain a whoremonger into the house, but also lodge him in the same bed with her husband, this were not to be endured; and wilt thou receive a company of base lusts, and that in the very face and sight of the Lord Jesus Christ? What? lodge an unclean spirit, with the clean Spirit of the Lord! the holy Ghost cannot endure this: *Let no filthy communication come out of your mouth*, Ephes. 4.29. *What if there do?* (you may say) what? a Christian *Use* 1. of Instruction. Ephes.4.29.

Eph. 4. 30. ſtian and a Lyar? a Chriſtian and a Swearer? *O grieve not the holy Spirit of God, becauſe by it you are ſealed unto the day of Redemption:* The good Spirit of the Lord hath ſealed you unto Redemption, and knit you unto himſelf, and will you rend your ſelves from him and grieve him? O grieve not the holy Spirit!

Uſe 2. of Examination. 2. For Examination; If thy heart be therefore eſtranged from ſuch as walk exactly before God, becauſe they are humble and faithful, it is an ill ſign; when they are made *one ſpirit* with Chriſt, wilt thou be of two ſpirits with them? I confeſs a godly heart wil have his fits and excurſions now and then, but all this while this is poyſon, and the ſoul of a godly man ſees this and is weary of it, and is marvellouſly burthened with it, and ſaith, *O vile Wretch that I am, what would I have! and what is he, that I cannot love him? Is it becauſe the good Spirit of the Lord is there? ſhall I reſiſt the good ſpirit of the Lord? and ſo commit the ſin againſt the holy Ghoſt? away thou vile Wretched heart, I will love him:* Thus the ſoul labors and ſtrives for that exactneſs, and would fain have that goodneſs which he ſees in another.

Secondly, as there is *an Union with Chriſt*, ſo there is *a conveyance of all ſpiritual grace from Chriſt, to all thoſe that believe in him*: If you would know the Tenure of this Covenant, and how Chriſt conveyeth theſe ſpiritual graces unto us, it diſcovers it ſelf in theſe Particulars: 1. There is fully enough in the Lord Jeſus Chriſt for every faithful ſoul. 2. As there is enough in Chriſt, ſo Chriſt doth ſupply or communicate whatſoever is moſt fit. 3. As the Lord doth communicate what is *fit*, ſo he doth preſerve what he doth beſtow and communicate. 4. As the Lord doth preſerve what he communicates, ſo he quickens the grace that he now doth preſerve. 5. As the Lord quickens what he preſerves, ſo he never leaves till he perfects what he quickens. 6. As the Lord perfects what he quickens, ſo in the end he crowns all the grrace he hath perfected: And now may I read your Feoffment to you, You poor Saints of God, you live beggarly and baſely here: Oh! if you have a Savior you are made for ever; it is that which will maintain you, not onely Chriſtianly, but Triumphantly; what you want, Chriſt hath, and what is fit, Chriſt will beſtow; if you cannot keep it, he will preſerve it for you; if you be ſluggiſh, he will quicken it in you; what would you have more? he will perfect what he quickens; and laſtly,

laſtly, he will crown that he perfects, he will give you an immortal Crown of Glory for ever and ever.

Hence we ſee whether the Saints of God ſhould go to fetch ſuccor and ſupply of whatſoever grace they want, yea increaſe and perfection of what they have already; Chriſt is made *all in all* to his Servants; why then, away to the Lord Jeſus; he calls and invites, *I counſel thee to buy of me eye-ſalve*; if thou be an accurſed man, buy of Chriſt Juſtification; if thou be a polluted creature, buy of Chriſt Sanctification: *With thee is the well-ſpring of life* (ſaith *David*) *and in thy light we ſhall onely ſee light*: it is not with us, but with thee; it is not in our heads, or hearts, or performances, 'tis onely in Chriſt to be found, onely from Chriſt to be fetched: I deny not but we ſhould improve all means, and uſe all helps, but in the uſe of all, ſeek onely to a Chriſt, with him *is the well of life*; away to Chriſt, wiſdom, righteouſneſs, &c. all is in him, and there we muſt have them. *Uſe of Information.* Rev. 3. Pſal. 31.

You will ſay, What are the *means* to obtain theſe graces from Chriſt? I anſwer: Firſt, eye the Promiſe daily, and keep it within view. Secondly, yield thy ſelf, and give way to the ſtroak of the Promiſe, and to the power of the Spirit; for inſtance, Imagine thy heart begins to be peſtered with vain thoughts, or with a proud haughty ſpirit, or ſome baſe luſts and privy haunts of heart, how would you be rid of theſe? you muſt not quarrel, and contend; and be diſcouraged; No, but eye the promiſe, and hold faſt thereupon, and ſay, *Lord, Thou haſt promiſed all grace unto thy Servants, take therefore this heart, and this minde, and theſe affections, and let thy ſpirit frame them aright according to thine own good will; by that ſpirit of wiſdom* (*Lord*) *inform me, by that ſpirit of Sanctification* (*Lord*) *cleanſe me from all my corruptions; by that ſpirit of grace* (*Lord*) *quicken and inable me to the diſcharge of every holy ſervice*: Thus carry thy ſelf, and convey thy ſoul by the power of the Spirit of the Lord, and thou ſhalt finde thy heart ſtrengthned and ſuccoured by the vertue thereof upon all occaſions.

For concluſion (to dart this uſe deeper into your hearts) *If every believer be joyned with Chriſt, and from Chriſt there be a conveyance of all ſpiritual graces unto every believer*; then above all labor for a *Chriſt* in all things: Never let thy heart be quieted, never let thy ſoul be contented until thou haſt obtained *Chriſt*. Concluſion.

Christ. Take a Malefactor on whom Sentence is passed, and execution to be administred, suggest to him how to be rich, or how to be pardoned, how to be honored, or how to be pardoned, he will tell you, *Riches are good, and honors are good, but O a pardon or nothing:* Ah, but then should you say, he must leave all for a pardon; he will answer again, *Take all, and give me a pardon, that I may live, though in poverty, that I may live, though in misery:* So it is with a poor believing soul, Every man that hath committed sin, must suffer for sin, saith *Justice*; the
Joh. 3. 18. Sentence is passed, *Every man that believes not, is condemned already*, saith our Savior, What would you have now? thou sayest, *thou wouldst have a pardon*, but wouldst thou not have riches? Alas! *What is that to me* (saith the soul) *to be rich and a reprobate? honored and damned? let me be pardoned, though impoverished; let me be justified, though debased, yea though I never see good day:* Why then labor for *a Christ*, for there is no other way under heaven; get a broken-heart, get a believing heart; but O above all, get a *Christ* to justifie thee, get a *Christ* to save thee: If I could pray like an Angel, could I hear and remember all the Sermon, could I confer as yet never man spake, what is that to me, if I have not a *Christ?* I may go down to Hell for
Note. all that I have or do; yet take this along, and understand me aright, *Christ is not onely a Savior of all his, but he is the God of all grace; as he is the God of all pardoning, so he is the God of all purging and purifying unto the soul of each believer:* grace therefore is good, and duties are good, seek for all, we should do so, perform all, we ought to do so; but Oh, *a Christ, a Christ, a Christ, in all, above all, more then all.* Thus I have shewed the way to the Lord Jesus, I have shewed you also how you may come to be implanted into the Lord Jesus; and now I leave you in the Hands of a Savior, in the Bowels of a Redeemer, and I think I cannot leave you better.

FINIS.

Soli Deo Gloria.

MEDIA:
THE
Middle Things,

In reference to

The First and Last things:

OR,

The Means, Duties, Ordinances, both *Secret*, *Private* and *Publike*, for continuance and increase of a Godly life, (once begun,) till we come to Heaven,

Wherein are discovered many blessed *Medium's* or *Duties*, in their right method, maner and proceedings; that so a Christian (the Spirit of Christ assisting) may walk on in the holy Path, which leads from his new-birth to everlasting life.

Drawn for the most part, out of the most eminently Pious, and learned Writings of our Native Practical Divines: With Additionals of his own, by

ISAAC AMBROSE,

Minister of the Gospel at Preston *in* Amounderness.

The second *Edition*, *Revised* and *Inlarged*.

Matth. 12.50 Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister and mother.
John 13. 17. If ye know these things, happy are ye if ye do them.
John 15. 14. Ye are my friends, if ye do whatsoever I command you.
Luke 17, 10. When ye shall have done all those things which are commanded you, say, We are unprofitable servants, we have done that which was our duty to do.

London, Printed by *T. R* and *E. M.* for *Nathanael Webb* and *William Grantham*, at the Black *Bear* neer the little North dore in *Pauls* Church-yard. 1652.

To the Right Honourable, truly Religious, and Vertuous Lady, the LADY

MARY VERE.

MADAM,

I Took it as a ſpecial Providence, that in my troubles at London *I got acquaintance with your Honour: Your Contribution at my parting, won much upon my heart; but your fellowſhip and communion at our firſt meeting in Church-Aſſemblies, and eſpecially at that ſweet Ordinance of the Lords Supper, obliged me more, and faſter to you in purer loves. I bleſs God for the Friends I found in my diſtreſs, but for the* Communion of Saints, *and for the* Comforts *I found in ſuch* Communion, Bleſs

Pſal. 103. 1. the Lord, O my ſoul, and all that is within me, bleſs his holy Name. *I cannot but love and honour you in this laſt reſpect; for indeed I am, and I deſire to be very choyce and careful with whom I joyn in that ſacred Ordinance (yet am no* Sectary;) *and this increaſeth my affections to the* Saints *ſo much the more.* Madam, *I hope you will countenance (for I partly know, and am verily perſwaded, that you are a conſtant practitioner of) all* Duties, both Secret, Private and Publike: *and if this weak Work, Patronized by you, may in any ſort be helpful to you, or to any of the* Saints, *I have my deſire, and ſhall give God the Glory.*

Your Honours in all

Chriſtian Bonds,

I. A.

To the Honourable, and Vertuous LADY, the LADY *MARGRET HOUGHTON.*

MADAM,

THis Book is now come forth in a new dreſſe; I have both reviſed it, and inlarged it, and amongſt the inlargements I have added two whole Chapters to it. As of them *your Honour*, I know, hath ſome *Experience*; ſo of them whether? and what *Experiences* I have? it is not altogether unknown to your Honour. It is my deſign to *write* only what *in ſome meaſure I feel*, and my deſire that others *feel in ſome meaſure* what I *write*: *Self-denial* and *Sufferings* are hard leſſons, but 'tis Chriſts will that we learn them, and therefore I could not but adde them, and give ſome directions concerning them in this *ſecond Edition*. The reſt of the Book I dedicated formerly to a Religious, Gracious, Vertuous Lady, and theſe new Additionals I lay at your *Ladiſhips feet*, which I deſire you may take up, and keep them in *your*

heart. That which emboldens me thus at this time is (next to Gods glory, and your ſoul health, which unfeignedly I wiſh) that the world may take notice, as of your *manifold kindneſſes* to me, ſo of my *hearty thankfulneſs* to you for them; other requitals I cannot make, but if *a cup of cold water* (of *water* the common element, of *cold water*, that coſts not the charge of fire to warm it) *ſhall not go unrewarded*, Surely MADAM, your greater favours cannot be loſt. I leave you to him who knows abundantly how to requite all your *labour of love* in this, and eſpecially in another world.

MADAM,

Your Honours true, and faithfull,

though unworthy Servant,

J. A.

TO THE READER.

IF *many Books there is no end, and much ſtudy is a wearineſs to the fleſh:* Eccleſ. 12. 12. The experience of this Truth (eſpecially in theſe latter days) hath ſometimes put me to ſad and ſerious thoughts, How ſhould a Chriſtian furniſh himſelf with a ſufficient Library, to help him on in his way Heaven-ward? Should he buy up all the Ancients, or (in caſe he want the Tongues) ſhould he buy up all our Modern Engliſh Writers, Poſitive and Polemical, they might fill his Cloſet, but he ſhould finde *no end of buying*, as there is *no end of making Books:* And if he reſolvedly fell to reading, he might conclude with the Wiſe-man, *Much ſtudy is a wearineſs of the fleſh*; nay, in ſuch variety, he would finde the moſt of his ſtudy ſo impertinent, ſo unprofitable, that he might further conclude, *Such a ſtudy* is a loſs to his Soul, and rather an hinderer, then an helper of it in the way to Heaven. To prevent this, ſome have adviſed Chriſtians to chooſe out, amongſt that

that world of variety we now enjoy, *such Authors as are most suitable to their Genius and Imployment.* The Lord *Verulam*, with some others, give their opinions, That * *if the choyce and best Observations, which have been made dispersedly in our English* Sermons *(leaving out the largeness of Exhortations and Applications thereupon) were set down in a Continuance, it would be the best work in Divinity that hath been written since the Apostles times.* And Dr. *Hackwill* repeats almost the same words, saying, That * *the Sermons of this latter Age, specially in this Land, have doubtless been more exquisite and effectual, then ordinarily they have been in any precedent Age; insomuch as it is observed, that if there were a choyce Collection made of the most accurate since the entrance of Queen* Elizabeth *to these present times (omitting the large Applications thereupon) it would prove one of the rarest Pieces that hath been published since the Apostles times.* Indeed had we such a Book extant, I would advise the Christians of our Age to buy the Bible, and that Book, and to study them, and no more, as to their Spiritual good. But alas, this Book is rather wished for, then hoped after; we may expect and wait for it till our eys sink in our heads, and be never the nearer. However, it was my design to have carried on such a business a-

* L. *Verulam* in his advancement of Learning.

* Dr *Hackwils* Apology of the power and providence of God in the Government of the world, *Lib.* 3. *cap.* 7. *Sect.* 2.

this

this in *the main neceſſary things*; not that I would read over all Authors on all ſubjects, but that I would firſt limit my ſelf to ſuch ſubjects, and then upon them cull out the beſt and choyce Obſervations of many godly and learned Authors. In this deſign I have practiſed and obſerved theſe particulars .---

1. I have brought into method the *Duties* of Chriſtian, which I call *The Middle things*, in reference to *The Firſt and Laſt things*, before Printed: The *matter* I have for the moſt part drawn from others, onely the *method* I have framed, as the Lord hath enabled; and wherein all Authors that ever I ſaw were ſilent, I have thereto added, to compleat the work for the *matter* alſo.

2. I have purpoſely omitted the many Controverſies, and tedious Diſputes of this Age: For my part, I ſee little edifying in them; nay, is not the fat and marrow of Chriſtian Religion loſt by them? Were I to adviſe againſt any Error, Hereſie, I had rather bid my Adverſaries read ſome Books of Poſitive, Practical Divinity, wherein Truth and Religion is laid out in its life and power, then all the voluminous Controverſies that ever I could write, or ever have been writ by any other of the Sons of men. I deny not but theſe kind of Books (the Spirit concur-

ring) may convince mens judgements; but the other ſort works both on judgement and Conſcience, on their heads and hearts: The Controverſial way of arguing, *pro & contra*, I cannot but approve; but * *the way of the Spirit, in which he leads and convinceth the Soul irreſiſtably, I muſt needs prefer.* Hence you ſee the reaſon of the *method* I have propounded; wherein I dare ſay (yet with a ſpirit of ſubmiſsion) the workings of the Spirit, the breathings of Chriſt, the pantings of a Soul after Chriſt, are more fully manifeſted, then in all the jarring Pamphlets which this Age hath copiouſly afforded: My deſire is both to inform, and to reform; to inform the judgement, and to reform life.

* As a godly man ſaid once, he would deſire no other confutation of *Arminius*, but the work of regeneration in any Holy heart: for there was in every diſpoſition of a gracious heart a real confutation of all his tenents. *Bolton's* arraignment of errour. p. 10.

3. I have the rather fallen on this ſubject of *Duties*, both becauſe neceſſary in their way, and becauſe they are ſo much oppoſed by many of our Age, who ſurely are not acquainted with them (with the workings of the Spirit in them, & by them,) for otherwiſe it could not be ſo: If this error ſpread, it will quickly eat out all Religion, and throw down Souls to Hell. Their pretence is, who are the Abettors of it, That they have found out a near and eaſie way to heaven but *I rather believe Chriſt*, (ſaith *Rutherford*, *who tells us it is a way of many miles, ſtrait, narrow*

Mr. *Rutherford* in his Survey of Spiritual Antichriſt.

nd thorny; indeed the Meritorious way to us is easie, ut the way of a Christian conversation (whether hey will or no) lyeth through Duties; it is not words, Lord, Lord, but working, sweating, running, wrest- ing, fighting, striving, overcoming, bleeding, suffering, bounding in the work, denying our selves, taking up he cross, enduring temptations, sowing to the Spi- it, serving the Lord with all humility, and with any tears and temptations, watching, praying, ta- ing Christs yoke upon us, selling all our sweetest de- ights, keeping the Commandements of Christ, *which owsoever they are not grievous, yet they are not so asie, as that the onely bare act of Believing should be he only Gospel-work.* Might we still lie in our I- ory Beds, under no Law, no Obligation of do- ng, no danger of sinning, no *broken bones*, no ter- ors, no sense of sorrow for sin, no progress in per- onal Repentance, Mortification, Sanctification, o care of watchful walking to perfect holiness n the fear of God, no abstaining from worldly usts, no strictness of Conversation, but only Be- ieve that Christ hath Suffered, and Christ hath done all *Duties* for us, Repented for us, Mortified usts for us, walked strictly and holily for us, this were an easie work indeed. *For my part, I would ot willingly make the way to Heaven longer then Christ hath made it; but if we believe the Scriptures,*

Matth. 7. 21. 1 Cor. 9. 24, 25. 2 Tim. 4. 7. Luke 13. 24. Rev. 2. 7. Acts 14. 22. Rev. 1. 9. 1 Cor. 15. 58. Heb. 12. 4. Matth. 16. 24. James. 1. 12. Gal. 6. 8. Acts 20. 19. Matth. 24. 42. and 11. 29. 1 John 5. 3.

Rom. 12. 1, 2, 3. Eph. 5. 1, 2, 3, 4. Col. 3. 1, 2, 3, 4. 1 Thes. 4. 1, 2, 3. Iam. 2. 13, 14, 15. 1 John 3. 17.

we ſhall finde other Commandements on us under the Goſpel, then Believing onely for Righteouſneſs: There is the Righteouſneſs of Chriſt received by us, and working in us; the firſt is the Righteouſneſs of Juſtification, the ſecond of Sanctification, and our Eſtabliſhment lyes in both.

4. I have in every *Duty*, preſcribed the maner of performing it; not that I would tye every ſpirit to this particular way or *method:* thoſe who are accuſtomed to theſe exerciſes of Devotion, may perhaps deviſe other more fitting courſes, or ways of proceeding, then theſe are; and it is reaſon, and a point of wiſdom, for every man to make uſe of thoſe Rules which in his own Experience he findeth moſt proper to his own diſpoſition, and moſt powerful for his own Reformation: Only the Reader that is not better furniſhed, may pleaſe to make uſe of theſe, and I truſt (by Gods bleſſing) he will finde them profitable; which if he do in any meaſure, it ſhall be to me ſufficient joy, contentmēt, recompence.

5. I have made uſe in this Treatiſe, not of one, or two, but of many precious men; as, *Angier, Aſh, Ball, Bolton, Burroughs, Byfield, Downham, Dyke, Goodwin, Gouge, Hooker, Leigh, Maſon, Rogers, Shepherd, Torſhel, White*, &c. that the Adverſaries of *Duties* may ſee what a Cloud of ſuch

Wit-

Witneſses are for *Duties*. It was ſomtimes *Eliha's* trouble, *The children of Iſrael have forſaken thy* 1 Kings 19. 10. *covenant, thrown down thine Altars, and I, even I* 18. *onely am left*: but 'twas the Lords encouragement of *Eliah*, *I have left me Seven thouſand in Iſrael which have not bowed the knee to Baal.* I gueſs God it hath *encouraged* me, and me thinks it might *trouble* the Oppoſites, that not only many thouſands of Gods people, but many *Eliahs* amongſt thoſe thouſands, ſhould appear with me, and againſt them. This is one Reaſon, why I chooſe rather to bring in the Authors, who *ſeem* Gal. 2. 9. *to be*, and indeed are *Pillars in the Temple of our* Rev. 3. 12. *God*, then to ſpeak onely in my own Dialect, or altogether from my own invention.

6. I have writ nothing, but in ſome meaſure I have, by the Lords aſſiſtance, practiſed the ſame, and felt the comfort of it in my own heart and ſoul; yet by way of caution I deſire the Reader to remember, if at any time in the exerciſe of any of the *Duties* within written, he alſo feels his heart warmed or ſavingly affected (which is the very Spirit, Power, Grace, Comfort, Preſence and Sweetneſs of Chriſt) that he conſider, it is not the *Duty*, it is not the bare Ordinance that elicites ſuch divine & noble acts in the heart and affection, but it is the Blood of Chriſt, the Interceſſion,

ceſſion of Chriſt, ſprinkling thoſe *Duties*, tha
makes them work ſuch Graces in the Soul. I
this caſe, the Blood of Chriſt is as the ſalve, an
Duty is as the cloth or leather to which it ſtick
and by which it is applyed. Now from the clo
(the *Duty*) comes no vertue; no, no, it is onel
the Blood of Chriſt which by *Duty* heals, an
chears the ſoul. Many have wondred, why ſome
times they are ſo lifted up in *Duties*, and ſome
times a gain they are no more moved by them
then a Mountain of Braſs is moved by the wind
*Why ſhould the ſame Truth, the ſame Scripture, t
ſame Meditation affect me at one time, and not at a
other, when I am as fitly diſpoſed to be affected as
the firſt? Why ſhould the ſame Inſtruction, the ſam
Reproof, the ſame Conſolation, awaken, wound and r
vive my Spirit at one time, and move me no more
another, then a charm doth a deaf Adder, as the Pſa
miſt ſpeaks?* I grant, in reſpect of the ſubject, th
Spiritual ſenſe is ſometimes benumb'd, an
ſometimes it is awakened; but in reſpect of th
efficient, it is onely Chriſts Blood, Chriſts In
terceſſion that doth all by an admirable and ſe
cret operation. I have no more to ſay of thi
Book, only The Lord give a bleſsing to it, an
to the Reader of it: So prays

Pſal. 58. 4, 5.

Thy Servant in Chriſt Jeſus, *J. A.*

I. A.

To the Conſcientious Reader.

IT is thy priviledge who readeſt, for Soul-help, to receive this Conſcientious Contexture, a teaching and exciting patern of choyce Piety, out of the hand of thy deareſt Husband *Jeſus Chriſt*, who gave himſelf or thee, that he might give himſelf to thee; and with himſelf, hat which doth convey himſelf, the *Gifts*, *Graces*, *Evidences*, *Experiences*, *Improvements*, and *Spiritual aſſings* of all thoſe that re partakers of the Root and Fatneſs of that *Olive*. Here is then Love-token, thy loving Husband hath been preparing for thee eeks and moneths (it may be ſome years) by the Study, Pains, rayers, Tears, the Soul and Body-travel of a tender-hearted rother, be thou ready for a meeting of Loves, that at the reeit of this comfortable fruit of love, Chriſt and thy Soul may joyce together. Is there not a cauſe? doth he not rejoyce ver thee with joy? doth he not reſt in his love? doth not he y over thee with ſinging? let this Love-token ſpeak; herein y free-given Royalties are heaped up as high as *Heaven*, *Juſtiation*, *Reconciliation*, *Adoption*, *Sanctification*, *Glorification*; hy helpful *Experiences* remembred and improved; thy heartearing *Evidences* collected, and cleared; thy love-*Duty* diſovered, and precious Directions given, for an advantageous erformance of them, in Secret, in Family, in Publique, for he mutual overflowings of love betwixt Chriſt and thy Soul. Upon ſerious and ſad thoughts, that the godly generally of ater times, have been taken up with wrangling Diſputes, and hereby taken off from Chriſtian affection, and Communion and I fear from Chriſt too in dangerous meaſure;) It hath been mongſt my deſires, That God would ſtir up the hearts of ſome f his Servants, to call off his people from theſe Soul-hurting Contendings, unto the Reading, and Study of Soul *helping* Treatiſes; aſſuring my ſelf, That if the people of God were elped againſt their contentious, and jarring Corruptions, the ifferences in their heads would be more eaſily reconciled, as o dear love, and due Spiritual Communion. I could not but bſerve, when theſe Papers were brought to my view, that

the

the forementioned deſires of my heart were imprinted there upon, which made them more dear to me, and more willing to endear them to the ſincere-hearted, as a happy mean of helping hearts, healing differences, and preparing the Lords lot for those better times, which are more look'd after, and boaſted of, then prepared for: In reference to theſe reſtoring and refreſhing times (though the workings of God have been very various and ſeemingly contrary, now ſetting forward, and then ſetting backward) God hath not been wanting to feed the laboring and ſometimes almoſt fainting Faith of his people, by Divine arguments; amongſt which, this is one, and not the leaſt, That whileſt Providence hath been at work to remove hinderances and to open a full and free way amongſt men, the in-dwelling Spirit hath been as buſie in holy men, to ſtir up ſome to Pray, others to Preach, and others to Write, for the wide-opening of a door in men; the gracious inlarging of the heart, which gives aſſurance, that when God hath ſuffered them that are for no Religion, to play a firſt game, and them that are for all Religions, to play a ſecond, that both the open and ſecret enemy of true Religion might be diſcovered, and diſcarded; he will then grant a longed-for, joyful meeting of *Holy* times, and *Holy* hearts. To further the holineſs of the heart, which gives the leading to holy times, is the happy project of compiling and Printing this Book. That it may be ſanctified by the Spirit of Holineſs, unto ſo good and promiſing an end, let be thy Prayer, that the Pains and Prayers of the Author, may be turned into Comforts and Praiſes; which is the hope and prayer of him

Denton, May 10. 1649.

Who is joyful in this, and all other thy Soul-helps,

JOHN ANGIER

To

To the Christian Reader.

Amongst the multitude of Books in this Age, superlatively above our ability to buy or read, those seem to me most worthy of thy choyce, which compendiously, in a methodical, plain and familiar way, set forth to us totum hominis, *the whole duty of man, the service of God in holiness and righteousness, the right use, and wise improvement of the means of Grace: These being wells of Salvation to quench our thirst, and breasts of Consolation, to strengthen, revive, and comfort us in our Pilgrimage from Earth to Heaven: Voluminous Controversies may clear the understanding, and help to deliver and preserve that light from the poysoning clouds of Heretical darkness; but they do not quicken us to duty, to the love, and life of Christ, to the hope of Glory; they do not increase, but rather weaken the power of godliness. Diligence in reading of tedious Disputes, is not the way to possess that fatness and fulness of true life, peace and joy, which are treasured up for us in the Meritorious sufferings of our Redeemer. The Promises are* the life of that Faith, whereby the just do live; *and good Works, uniform, stedfast and abundant, are the tryal and glory thereof; whereunto not Speculative, and Polemical, but Practical Discourses are an useful manuduction. In the reading of these with fervent Prayers, with serious and setled Meditations, many poor burthened sinners have been raised up out of the depths of a wounding, condemning Conscience, and brought to a transfigured Mountain, and Heaven on Earth in ravishing Consolations. Such a Discourse is here presented to thy view, by a Reverend and Religious Author, who hath experimentally learned, and doth daily copy out in*

his

his life the precious Truths of Jesus Christ, the Mysteries of Godlinesse. It is an high priviledge, and great and vantage to the Souls welfare, to learn of those, who have what they teach, not onely in their lips, but also in their hearts and lives; who are able to say, In these wayes we have found rest; as ye have heard or seen us do, so do ye. *When the Conversation of Pastors preacheth Christ and Heaven, as well as their Doctrine; when vocal, real, and experimental Sermons go together, that's likely to be a successful Preaching. This Treatise may well be called, the Marrow of Christianity, A good and perfect guide to the* New-Jerusalem, *A golden Conduit-pipe, to convey to us streams of life from the Fountain of Living waters, or the godly mans* Vade mecum, *wherein is compendiously, yet fully delivered the Rule and Life of the new Creature. Believe me, in the diligent, reiterated and religious reading thereof, thou wilt finde, that these Titles are low enough, having a solid foundation, reality of Truth to bear them up; and that thy labour was not in vain, not a losing, but a regaining, a well improving of precious time, which ought to be redeemed. That the composing and publishing, the attentive reading and studying of this elaborate work, decked with the breathings of a gracious Spirit, may advance the glory of God, in the repairing of the Saints, and the edifying of the body of Christ, is the hearts desire and prayer of*

Halsall, April 19. 1649. Thine in the Lord,

THO: JOHNSON.

THE

The Epiſtle to the Reader.

Good Reader, ſuffer me to ſay to thee, as that ancient and famous Orator, *Iſocrates*, in his Oration *ad Nicoclem*, ſaid to his, χρῶ τοῖς ἐρημένοις ἢ ζήτει βελτίω τούτων; *Aut hiſce præceptis utere, aut ipſe tu inveni meliora*; Either make uſe of theſe wholeſome Directions, or elſe publiſh better thy ſelf: and if thou beeſt able to publiſh ſuch in the future, yet will it much profit thee to make uſe of theſe for the preſent. Neither is it every ſpeculative ability, that can bear ſuch fruit; ſuch as theſe muſt ariſe out of much inward obſervation of the work of God upon the Soul, and Chriſtian long Experience: Weaker Chriſtians may gain much growth in the diligent peruſal of this ſweet Compoſure, and ſtrong ones may hence be inſtigated to try theirs; that which iſſues from the heart of an experimental Chriſtian, uſually reacheth to the heart of ſuch as labour after the like Experience. Every one that reads this work, perhaps knows not the Author ſo well as my ſelf, therefore may I the more boldly ſpeak of him: I have long known him of a weak body, but of a precious and ſtrong minde; yet a man *qui de ſe modicè ſentit*, that judgeth but meanly of himſelf. Theſe his (*Media*) *nomine*, ſo called in reference to his (*Prima & Ultima*) long ſince brought to light, thou ſhalt not (Chriſtian Reader) finde to be *Media re*, but *Remedia* to thy ſighing ſoul; He is one that hath much fed upon the Marrow of Practical Divinity, ſo that he may be ranked in a better kinde amongſt the Orators wiſe men, Σοφὺς νόμιζε μὴ τοὺς ἀκριβῶς περὶ μικρῶν εἰζοντας, ἀλλὰ τοὺς εὖ περὶ μεγίστων λέγοντας; *Sapientes exiſtima, non eos qui de rebus minutis curiosè rixantur, ſed qui de rebus maximis egregiè dicunt.* Such ſhalt thou finde the Author. No more, but *Iſocr. ibid.*

Thine in Chriſt,

JOHN WAITE. *B.D.*

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THE

THE
Believers Priviledges.

CHAP. I. SECT. 1.

The Proeme, or Entrance into the Book.

YOu have heard in my *first things* the Doctrine, Precepts, and the Patern of a man in his *second*, or *New birth*: Now remains what follows all his life; and therein is considerable {1. His Priviledges. 2. His Duties.

His Priviledges, as he is now a Believer in Christ, are {Justification. Reconciliation. Adoption. Sanctification. Glorification.

Of these some of our Worthies have written largely; and amongst the rest, that watchful Soul-rouzing, Soul-searching *Shepherd*: I shall not therefore dwell on them, but sum what he hath delivered, in these following Sections. *Shepherds* Sound Believer.

SECT. 2.

Of the first Priviledge, viz. *Justification.*

THe first Priviledge which immediately follows our *Union with Christ*, is *Justification*; which consists in these particulars, Imputation of Christs Righteousness, and Remission of sin. To prevent erroneous misconceits, which spring from the confounding of things that differ, understand, That a man may be said to be justified either intentionally, or virtually, or actually;

being imputed, and ſins pardoned, we have peace with God; not onely peace from God in our Conſciences, but peace with God in our reconcilement to him, and in his favor towards us; in our Imputation and Pardon the Lord accounts us juſt, in our Reconciliation the Lord accounts us friends: Indeed our meritorious Reconciliation is by Chriſts death; as the Kings Son, who procures his Fathers favor towards a Malefactor, who yet lies in cold Irons, and knows it not; and this is before actual pardon, or actual being: But actual and efficacious Reconciliation, whereby we come to the fruition and poſſeſſion of it, is (to my weak conception) after pardon of ſin. Now this Reconciliation conſiſts in two things: 1. In our peace with God, whereby the Lord lays by all acts of hoſtility againſt us. 2. In the love and favor of God: he now loves us not onely with a love of good will, as in our Election, but with a love of complacency and delight. O conſider what a bleſſed ſtate is this!

1. That God ſhould be pacified with us after anger, after provocation by ſin, after ſuch wrath, which like fire hath conſumed thouſand thouſands, and burnt down to the bottom of Hell, and is now, and ever ſhall be burning upon them in Hell.

2. That God ſhould be pacified wholly and throughly, that there ſhould be no conſuming fury left for us to feel: *Fury is*
Iſa. 27. 4. *not in me*, ſaith God; indeed bryers and thorns (*i.*) obſtinate ſinners, that prick and cut him to the very heart by their impenitency, *he will* burn them together: God out of Chriſt *is a*
1 John 4. 16. *conſuming fire*, but in Chriſt he is *Love*; and though there may be fatherly frowns, chaſtiſements, reproofs, and rods, though he may for a time hide his face, ſhut out our Prayers, defer to fulfil Promiſes, yet all theſe are out of love to us in ſome ſort, and we ſhall ſee it, and feel it ſo in the latter end.

3. That the Lord ſhould be pacified eternally, never to caſt us off again for any ſins or miſeries that we fall into: This is wonderful. Thoſe whom men love, if their love be abuſed, or if their friends be in affliction, they many times forſake, but the Lords love and favor is everlaſting: *The mountains may de-*
Iſa. 54. 10. *part, and the hills be removed, but my kindneſſe ſhall not depart from thee, neither ſhall the Covenant of my peace be removed, ſaith the Lord, that hath mercy on thee:* Nay, that which is ſome-

thing

thing more, the abounding of our ſin, is now the occaſion of the abounding of his grace; our very wants and miſeries, are the very objects and occaſions of his bowels and tender mercies: O what a Priviledge is this! Did the Lord ever ſhew mercy to the Angels that ſinned? Did not one ſin caſt them out of favor utterly? and yet that ſo many thouſand thouſands of ſins ſhould guſh out of my heart, and thy heart that readeſt, againſt the mercy, love and kindneſs of our good God, and for all this he not be incenſed; that the Lord who poured out all his anger upon his own Son for us, cannot now pour out, nay hath not one drop left (though he would) to pour out upon us for any one of our ſins! Stand amazed ye Angels, and all the Hoſt of Heaven at this! Rom. 5. 20.

4. That the Lord ſhould be thus pacified with enemies: A man may be eaſily pacified with one that offends him but a little, but with an enemy that ſtrikes at his life (as by every ſin we do at the living God) what can we ſay to this?

5. That he ſhould be pacified by ſuch a wonderful way as the blood of Jeſus Chriſt: This is ſuch a love, as one would think the infinite wiſdom of a bleſſed God could have deviſed no greater: It is enough to burſt the heart with aſtoniſhment and amazement, to think that the party offended (who therefore had no cauſe to ſeek peace with us again) ſhould finde out ſuch a way of peace as this: Wo to the world that deſpiſe this peace.

6. That being thus pacified, we may come into Gods preſence with boldneſs at any time, and ask what we will; I wonder what he can deny us, if he love us: *This is the confidence that we have in him, That if we ask any thing according to his will, he heareth us.* 1 John 5. 14.

7. That all Creatures ſhould be at peace with us: *Thou ſhalt be in league with the ſtones of the field, and the beaſts of the field ſhall be at peace with thee*: As when the Captain of the Army is pacified, none of the Soldiers muſt hurt or ſtrike that man; ſo no Creature muſt hurt us, nay all the Creatures that ſeem our enemies, ſhall be forced to do us good: *O death, where is now thy ſting? O Grave, where is thy victory?* All our wants will make us pray the more, our ſorrows humble us the more, our temptations make us exerciſe our graces, our Spiritual deſertions make us long for heaven, and to be with Chriſt; not onely *Paul* Job 5. 23. 1 Cor. 15. 55.

and

Rom 8. 32. God: *It is God that justifies, who shall condemn?* not Christ, [illegible] is our Advocate; not Sin, for Christ was made sin for us; [illegible] the Law, for Christ hath fulfilled the Law for us; not Sata[illegible] for God is his Judge, and if he have acquitted us, what can [illegible] Jaylor do?

* *Non formali & intrinseca justitia, sed relativâ, non quoadquantitatem, sed veritatem, fit enim finita applicatio infinitæ justitiæ. Si aliter, neque justi essemus ut Christus, possimus alios salvare ut Christus; at non. Justitia Christi fit nostra, non quoad universalem valorem, sed particularem necessitatem, & imputatur nobis, non ut causa salvationis, sed ut subjectis salvandis, justitia Christi est verè meritoria, nostra autem ex mera gratia. Justitia Christi est subjectivè inhæsiva, non tantum communicativa quoad virtutem & efficaciam* 1 John 3. 7

3. By this we have perfect Righteousness: we are as [illegible] fectly righteous, * *as Christ the Righteous. Little children, let no man deceive you, he that doth righteousness is righteous, even as he is righteous.* Indeed our own righteousness, though it [illegible] the fruit of the Spirit of grace, is a blotted, stained righteous[illegible] ness, very imperfect, and very little; but by this, the Faith [illegible] *David, Peter, Paul,* was not more precious then ours is, becau[illegible] we have the same righteousness as they had: what sincere so[illegible] but esteems of perfect holiness more then of heaven it self? [illegible] consider, we have it (in this sense I now speak of) in the Lo[illegible] Jesus.

4. By this we have continual righteousness: Do we co[illegible] plain because we feel new sinne, or old sins confessed, lamente[illegible] subdued, returning upon us again, and the springs in the botto[illegible] filling our souls again, that we are weary of our selves? O b[illegible]

Zech. 13. 1. remember, this is not a Cistern, *but a fountain opened for u[illegible] Wash in; as sinne abounds, so grace* in this gift of righteous[illegible]

Zech. 3. 4. *abounds much more:* The Lord hath *changes of garments* f[illegible] us, by means whereof there shall never enter into the Lords he[illegible] one hard thought towards us, of casting us off, or of taking [illegible] venge upon any new occasion, or fall unto sin, so as for fin[illegible] destruction.

5. By this we have eternal righteousness, that never can [illegible] lost: If the Lord should make us as perfectly righteous as on[illegible] *Adam* was, or as the Angels in heaven are, we might be in da[illegible] ger of losing this; but now the Lord hath put our righteousn[illegible] into a safer hand, which never shall be lost: Christ hath obta[illegible] ed *an eternall Redemption* for us, he hath made an end of sin, a[illegible]

Heb 9. 12. Dan. 9. 24. brought in *an everlasting righteousness.*

6. By this we please God more, then if we had a perfe[illegible] righteous[illegible]

hteousnes in our selves: Do not say, *This is a poor righteous-s, which is out of my self in another*: Suppose it were in our ves, such a righteousnes at best would be nothing but mans hteousnes, but this is called *The Righteousnes of God*; Now hat is Angelical righteousnes, to the righteousnes of God? s but a Glow-worm before the Sun; the smell of *Esau*'s gar-ents (the Robes of this righteousnes of the Son of God) are sweeter odour then ours can be, or ever shall be. 2 Cor. 5. 21.

7. By this we glorifie God exceedingly: *Abraham believed, d gave glory unto God*; so when we believe, we glorifie God, advance his Mercy and Free-grace, and triumph in it. Rom. 4. 20.

8. By this we have *Peace* in our Consciences: For Christs ood is sprinkled on them, and that cools the burning torments them: None of our duties can pacifie Conscience, but as ey carry us hither to this righteousnes; onely if this Rainbow pear over our heads, it is a certain sign of fair weather, d that there shall be no more deluge of Wrath to over-helm us. Rom. 5. 1.

9. By this all miseries are removed: When our sins are par-oned, there is something like sickness, shame, and death, but ey are not; *The inhabitants of Zion shall not say, I am sick: e people that dwell therein shall be forgiven their iniquity*; 'tis no kness in a maner, nor sorrow, nor affliction, if the venom, sting, d curse be taken away by pardon of sin, this is the blessedness all Believers. *Blessed is he whose iniquity is forgiven, and whose is covered: Blessed is the man to whom the Lord imputeth not ini-uity*. Here's a blessing pronounced, what should we do but be-eve it, and rejoyce in it? Isa. 33. 24. Psal 32. 1, 2.

SECT. 3.

Of the second Priviledge, viz. *Reconciliation.*

THe second Priviledge is *Reconciliation*: This I called the state or condition which a Believer in his *Justification* is put to; and here I consider it as a Priviledge, which in order of ature follows pardon of sin, as pardon of sin in order of na-re follows Imputation of Christs righteousnes: *Being justi-d by faith, we have peace with God*; (*i.*) Christs righteousnesse Rom. 5. 1. being

ally; either in God, or in Christ, or in himself.

1. Intentionally in God (*i.*) in Gods Purpose and De This is from all eternity, but this Decree and Intention do put any thing into a state of actual being, but in the full time.

2. Virtually in Christ: And this is from the day of C Passion, and in the vertue of his Satisfaction; yet this inter no more, but that Satisfaction is made, and Remission purch By the Blood of Christ.

3. Actually in himself: When a man hath the possessio *Justification*, immediately after his *Union* with the Lord Christ. Now this *Justification* considered as it is *a state vour*, a Covenant state with God, which a man at his firs lieving is put into, is not reiterated, no more then a wife, that first entrance into the relation, is frequently made a yet the particular acts of Pardon, and imputation of C Righteousnes, are continually by God communicated unt Believer. In this respect this *actuall Justification* (or partic acts of pardon) hath its degrees of progression: The begin thereof is laid in our first Union and Incorporation into C the consummation of it is not till the Judge at the latte hath solemnly pronounced the Sentence of finall Absolu and so set us in full possession of entire Remission: Bet both these, there is a progressive work of *Justification*, b constant actings of the Spirit, applying the blood of Chri the hand of Faith, to the quiet and comfort of the soul: first we may term initial *Justification*, the second progre the last perfective; the second is the fruit of the first, an preludial assurance of the last: The first is wrought and se in the first Sacrament, the second is wrought and sealed in second Sacrament; and both these branches of Sacrame *Justification*, are to us the pre-assurance of that compleme and perfective *Justification*, the sentence whereof putteth end to all fears, changing our Faith and Hope into fruition full possession.

It hath been commonly said by some of our best Div That Justification is transacted in our first Union and Inco ration into Christ; at which time it is conceived, That the par of *all sin* is sealed to the Believer at once. But I fear the understan

ſtanding of this point (not untrue in it ſelf, if not miſtaken
iſapprehended) hath laid the ground upon which ſome
hat unhappy Structure which *turneth the grace of God into*
nneſs: who knoweth not that *Juſtification* in the proper
tation of the word, according to the Scripture phraſe, is *the*
a Judge pronouncing a judicial ſentence, wherein he abſolveth
ſon of the ſinner from all ſin and puniſhment due to him for
d that for the alone Righteouſneſs of the ſurety Chriſt freely
ed, and by Faith received of him. And according to this,
oſe we ſhall not erre from the truth, if we ſay, 1. That
ain work of *Juſtification*, is even as yet to us future, *viz.* at
eat and laſt day of Judgment, when we ſhall receive a
Quietus eſt, and diſcharge, and when God ſhall wipe away
rs from our eyes: And yet 2. That in our firſt Union with
there is a work of *Juſtification*, *viz.* actual Imputation of
s Righteouſneſs, and actual Remiſſion of what ſin for the
t the ſoul ſtands guilty of, at that time when its firſt united
riſt. I dare not ſay, that *Juſtification*, *quatenus* it compre-
Imputation, and Remiſſion of ſin, is one individual act;
t all ſins, paſt, preſent, and to come, are remitted to the Be-
at once; but this I ſay, That in our firſt union, all our ſins
nd preſent, are actually pardoned; and this favor recei-
s a pledge of aſſurance, That in future alſo, by applying
lves to Chriſt, we may and ſhall receive the forgiveneſs
daily ſinnes, and that at the laſt day we ſhall at once be
ved from all Accuſations and Charges laid in againſt us;
hat *Juſtification* (beſides thoſe particular acts of pardon,
mputation of Chriſts Righteouſneſs) doth connote a ſtate
he ſubject at his firſt believing is put into, *viz. A ſtate of*
and favor, and reconciliation with God, for the imputed
eouſneſs of Chriſt, without Apoſtacy from it, either totall or

O glorious Priviledge! eſpecially in theſe reſpects:
By this a ſinner is righteous; a wonder that may aſtoniſh
ls, for a man accurſed and ſinful in himſelf, to be at that
nſtant bleſſed and righteous in another: Our own Duties,
s, and Reformation may make us at the beſt but leſs ſinful,
is Righteouſneſs makes a ſinner * ſinleſs. * *Quoad reatum*
By this a ſinner is righteous before the Judgment Seat of

and Apollos, and the world, and life, but death it ſelf *is ours*, to
Job 11.19. us good: We may now *ſleep, and none ſhall make us afraid*; w
ſhall not be afraid *of evill tidings, our hearts are fixed, truſting*
the Lord.

SECT. 4.

Of the third Priviledge, viz. *Adoption.*

THe third Priviledge is *Adoption*, which in order of nature follows *Reconciliation*, whereby the Lord accounts us Sons, and gives us the Spirit and Priviledge of Sons: *Behold what manner of love the Father hath beſtowed upon us, that we ſhould be called the Sons of God:* The Lord accounts us juſt in our *Juſtification*, friends in our *Reconciliation*, Sons in our *Adoption*: Now this *Adoption* is either begun here in this life, or perfected in the world to come, when we ſhall receive all the Priviledges of Sons, not one excepted. For this latter *Adoption*, to wit, *The Redemption of our Bodies*, we wait; but of the former we ſpeak, the manner of which is thus:

1 John 3. 1.

Rom 8.23.

1. God loves Jeſus Chriſt with an unſpeakable love, as his onely Son, and our elder Brother.

2. Hence when we are in Chriſt his Son, he loves us with the ſame love as he doth his Son.

3. Hence the Lord accounts us Sons, *having predeſtinated us unto the adoption of children by Jeſus Chriſt to himſelf, according to the good pleaſure of his will.* O the excellency of this Priviledge! It appears in theſe reſpects:

Epheſ 1. 5.

1. That the Lord ſhould prize us as his Sons: A man that hath Sons, eſteems them more then all his goods and Servants; ſo the Lord eſteems of the pooreſt, unworthieſt Believer, more then of all his houſhould-ſtuff, more then of Heaven, Earth, and all the glory of it, more then of all the Kings and great men in the world.

2. That the Lord ſhould take care for us as for Sons: In times of want we are ready to queſtion, *What we ſhall eat or drink? how we ſhall live?* O conſider, are we the Sons of God? then he that *feeds the Ravens, and clothes the Lillies*, will provide for us; or ſuppoſe we continue in the want of temporal things,

Matth. 6. 31.

why

y the Lord is therein plotting our eternal good: *No chaſtening for the preſent ſeemeth joyous, but grievous; nevertheleſſe, afterward it yeildeth the peaceable fruit of righteouſneſs, unto them which are exerciſed thereby.* Heb. 12. 11.

3. That the Lord ſhould love us as his ſons: Sometimes we ink that the Lord loves us not, becauſe we do not feel his love, know his love; but do not we love our ſons, becauſe whiles ey are young, they know not their fathers, or becauſe their thers are ſometimes out of ſight, and have not them always their arms? *Zion ſaid, The Lord hath forſaken me, and the Lord* Iſa. 49. 14, 15. *th forgotten me: Can a woman forget her ſucking childe, that ſhe ould not have compaſſion on the ſon of her womb? yea, they may rget, yet I will not forget thee.* We may think, becauſe we have many ſins, or ſo many afflictions, that therefore the Lord ves us not, but judge we righteouſly? have our children no ve from us, becauſe they are ſick, and we keep them under a are dyet? *God knows our mold, and that we are but duſt:* He th freely choſen us to be his ſons, and therefore (notwithſtanng all our ſins and ſufferings) he loves us ſtill: If he ſees *Ephraim bemoaning his ſtubbornneſſe*, as well as *ſickneſſe*, the Lord yes out, and cannot hold, *Is Ephraim my dear ſon? Is he a pleaſn childe? for ſince I ſpake againſt him, I do earneſtly remember m ſtill, therefore my bowels are troubled for him, I will ſurely have ercy upon him, ſaith the Lord.* Jer. 31. 20.

4. That the Lord ſhould make us *heirs and co-heirs with Chriſt*: Rom. 8. 17. ons by *Nature* are not always heirs, but all ſons by *Adoption* e: We are heirs 1. Of the viſible world, 1 *Cor.* 3. 22. 2. Of e other world, 1 *Pet.* 1. 4. 3. Of all the Promiſes, *Heb.* 6. 17. nd herein *Jehovah* himſelf comes to be our Inheritance and rtion for ever: O that ſuch veſſels of wrath, fire-brands of ell by nature, ſhould thus become the children of God by ace, and heirs of heaven!

5. That the Lord ſhould give us the Spirit of ſons, *The Spirit Adoption, whereby we cry Abba Father*, The Spirit of Aſſurance, Rom. 8 15. *neſſing with our Spirit, that we are the children of God*: It doth onely witneſſe *to our Spirits*, but *with our Spirits*, (i.) with renewed Conſciences thus, *All Believers are ſons, but I am a liever, therefore I am a ſon*: Herein the Spirit bears witneſs with in every part, premiſes, and concluſion; onely it teſtifies

more clearly, certainly, comfortably, sweetly, ravishing the soul with unspeakable joy, and peace, in the conclusion: Sometimes indeed it may be suspended, and sometimes we may not hear it; or if we do, we may object against it, through the unbelief in part remaining in us: yet *if we want it in the witness and comfort of it, we have it in the holiness of it:* Hence it is called *The holy Spirit of God, whereby we are sealed unto the day of Redemption.*

*Quando actus intermittitur, habitus non amittitur.

Eph. 4. 30.

SECT. 5.

Of the fourth Priviledge, viz. *Sanctification.*

THe fourth Priviledge is *Sanctification*, which in order of nature follows *Adoption*: No sooner are we sons, but we receive the image of our heavenly Father in *Sanctification*; The maner of it is thus:

1 John 3. 9. John 4. 14. 2 Cor. 4. 10, 11

1. The Spirit works in us a Principle of Spiritual life: The Scripture sometimes calls it a *Seed*, sometimes a *Spring*, or *Fountain*, sometimes *The life of Christ*, because it is conveyed unto us by the Spirit of Christ, by means of our inseparable union with Christ. What name soever we give it, we may conceive it to be a new faculty added unto those which are in men by nature, but an improvement of those abilities to work Spiritually, as they did naturally before Regeneration: Hence it is that a regenerate man in Scripture is said *To walk after the Spirit,* —— *To be led by the Spirit,* —— *To walk in the Spirit.*

Rom. 8. 1. Gal. 5. 18. Gal 5 25.

2. From this Fountain springs all those habits of Spiritual grace, which are severally distinguished by the names of *Faith, Hope, Love,* &c. although to speak properly, they are but the diversifications of that Spiritual Principle within us, distinguished by these names.

3. From these habits of grace abiding in us, ordinarily proceeds Spiritual motions and operations according to those habits. And as it is with Natural habits, so it is with spiritual, they are much increased and strengthned by their motions, operations (*i.*) by the use and exercise of them, and are as much weakned by disuse, and neglect of such an exercise. I deny not but for all this, there is within us a woful, sinful nature, cross and contra-

ntrary unto holiness, and leading us daily into captivity: yet
re's our Priviledge, even *Sanctification in part*; surely the Lord
th given us another Nature, a new Nature: there is some-
ing else within us, which makes us wrestle against sinne, and
all in time prevail over all sin: *A bruised reed shall he not break,* Mat. 12 20.
*d smoaking flax shall he not quench, till he send forth judgment un-
victory.*

The excellency of this Priviledge appears in these particulars:

1. This is our glory, and beauty, even Glorification begun:
What greater glory then to be like unto God? *We are changed
to the same image, from glory to glory*; every degree of grace is 2 Cor. 3. 18.
ory, and the perfection of glory in heaven, consists chiefly in
e perfection of grace.

2. This will give us abundance of sweet peace: For whence
mes troubles, and doubts of Gods favor and love? Is it not
me guile or decay here? Is it not some boldness to sin? Is it
t our secret dalliance with some known sin, continued in with
cret impenitency? On the other side, what was *Pauls* rejoy-
ng? *Hezekiahs* peace? the one cryed, that *In all sincerity and
plicity he had his conversation amongst men*; the other, *Lord
member, I have walked before thee uprightly*: not that this was
e ground of their peace, for that onely is Free grace in Christ, 1 Cor. 1. 12.
t the means of their peace: That is a cursed peace, that is Isa. 38. 2, 3.
pt by looking to Christ, and yet loving our lusts.

3. This will make us fit for *Gods use*: A filthy unclean vessel
good for nothing, till cleansed; a man must first purge himself,
d then he shall be *a vessel unto honor, sanctified, and meet for the
masters use, and prepared unto every good work.* 2 Tim. 2 21.

4. By this we have a most sweet & comfortable *evidence* of our
stification. Nor is this a running upon the Covenant of Works;
not *Sanctification the writing of the Law in our hearts*) a privi-
dge of the Covenant of Grace, as well as *Justification*? and
n the evidencing of one Priviledge by another, be a running
on the Covenant of Works? O consider, how many Evange-
al Promises are made to persons invested with such and such
aces! as of *Poverty, Mourning, Meekness*, &c. and to what end? Mat. 5. 3: 4, 5, 6.
t that every one may take, and be assured of his portion mani-
fied particularly therein? surely none are *justified*, but they are
ctified; or if not *sanctified*, they are not *justified*.

Sect. 6.

Of the fifth Priviledge, viz. *Glorification.*

THe fifth Priviledge is *Glorification*, which is the last in execution of Gods eternal Purpose towards all his beloved chosen ones: And hereby we are made partakers of those endless and unutterable joys, which *neither eye hath seen, nor ear hath heard, nor the heart of any man conceived*: But of this you have several Sermons in my *Last things*, enough to chear up all those precious hearts that have any title to, or intereſt in the Lord Jesus Christ: My meaning therefore is to pass by these *Priviledges*, and secondly to come to the *Duties*, which gracious Spirits, in all faithful and thankful obedience unto him that hath called them, are ready to fall upon.

CHAP. II. Sect. 1.

Of Duties in general.

And first, of the Equity of Duties.

NO sooner is the soul translated into the state of grace, and crowned with those glorious Priviledges, but immediately it cryes out, *O Lord, what shall I now do for thee? how shall I now live to thee?* Good reason, the soul should now give up herself to Christ, for she knows, she is not her own, but Christs. Can there be such a heart in any Christian, as now to cast off Duty, and to continue in sin, because so much grace hath abounded? O no! *The love of Christ constrains us* (saith the Apostle) 2 Cor. 5. 14, 15. *because we thus judge,—That he dyed for all, that they which live should not henceforth live unto themselves, but unto him which dyed for them, and rose again.* There is a Principle of love now in the

hearts of Believers, and this love of Christ constrains them to live to Christ: *Ye are now a chosen Generation, a royal Priesthood,* 1 Pet. 2. 9. *a holy Nation, a peculiar People, that ye should shew forth the praises of Christ, who hath called you out of darkness into his marvellous light:* What blessed Titles are these? and to what end? but that they who are so enobled by Christ, may now adorn the Gospel of Christ, and *shew forth the praises of him who hath called them?* *Dearly beloved* (saith the Apostle) *I beseech you, as strangers and pilgrims, abstain now from fleshly lusts, which war against the soul, having your conversation honest among the Gentiles, that* 11. *whereas they speak against you as evill doers, they may by your good works which they shall behold, glorifie God in the day of visitation.* 12. But what duties must they fall on? 1. *Submit your selves to every Ordinance of man for the Lords sake.* 13. 2. *Honor all men.* 17. 3. *Love the Brotherhood.* 4. *Fear God.* 5. *Honor the King.* 6. *Suffer wrongs.* 19. You have herein Christ for example, and you must do all for Christs sake; or if these *Duties* will not contain all, *Zachary* tells us, that *being delivered out of the hands of our enemies,* Luke 1. 74 75. *we must serve him without fear, in holiness* (in all Duties of the first Table) *and righteousness* (in all Duties of the second Table) *all the days of our life.* Indeed, how can we love Christ, and neglect duty to Christ? *If you love me* (saith Christ) *keep my Commandments*; John 14, 15. the love of Christ will constrain us to imbrace his Commandments, as a most precious treasure. *I hope assuredly, that the God of Grace and mercy will keep, by his power to Salvation, all those persons he doth deliver; and that he will sow the seeds of grace in their hearts, that they may not sin* (i.) *presumingly. And I hope also, God will meet with such as are disturbers of the truth of Christ, and peace of the Gospel by their base and vile conversations: And I shall recommend to them the reading of the Epistle of* Jude; *where they may see the fearful wrath of God upon such persons as abuse the grace of God to sin. O let not the love of Christ thus manifested, be so basely requited at your hands, seeing the Lord hath so freely loved you, and given Christ to you, that you might be to the praise of the glory of his grace, in a godly Christian conversation, whereunto you are ordained. For you are Gods workmanship* (saith the Apostle) *created in Christ Jesus unto good works, which God hath before ordained, that you should walk in them. And I beseech you always to remember, that you cannot answer the free love of* Eph. 2. 10.

An ingenuous Confession of Dr. *Crisp* our open adversary; somethat extoll him may do well to remember it. See Dr. *Crisp* Assurance of Faith.

God

God towards you any other way, but by ſhewing it in a fruitful [illegible] *verſation in the world; conſidering that one end of your Redem* [illegible] *on, that Chriſt who gave himſelf for you, might redeem you from*
Tit. 2. 14. *iniquity, and purifie you unto himſelf, a peculiar people, zealous of good works.* Here's good equity for Duties; the ſoul can conſider her deliverance by the blood of Chriſt, and by the Spirit of Chriſt, but ſhe cryes, *What ſhall I render unto the Lord for*
Pſal 116. 12. *all his benefits towards me? I will take the cup of Salvation, and*
13. *call upon the Name of the Lord: I will pay my vows unto the Lord*
14. *now in the preſence of all his people: O Lord, truly I am thy ſervant;*
16. *I am thy ſervant, and the ſon of thy handmaid; thou haſt looſed my bonds.* For a man that hath a touch of the loving kindneſs of Chriſt, and therfore ſtands ready to ſpeak forth the praiſe of the glory of his grace, that hath ſo freely ſaved him, it muſt needs be an acceptable ſervice to God in Chriſt.

SECT. 2.

Of the inſufficiency of Duties.

BUt alas, what are theſe *Duties* to my Lord? or what are theſe *Duties* in themſelves?

1. All the *Duties* of man, they are nothing at all unto God.
Job 22, 2, 3. *Can a man be profitable unto God, as he that is wiſe can he be profitable unto himſelf? Is it any pleaſure to the Almighty, that thou art righteous? Or is it gain to him, that thou makeſt thy ways perfect?*
Job 35. 7. *If thou be righteous, what giveſt thou him? or what receiveth he from thine hand? O my ſoul, thou haſt ſaid unto the Lord, Thou art my Lord:*
Pſal. 16. 2. And what then? what recompence to God for the propriety? Nay, *David* is here non-pluſs'd, *My goodneſs extendeth not to thee.* All the ſervice of men and Angels, though they run parallel with the longeſt lines of eternity, are inſufficient recompence for my ſouls deliverance: *When we have done all we can, ſtill we muſt ſay, We are unprofitable ſervants.*
Luke 17. 10.

2. All the *Duties* of man as they are done by man, are in this reſpect ſinful: What is *Duty*, but mans *tye* to that which is due? or (if we follow the *Latines*) what is *Duty*, but *obedience* commanded by God, to be performed by man? Now wherein

thing is to be done as of man, therein is some mixture of sinne: All our righteousnes is *as filthy rags, as a menstruous cloth*; How? *All our righteousnes?* It is true, whilest a Believers heart is overcast with gross vapours, and is more then ordinarily dull in hearing, whilest it flies low and slow in praying, and is somewhat stiff, and untoward in fasting above measure, such *Righteousnes* goes usually for sin; but if a soul gets under full sail: if it be filled with a stiff gale of the Spirit of Christ; if floods of meltings flow from it, if it cry mightily, be swift to hear, be greedy in sucking in Divine Truths, and be somewhat exact in observing practical righteous means, to mourn and pray lustily, being helpt by the Spirit herein: Are such Prayers, Mournings, and other Divine Exercises in any sort sinful? yes, as there is some mixture of mans infirmity in them; and in our best *Duties* there is some such mixture: for all our *righteousnes is as filthy rags, as menstruous clothes*; I know who hath said it, and yet I know not wherein to contradict it. *Christians may distinguish between that which is the Spirits, in works after renovation, and the whole work after they have done it: Now although the motions and assistance of the Spirit be pure, holy, and without skum in the spring, to wit, in it self; yet by that time these motions and assistance have passed through the channels of their hearts, and have been mixed with their manifold corruptions in doing, even the whole work thereby becomes polluted.* * With him agrees one truly Orthodox, saying; *Albeit our good works are perfect in respect of the Spirit, from whom they first flow, yet are they polluted when they passe from us, because they run through our corrupted hearts and wils, as faire water that runs through a dirty Channel.* If this be so, that our best recompence to Christ for his loves be unprofitable to him, and sinful as done by man. What shall I say? how must I carry (saith the soul) to my Redeemer?

Isa. 64. 6.

Dr. *Crisp* in his Sermon on Phil. 3. 8. A known adversary to the pure Doctrine of Duties.

* *Tukes* Highway to heaven.

Sect. 3.

Of the healing of Duties.

I Dare not but obey; though all the *Duties* in the world are insufficient to recompence those bowels of Gods mercies in Christ,

Christ, I must not therefore cast away *Duties*. It is true, I
not but sin in all I do, my best Duties (nakedly and barely
Dr. *Crisp* on Phil. 3. 8. sidered in themselves) are tainted, poysoned, and mingled
sin: But will it follow, That because I cannot be more cle
therefore I must be more filthy then needs? Nay, O my soul
thou art married to that Bridegroom Christ, *Duties* and
things else are clean to thee. *The whole filth and dung of our*
Psal. 116. 10. *through faith in Christ, is extracted by Christ, and he prese*
the same, purged by himself alone, they are accepted with God:
this respect there is an healing of *Duties*, if we be in Christ
tainly, that fruit which cometh from a root of Faith, must ne
be good fruit: *I beleeve, therefore I speak*, saith the Psalmist:
Mal. 4 2. my soul, canst thou say thus? I believe, therefore I pray; I
lieve, therefore I sanctifie the Lords day; I believe, there
I do all *Duties* of obedience: Thy obediente then is the fruit
Paradice, for it grows on the very Tree of Life. Christ is
Sun of Righteousnes, that ariseth with healing in his wing
Christ is that Sun, that by his heat of love extracts all the
of sin out of thy *Duties* performed; and so thy *Duties* are
ed, the spiritual part of them being presented by the intercessi
of Christ, and the carnal defects covered by the Righteousn
of Christ, in whom the Father is always well-pleased.

Sect. 1. *Of the manner of healing our Duties.*

NOw the manner (O my soul) how Christ heals our *Du*
it is thus:

1. He takes our persons, and carries them in to God the
ther, in a most unperceivable way to us; he knows, that if
persons be not first accepted, our *Duties* cannot be accepte
Love me, and love my Duty; hate me, and hate my Duty It
true, that in the Covenant of works, God first acceptedof
work, and then of the person; but in the Covenant of Grac
God first accepts of the person, and then of the work: No
Exod 28. 29. therefore, that our works (our *Duties*) may be accepted, Chri
Jesus our great High Priest first takes our persons, and carr
them into the presence of God the Father: This was plain
shadowed out to us, by that of the High Priest, who *went*

the holy of holiest, with the Names of all the Tribes upon his breast. Exod. 28. 29

2. As Christ takes our persons, and carries them in to God the Father; so when we perform *Duty*, he observes what evill or failing there is in that *Duty*, and draws it out, before he presents it to God the Father: As a childe that would present his father with a Posie, he goes into the garden, and gathers flowers and weeds together; but coming to his mother, she picks out the weeds, and binds up the flowers by themselves, and so it is presented to the father. Thus we go to *Duty*, and we gather weeds and flowers together, but Christ comes, and picks out the weeds, and so presents nothing but flowers to God the Father: *Who may abide the day of his coming?* said the Prophet of Christ) *and who shall stand when he appeareth? for he is* Mal. 3. 2, 3, 4. *like a refiners fire, and like fullers sope: And he shall sit as a refiner and purifier of silver, and shall purifie the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness; then shall the offerings of Judah and Jerusalem be pleasant unto the Lord:* mark, *Then shall their offerings be pleasant:* then? when? *When he had purged their sacrifices and their offerings.* Thus it was in the days of his flesh, and much more now.

3. As Christ takes away the iniquity of our holy things, so he observes what good there is in any of our *Duties*, and with that he mingles his own Prayers, Intercessions, Incense, and presents all as one work mingled together unto God the Father: *And another Angel* (*viz.* the Angel of the Covenant) *came and stood* Rev. 8. 3, 4. *at the Altar, having a golden Censer, and there was given to him much incense, that he should offer it with the prayers of all Saints upon the golden Altar, which was before the Throne: And the smoke of the incense which came with the prayers of the Saints, ascended up before God, out of the Angels hand.*

Sect. 2. *The Souls Quære's in this case.*

1. IF this be so, O my soul, what is thy case? are not most of thy *Duties* performed with many failings, infirmities, hardness of heart, straitness of Spirit, distracting thoughts? and is there any *healing* for such a *Dutie* as this? 1 *Quare.*

Answ. O yes! For first, in every *Duty* we perform, there are two things; there is the sacrifice, and there is the obedience in offering of the sacrifice; the sacrifice may be imperfect, and yet the obedience in offering the sacrifice may be perfect with God's perfection. Secondly, God deals with our *Duties* as with our persons; though he finde a great deal of ungodlinesse in them, yet he imputes his righteousnesse unto them, and so he justifies our *Duties*, which in our eyes are most ungodly. This indeed is a wonder; did we ever hear or read of any seal, that when the wax was set upon the wax, would change the wax into its own metal? or did we ever hear or read of any stamp, that being set upon brasse, it would change the brasse into silver, or being set upon silver, it would change the silver into gold? O but when Christ comes unto a *Duty*, and sets his own stamp, and his own righteousnesse upon a *Duty*, that which was brasse before, (*i.*) full of failings, and much unrighteousnesse, he changes it into silver, into gold; he only hath the Philosophers Stone (as I may so speak) and all that Christ toucheth, it presently turns into gold; he turns all our *Duties* into golden *Duties*, and so presents them unto God the Father.

2 *Quære.* 2. But how should I know that Christ thus takes my *Duties* and *heals* them, and mingles them with his own incense, and carrys them in unto God the Father?

Answ. Consider, didst thou never find a Spirituall fire come down (as it were) upon thy heart in *Duty*, or after *Duty*? In the times of the Old Testament, if they offered up a sacrifice, and a material fire came down from heaven, and burnt up the sacrifice to ashes, it was a certain testimony that the sacrifice was accepted: Now in the times of the Gospel, we must not expect material fire to come down upon our *Duties*, but hath the Lord at any time caused an inward and Spiritual fire to fall down upon thy heart, warming thy Spirit in *Duty*? there the Lord speaks thus much to thee, That thy sacrifice is turned into ashes, and it is accepted by Jesus Christ.

3 *Quære.* 3. O but whence comes this fire now in these Gospel times?

Answ. It issues from the blood and intercessions of Christ *our Great high Priest*; it is the efficacy of his blood, and power of his glorious intercession, that when thou feelest any good in *Duty*, doth at that very instant prevail with God the Father for

thou feeleſt: ſay then, *Do I now in this Ordinance, or in this Duty, feel my heart warmed, or ſavingly affected? O I ſee, I am bound to believe, that the Lord Jeſus who ſits in glory at the right hand of God, now, now he remembers me a poor worm on earth; now I feel the fruit of his death and interceſſion in Heaven; now I feel his ſpirit, power, grace, comfort, preſence, ſweetneſſe; now I taſte, I drink, I enjoy, and am abundantly ſatisfied with his rivers of pleaſures: And if this preſence of Chriſt be ſo ſweet, what is himſelf then?* O my ſoul, if ever thou doſt thus reliſh the blood and Spirit of Chriſt upon thy ſpirit in *Duties*, go thy way, and give glory to God.

SECT. 4.

No reſting in Duties.

AND yet be wary, O my ſoul; It was *Luthers* ſaying, *Take heed not only of thy ſins, but alſo of thy good Duties*; they are apt, (by reaſon of our corruption) to bring men into themſelves, and this is very dangerous. Certainly, a man may not onely exclude Chriſt from his ſoul by groſſe ſinnes, but by ſelf-confidence: *You are they which juſtifie your ſelves*, ſaid Chriſt to the Phariſees. Take a prophane man, what makes him drink, ſwear, cozen, game, whore? Is there no God to puniſh? Is there no Hell hot enough to torment? Are there no Plagues to confound him? Yes: Why ſins he then? Oh! he prays to God for forgiveneſſe; he ſorrows, and repents in ſecret (as he ſaith) and this bears him out in his lewd prancks. Take a Moral man, he knows he hath his failings, and his ſins, as the beſt have, and is overtaken ſometimes as the beſt are; Why doth he not remove theſe ſins then? Why is he not more humbled under his ſins? The Reaſon is, he conſtantly obſerves Evening and Morning prayer, and then he craves forgiveneſſe for his failings, by which courſe he hopes to make his peace with God: And hence he ſinneth without fear, and riſeth out of his fall into ſin without ſorrow; he maintains his ſinnes by his *Duties*. Take a Profeſſor, ſuch a one as may be exceedingly troubled about his ſins, as endeavors very much after Mourning, Repenting, Reforming, and others commend him for a diligent Chriſtian, *Do you not ſee*

Luk. 16. 15.

how he mourns, and weeps, and prays? and now the wind is ov the tempteſt down, and there is a great calm in his ſoul, h comes he to this quiet? *Oh! his affections were inlarged, he h reached ſo high, as to a very proportion of repentance, and te and ſorrow, and faſting,* &c. *and this hath given him eaſe, this h took away the burthen, and laid his ſoul at reſt:* O poor ſoul, this all the remedy to rid thee of the ſting and guilt of ſin? H thou no more pantings, but only after bitterneſſe, heavineſ mourning, melting, extraordinary inlargements? Why the let me tell thee, all thy righteouſneſſe (though it were mo perfect then it is) is but *a filthy rag.* Couldſt thou weep th heart out, ſhould thy heart melt like wax, diſſolve into wate *Couldſt thou deſire and pray till heaven and earth ſhook, till th hadſt worn thy tongue to the ſtumps; Couldſt thou faſt till thy ſi and bones cleave together; Couldſt thou promiſe and purpoſe wi full reſolution to be better; Couldſt thou reforme thy heart, hea life, tongue, ſome, nay all ſins; Couldſt thou live like an Angel, ſhi like a Sun, walk up and down the world like a diſtreſſed Pilgrim Couldſt thou dye ten thouſand deaths, lie at the fire back in Hell many millions of years, as there be piles of graſſe on the earth, or ſa on the ſea ſhore, or ſtars in heaven, or motes in the Sun; I tell th not one ſpark of Gods wrath againſt thy ſins, can be quenched by these* Duties, *nor by any of theſe ſorrows or tears.*

Iſa. 64 6.

Shepherds Sincere Convert.

It was *Auſtins* ſaying, though it ſounds harſh, that *Repent damns more then Sin*; meaning, that thouſands did periſh b reſting therein: It is no digging within our ſelves, for power t leave ſin, to be more holy, and humble, and religious, and co ſciencious, and ſo to think to work out our ſelves in time out this ſtate: The words which the Prophet put into *Iſraels* mouth if they would truly turn unto God, were theſe, —*Aſſur ſha not ſave us, we will not ride upon horſes, q. d.* We will truſt n more to theſe outward means, we will not ſave our ſelves by ou graces, or our abilities.

Hoſ. 14. 2.

But how ſhall any man know, that he reſts in his *Duties*?

I anſwer, By theſe ſigns following:

Signs of mans reſting in Duties. *Shepherds* Sincere Convert.

1. It is a ſign that a man reſts in his *Duties*, if he never found it a hard matter to come out of his *Duties*: Examine, if tho never yet ſaweſt, if thou canſt not tell the time when thou di reſt in *Duties*, and then didſt groan to be delivered from the intanglements, thou haſt juſt cauſe to fear.

2. It is a ſigne that a man reſts in *Duties*, if he exceedingly prize the bare performance of *Duties*; thoſe *Duties* that carry thee out of thy ſelf unto Chriſt, make thee to prize Chriſt: Now tell me, Doſt thou glory in thy ſelf? Doſt thou ſay, *Now I am ſome body? I was before ignorant, forgetfull, hard-hearted, but now I underſtand better, now I can ſorrow for my ſins, I can pray with ſome life, now I have done very well.* Alas poor ſoul! if thou reſteſt here, if thou thus inhanceſt the price of *Duties*, that thou beginn'ſt to dote on them, then do I pronounce from God, That thou doſt *reſt* in *Duties*: *Theſe things* (ſaith *Paul*) *I accounted gain* (*i.* before his converſion) *but now I account them loſſe*: This is the reaſon why a childe of God commonly after his prayers doubts much of Gods love towards him; whereas another man that falls ſhort of him, never ſo much as queſtions his eſtate: The firſt ſeeth much rottenneſſe and vileneſſe in his beſt *Duties*, and ſo adjudgeth meanly of himſelf; but the other is ignorant of any ſuch vileneſſe, and therefore he prizeth and eſteems highly of them. Phil. 3. 8.

3. It is a ſign that a man reſts in his *Duties*, if he never came to be ſenſible of their poverty, and utter emptineſſe of any good in them. Didſt thou never feel thy ſelf in this manner? *Oh! I am as ignorant as any beaſt, as vile as any devil; what a neſt and litter of ſin and rebellion works in my heart? I once thought, at leaſt, my heart and deſires were good, but now I feel no ſpirituall life; O dead heart, I am the pooreſt, vileſt, baſeſt and blindeſt creature that ever lived!* If thou never feeleſt thy ſelf thus, thou never cameſt out of thy *Duties*.

4. It is a ſign that a man *reſts* in his *Duties*, if he gain no Evangelical Righteouſneſſe by *Duties* (*i.*) if he prize not, deſire not, delight not in union with the Lord Jeſus Chriſt; Hence a childe of God asks himſelf after Sermon, after Prayer, after Sacrament, What have I gained of Chriſt? Have I got more knowledge of Chriſt? more admiring of the Lord Jeſus Chriſt? on the contrary, a carnal heart, that *reſts* in his *Duties*, asketh only, *What have I done? I thank God* (ſaid the Phariſee) *I am not as other men are, — I faſt twice in the week, I give tythes of all that I poſſeſſe*: So, I pray, and hear, and reform, and ſorrow for ſin, therefore I think verily I ſhall be ſaved? no ſuch matter: let a man have a Bucket of Gold, doth he think to get water, be- Luke 18. 11.

becauſe

cauſe he hath a Bucket; no, no, he muſt let it down into the well, and draw up water with it: So muſt thou let down all thy *Duties* into the Lord Jeſus Chriſt, and draw life, and light from his fulneſſe, otherwiſe (though thy *Duties* be golden *Duties*) thou ſhalt periſh without Chriſt.

SECT. 5.

Of the Uſe and Ends of Duties.

AND canſt thou not, O my ſoul, be ſaved by thy *Duties*? to what end ſhouldeſt thou pray, or hear, or ſorrow, or repent, or meditate, or examine, or confer? I anſwer, There are many ends and purpoſes, for which Chriſtians may, and muſt performe *Duties*.

1. That herein, and hereby, they may expreſs their obedience to Gods will: *Rejoyce evermore, pray without ceaſing, in every thing give thanks, for this is the will of God in Chriſt Jeſus concerning you* (ſaith the Apoſtle;) and this was the ground of *David's* inference, *Thou haſt commanded us to keep thy precepts diligently*. And what then? *O that my ways were directed to keep thy ſtatutes*.

1 Theſ. 5. 16, 17, 18.

Pſal. 119. 4, 5.

2. That God the Father of our Lord Jeſus Chriſt may be honoured by the performance of theſe *Duties*: *Herein is my Father glorified, that you bear much fruit*; and as the Apoſtle, *Ye are a choſen Generation, a royall Prieſt-hood, an holy Nation, a peculiar People, that ye ſhould ſhew forth the praiſes of him who hath called you out of darkneſſe into his marvellous light*; *Abraham believed, and gave God glory*: So we ſhould pray, and meditate, and hear, and all ſhould tend to the glory of God. Indeed, Hypocrites aymes are at other ends, by *giving almes, praying, and faſting, that they may have glory of men*, ——*That they may be ſeen of men*, ——*That they may appear unto men*. But the child of God aymes at the glory of God. I confeſſe Gods grace to account of mans *Duty* as his glory, ſeeing it is ſo defective.

John 15. 8.

1 Pet. 2. 9.

Matth. 6. 2, 5, 16.

3. That *Duties* may be as *Evidences* of Gods everlaſting love to them who are in Chriſt Jeſus: They cannot ſave, but they bring the ſoul into Chriſt, and follow, and accompany ſuch a man that ſhall be ſaved. *We hear of ſome that boaſt of joyes, feeling,*

Spirit, and Grace; but if they walk in the commission of any one sin, Sheph. ibid.
or in the omission of any one known duty, or in the slovenly ill-favored performance of Duties, they can have no assurance (say what they please) without flattering of themselves: If these things be in you (saith *Peter*) *and abound, they will make you that you shall never* 2 Pet. 1, 8, 9, 10.
be barren, or unfruitful in the knowledge of our Lord Jesus Christ; and he that lacketh these things is blinde: ——Wherefore, Brethren, give diligence to make your calling and election sure. Duties bring you in to Christ, and are *Evidences* when you are in Christ, that the Lord and mercie is yours, even as at the Sacrament, the Elements of Bread and Wine are outward signs to bring Christ and the heart together; indeed, the heart must not rest in these signs, but when the soul is let in to Christ, then Faith must let go the outward Elements, and close, and treat immediatly with the Lord Jesus Christ. So *Grace* and *Duties* are inward signs, and whiles men make use of them only, as signs and means to let them come in unto Christ, and their rejoycing is not in them, but in Christ; their confidence is not pitcht upon them, but upon Christ; there is and will be no danger at all in making such use of signs; especially seeing in nature, the effect is a sign of the cause: Neither is it more derogatory to Free grace, or to Christs honour, for God to make such effects *Signs* of our union with him, then it was to make outward *Signs* of his presence: It's true, these are not full testimonies without the Spirit of Christ.

4. That they that use and exercise *Duties* may obtaine the Promises: *Godlinesse is profitable unto all things* (saith the Apostle) *having the promises of the life that now is, and of that which* 1 Tim. 4. 8.
is to come. There are many Promises scattered up and down in the Word, and hereby if God be not a debtor unto thee, yet he is to himself, and to his own faithfulnesse. *Reddis debita, nulli debens*, cryed *Austine*; *Thou Lord payest debts, and owest to none; it was free for thee before thou hadst promised, whether to give me heaven, or no: but now the Word is out of thy mouth, I use* Duties *as means, though I adhere onely to thee, and to thy faithfulnesse, who hast promised.* To prevent mistake, *Duties* are considered in a double relation: First, as services, in respect of the command; and Secondly, as means to obtaine blessings at Gods hands, in relation to his promise: Now the most

moſt in the world performe *Duties* as acts of obedience only and ſo reſt in the preſent performance; but if we do them Faith, * we ſhall have an eye to the Promiſe, and look on *Duties* as means to obtain ſome mercy; yea, Salvation it ſelf Gods hands, *Phil.* 2.12 *Rom.* 10.10. 2 *Cor.* 7.10. 1 *Pet.* 1.9.

* Certainly duties are not only as ſigns, but they are means, ways, and qualifications, which God hath appointed antecedently to grace and ſalvation — though ſtill we ſay they have no merit or condignity in them to purchaſe ſalvation, — they are uſed as means whereby heaven is obtained. *Burges* of the true Doctrine Juſtification.

But is not this to be *ſaved by Duties?*

No ſuch thing: For herein we ſpeak not of *Duties originally* or *per ſe*, but *inſtrumentally*, and with relation to the Lord Jeſus Chriſt; not as meritorious cauſes, but as ſubordinate means of our ſalvation in the name of Chriſt: The beſt of *Duties* carry not ſuch luſtre, beauty, and Energetical vertue in their own face and natures; they are but meer empty pits, and dry chanels (of themſelves) though never ſo curiouſly cut out, but Chriſt fills them (and as ſome deſire Miniſters to do) ſo I am willing to my part to *ſay and expreſſe thus much of Chriſt, that the people may clearly underſtand and remember ſo much, and be guided expreſſly to the Fountain it ſelf, Chriſt alone.*

Dr. *Criſp* on Phil. 3. 8.

5. That theſe *Duties* may turn to our comforts: Not ſo, as to put confidence in them, to take comfort from them as a cauſe that cannot be, for who can look upon any thing he doth with that boldneſſe? but as the teſtimony of Gods eternal love to us. Thus *Hezekiah*, not as a proud Phariſee, but as a thankful acknowledger of what was in him, prayed, *I beſeech thee, O Lord remember me, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy ſight*: Some ſuppoſe, that ſuch a temptation as this might fall on *Hezekiah* that when he had laboured to demoliſh all thoſe Superſtitions and now became dangerouſly ſick, that he had not done well and therefore he comforts himſelf in his heart, That he did thoſe things with *a perfect heart*, not abſolutely, but comparatively perfect: We may therefore take comfort from *Duties*, not ſo as to reſt in them, but ſo as to praiſe God thereby. It's a good way, *neſciendo ſcire*, in *not knowing*, *to know*, that ſo we may praiſe God for them; and *ſciendo neſcire*, *in knowing*, *not to know* that ſo we may be humble in our ſelves.

2 King 20 3.

6. The

6. That others might receive good, and thereby be occasioned to glorifie God: *These things are good, and profitable unto men,* saith the Apostle; and, *Let your light so shine before men, that they may see your good works, and glorifie your Father which is in heaven.* Christ doth not here encourage vain-glory, but he propounds the true ends of our visible holinesse; for godlinesse being light, it ought not (in suitable *Duties*) to be hid under a bushel: *My goodnesse extendeth not to thee, but to the Saints that are on the earth, and to the excellent, in whom is all my delight. Hierome* said of *Augustine, That he loved Christ dwelling in Augustine*; so ought we to walk, that others may love Christ dwelling in us. There's an Exhortation to wives, so *to walk, that their husbands may be won to the Lord*: Sweet soul, it may be thou prayest for thy husband, in a carnal condition, thou desirest him to go to hear such a Minister, such a Sermon; go on in these *Duties*, adding this to the rest, See that thy life also may convert him.

Tit. 3. 8. Matth. 5. 16. Psal. 16. 2, 3. 1 Pet. 3. 1.

7. That *Duties* may carry us to the Lord Jesus, the only Savior; he alone *is able to save them to the uttermost that come unto God by him* (*i.*) in the use of the means: Hear a Sermon to carry thee to the Lord Jesus; Fast, and pray, and get a full tide of affections in them, to carry thee to the Lord Jesus Christ (*i.*) to get a more love of him, more acquaintance with him, more union in him, and communion with him; use thy *Duties*, as *Noahs* Dove did her wings, to carry thee to the Ark of the Lord Jesus Christ, where only there is rest: If she had never used her wings, she had faln in the waters; and if she had not returned to the Ark, she had found no rest: So, if thou shalt use no *Duties*, but cast them all off, thou art sure to perish; and if they convey thee not to Christ, thou mayest *lie down in sorrow*: or as it is with a poor man, that is to get over a great water for a treasure on the other side, though he cannot fetch the Boat, he calls for it, and useth it, to carry him over to the treasure: So Christ is in heaven, and thou on earth, he doth not come to thee, and thou canst not get to him, now call for a Boat; though there is no grace, no good, no salvation in a pithlesse *Duty* yet use it to carry thee over to the treasure, *The Lord Jesus Christ*: When thou comest to hear, say, *Have over, Lord, by this Sermon*; when thou comest to pray, say *Have over, Lord, by this Prayer to a Saviour:*

Heb. 7. 25. *Sheph.* ibid.

But this is the misery of people, like fooliſh Lovers, when th
are to woo for the Lady, they fall in love with her Handm
that is only to lead them to her: So men fall in love with,
dote upon their own *Duties*, and reſt contented with the nak
performance of them, which are only Handmaids, to lead t
ſoul unto the Lord Jeſus Chriſt.

8. That the Lord Chriſt may be exalted, and advanced
Duties. The main end of *Duties*, is the glory of him who h
Redeemed us with the price of his blood, and by the power
his Spirit; this ſets the Crown on his head: *Behold King* Sol
Cant. 3. 11. mon, *with the Crown wherewith his mother crowned him.* H
many performe *Duties*, not to ſet the Crown on Chriſts he
but to ſet the Crown on their own heads? So do hypocri
that ſeek their own praiſe, and credit, and profit; ſo do
eſpecially that do any thing with a conceit of meriting at G
hands. Now this is the main end of right obedience, T
the Crown may be ſet on Chriſts head, that he who is King
Saints, may have the honor given him, due to his Kingly O
In this reſpect, I cannot blame them who blame others, for
ing up, and magnifying mans works in their own name.
Dr. *Criſp* in Phil. 3, 8. ſay that Chriſt is always ſuppoſed as principall, is no ſuffici
Apology: For why only ſuppoſed? why not he named,
well as *Duties*, and *Righteouſneſſe?* Certainly, it is not good
ners (to ſay no worſe) to forget him, whiles his poor Inſt
ments are ſo highly remembred. When Servants bring pre
from their Maſters to any, they do not ſay, I beſtow ſuch
ſuch a thing on you, but, My Maſter ſends it you; if he ſho
take it on himſelf, he ſhould go for an arrogant fellow:
will it ſalve the matter, when he is taxed for ſuch arroganc
ſay, My Maſter ſhould have been ſuppoſed, when he gave
hint of him. *Me think it were comely*, (ſaith the Author rig
Mr. *Burges* *Vindiciæ legis.* in this) *in extolling of Mans Righteouſneſſe, explicitely to a*
all the praiſe to the glory of Chriſt, and his grace: And,
ſee not (ſaith another ingeniouſly) *but that Miniſters ma*
humbled, that they have preſſed religious Duties, but not ſo
ſet up Chriſt: and hereby people have been content with Duties,
Sacraments, though no Chriſt in them: but as veſſels were
of pure gold in the Temple, ſo ought all our Duties to be of pur
meer Chriſt for acceptation. Again, *If* Bernard *ſaid, He*

love to read Tully, *becauſe he could not read the Name of Chriſt there; how much rather may we ſay, That in many Sermons, in many a mans Miniſtry, the drift and end of all his preaching is not, that Chriſt may be advanced.* And again, *Let Chriſt be the matter of our Righteouſneſſe and Comfort, more then he hath been; you know the poſts that were not ſprinkled with blood, were ſure to be deſtroyed, and ſo are all thoſe perſons and duties that have not Chriſt upon them.* How ſweet is the harmony of Diſſenting Brethren? Me thinks, I would not loſe a ſhred of that gold which both Authors (ſo ſtrongly my heart beats and pants after unity) give out to be weight in the Ballance of the Sanctuary: It is obſerved by the former, That when the Church grew into credit, then *Religio peperit Divitias & filia devoravit matrem*; I may as truly ſay, *Chriſtus peperit Juſtitiam, & filia devoravit matrem*; juſt as if a King ſhould promote a Favorite, and then he ſhould be ſo applauded for his uſefulneſs to the Subjects, that the King muſt be dethroned, and he Crowned in his place:—— In all exigences, wants and extremities, how few followers hath Chriſt himſelf? how rarely are men ſent to ſhelter themſelves under the ſhadow of his wings? In the mean while, what hideous outcrys for Prayers, Mournings, Faſtings, *&c.* to help men at a dead lift? What ſending and poſting to them in extremities, as if they kept a Court by themſelves? for Chriſt is ſeldom heard of, at leaſt not ſet up ſo high as to do all; and that this *Righteouſneſs* is but meerly his miniſtring ſervant: What the Apoſtle ſaid of himſelf, I may as truly ſay of the beſt Righteouſneſs beſt aſſiſted, What is Prayer, Mourning, Faſting, Hearing, but *Miniſters by whom ye believed, and received mercy?* and if but *as Miniſters* at beſt, ſhall they be greater then the Lord? Let me not be miſtaken, *I intend no derogation to* Righteouſneſs, *but the bringing of it into it's own place, namely, that it is to be uſed as that, where according to Chriſts directions we may meet with him, from whoſe hands alone we may expect whatever we pant after, according to his will; reſerving a ſubmiſſion to be diſpoſed of otherwiſe, if he ſee fit.* Again, *it is not the Spiritualneſſe, nor the fervency in the performance of* Duties *that carryes it, but when* Duties *are performed as to the Lord, and for the Lord, and not to and for our ſelves.* O my ſoul, in reſpect of all theſe ends, uſe and exerciſe *Duties*, but be ſure of Chriſt in all, above all,

1 Cor. 3. 5.

Dr. *Criſp.* ibid.

more then all: O let Christ have the *Crown set on his head*, g him all the glory. Cast not away *Duties*, but cast them do at the feet of Jesus Christ, as the twenty foure Elders cast th
Rev. 4. 11. Crowns, saying, *Thou art worthy O Lord to receive glory, and h nour, and power: for thou hast created all things*, (all Duties) *for thy pleasure they are and were created.*

Sect. 6.

Of the Saints abilities, or power to do Duties.

Object. *But alas, how should I perform my* Duty? *by nature I dead, and except God give me an heart and strength, w*
Psal. 77. 10. *can I do? There is no power in my hands, I am nothing in my f and therefore till God come, or naked Christ come, I will sit d in discouragements; Let God do all, I see I have no ability all, &c.*

Answ. What sayst thou (O my soul?) surely *this is thine infirmi* these conclusions are ill drawn from a true Principle; It is tr all is of God, and by nature I am dead: but it is ill urged this case, for that the Regenerate have in them a Seed, a Spi tual Principle, a power to do good; First, because such are livi and all life is a power to act. 2. Else there is no specifical d ference betwixt a man regenerate and unregenerate, if b were still dead, and without strength. 3. Grace is a renew
Eph. 4. 24. of *that image of God and Holinesse* which we lost in *Adam*; that was a power to do what God required, therefore so far that image is repaired, so far there is power. 4. Else we sho not have as much benefit by the second *Adam*, as we had by t first; for the first would have communicated his power to good, and being corrupted, doth communicate power to do therefore much more by Christ have we a life, a power to good in our measure.

Object. It may be objected, *Without me ye can do nothing.*
John 15. 5. The meaning is, *Except ye be implanted into me ye can do thing*; The word [*Without me*] signifieth, *Separate from me, apart from me*; and intimateth this only, That till we are unto Christ, we are but dead and barren branches, and so Ch
Sol. χωρὶς ἐμοῦ *seorsim à me.* Calv. explains himself, *As the branch cannot bring forth fruit of self, except it abide in the Vine, no more can ye, except ye in me.*
John 15. 5.

It may be objected again, *It is God that worketh both to will and to do of his good pleasure.* Phil. 2. 13. *Object.*

This denies not that the Saints have in them *A seed, a spring, a principle of life, a power*; but on the contrary, it affirms, That they have a *power*, only that this *power* is of God; We should work out our salvation in humility, not boasting in our own selves, for all is received of God; More fully, God is said *to work the will and the deed*, 1. By giving a principle of spiritual life, habitual grace, a renewed frame of heart. 2. By exciting and strengthning this grace; and both these are ever afforded to the Saints, only the latter is more or lesse, according to his pleasure: So that in the worst times a Beleever hath power to do good, though not alike at all times; and this power we must use, and put forth our selves as we are able, or we cannot with reason expect his help. A ship hath instruments of motion (though not an internal principle) and if the Marriner would have help by the winds, he must loose his Cables, and hoise his Sails; so must we, or else we may lie still. *Sol.*

Now that which we are to do, is,——

First, To stir up our selves; for God hath promised to meet us, and to reach out his hand to help us, if we be not wanting to our selves: It is certain, a godly man cannot by his own endeavours alone raise up his soul, nor recover his losse, though he should lay Mountain upon Mountain, and pile endeavours upon endeavours; yet as endeavours without God cannot, so God without endeavours will not help us herein, and therfore labour we to quicken our selves (*i.*) work we upon our own hearts, by our understandings; as the striking of the Flint and Steel together begetteth fire, so the meeting of these two faculties having an internal life in them do quicken the soul. Thus we see *David* pleading with himself, sometimes chiding, *Why art thou cast down O my soul, and why art thou disquieted within me?* Psal. 42 Psal. 103 sometimes exciting himself to *Duty*, *Praise the Lord O my soul, and all that is within me praise his holy Name*: sometimes comforting himself in God, *Turn to thy rest O my soul, for God hath dealt bountifully with thee*: Psal. 116. 7. It was an usual thing for him to talk with himself, and he found so much good in this way, that he puts all upon it, *Commune with your own hearts upon your beds, and be still*; Psal. 4. 4. the understanding is to the heart, as the stomack to the

body, all is fed by it; Set therefore upon our hearts with quick-
ning thoughts: for as rubbing and chafing the hands with hot
Oyls, is a means to recover them when they are benumb'd; so
the plying of the heart with ſtirring thoughts, and enforcing ar-
ments is a means to revive it: And amongſt all thoughts, there
are none more prevalent, then *Of ſins paſt, Of Heaven, Hell,*
Eternity, Love of Chriſt, theſe are ſtrong Cordials to chear up
the Spirits.

2. To fall on the *Duty*; for if we be doing, he will work
with us, in us, and for us. Is it thus (O my ſoul) that thy heart
is ſtirred, rowzed, revived? then ſet to thy hands, idle beggers
muſt be whipped; he that will not work, muſt not eat: Remem-
ber, we have a life in us if we be in Chriſt: and as we have a
life, ſo there is a never-failing preſence of the Spirit, to attend
that power which we have: If then we put forth our ſelves to
that we are able, and as far as our power extends, God will draw
near to us. It is true, that which we want is out of our reach,
we are not able to make crooked things to become ſtraight, to
lay thoſe ſwelling mountains of corruption level, but yet we
muſt ſet to the work: *Joſhua* could not with the ſtrength of
Rams horns ſounding, caſt down the wals of Jericho, but yet he
muſt ſet upon the work: when the *Midianites* fall, there muſt
be *The Sword of the Lord, and Gideon*: The father holdeth the
Iudg 7. 18. Apple to the child, the child cannot reach it, yet his ſhort arm
muſt be put forth, and then the father whoſe arm is long enough
will reach it to him; we muſt be *doing*, and yet *when all is done*
our hearts muſt learn habitually to ſay, *Not I, but Chriſt in*
me: Let us ſtill intereſt Chriſt in all we do, as the efficient &
final cauſe.

SECT. 7.

Of the Saints delights in Duties.

Mat. 11. 30. MY *yoke is eaſie, and my burthen is light*, ſaith Chriſt; and
Pſal. 119. 14. that which makes it ſo, is, The delights which the Saints
16. have in Gods ſervice: *I have delighted in the way of thy teſti-*
24 *monies*, ſaith *David*: *I have*? yes, *and I will delight in thy ſtatutes*

I will? yes, and *Thy teſtimonies are my delight*: *They are*? yes, and *My delight ſhall be in thy Commandments*: *They ſhall be*? how long? even to perpetuity it ſelf; *I will delight continually in thy ſtatutes*. Theſe are the ſtrings *David* beats upon, and they make heavenly Muſick: Muſick even chearing him in the midſt of his ſorrows; *Trouble and anguiſh are upon me, yet are thy Commandments my delight*; and, *Unleſſe thy Law had been my delight, I ſhould have periſhed in my affliction.* 47. 117. 143. 92.

Now the reaſon why Gods People find ſuch delight in *Duties*, is, 1. Becauſe in *Duties* they come to ſee the face of God in Chriſt: Hence *Duties* are called *The face or preſence of God*; The Worſhip of the *Jews* was called, *An appearing before God*: *David* breaths out his deſires in the ſame expreſſion, *When ſhall I come and appear before God*? The Queen of *Sheba* counted it an high favour to ſtand before *Salomon*: What high favour then is this to ſtand before Jeſus Chriſt, and to hear wiſedome it ſelf ſpeak to our ſouls? 2. Becauſe in *Duties* they have converſes, and communion with God, who is the God of all conſolation; and with the Spirit of God, who is called the *Comforter*: Now as a man that walks amongſt perfumes, muſt needs ſmell of the perfume; ſo they that converſe with the God of all joy, muſt needs be filled with all joy: and therefore *David* cals God *His exceeding joy*. The Saints look upon *Duties* (the Word, Sacraments, Prayers, *&c.*) as Bridges to give them a paſſage to God, as Boats to carry them into the boſom of Chriſt, as means to bring them into more intimate communion with their heavenly Father, and therefore are they ſo much taken with them: When they go to the Word, they go as one goes to hear news of a friend; when they go to Pray, they go to talk with a friend; when they go to Read, they go to read a letter from a friend; when they go to receive, they go to ſup with a friend; They look upon *Duties* and Ordinances, as thoſe things whereby they have to do with God and Chriſt, and therefore are *Duties* ſo precious. Indeed, to them who have to do with nothing but *Duty in Duty*, but Prayer in Prayer, but Hearing in Hearing, to them *Duties* are dead and dry, and ſpiritleſs things; but they that have to do with God and Chriſt in *Duty*, to them *Duties* are paſſing ſweet and precious. This ſeems a Riddle to unregenerate men, they wonder what the Saints find in *Duties*, Exod. 23. 17. Pſal. 42. 2. Pſal. 43. 4.

where

where the ſweetneſs, what the comfort is, what ſecret gold Mines they find in theſe diggings, when themſelves find thing, but burthenſome Stones and Clay: Oh! the Saints m with Chriſt in *Duties*, and therefore they cannot but find gr

Pſal. 42. 2. treaſure: *Davids* ſoul *was athirſt*, not for a Kingdom, but *God, for the living God*, Pſal. 42. 2. It is the higheſt reward, t

Pſal. 65. 4. very wages which the Saints look for in *Duties*, to find G in them; *Bleſſed is the man whom thou chooſeſt, and cauſeſt approach unto thee, that he may dwell in thy Courts: We ſhal ſatisfied with the goodneſſe of thy houſe, even of thy holy Temple*

A good Caveat in theſe days, when ſo many do cry do *Duties*: What, my Brethren, Shall we look upon that out burthen, which is our delight? our bondage, which is Priviledge? What is the happineſſe of a glorified Saint, but t he is always under the line of love, ever in the contemplati of, and converſes with God? and ſhall that be thought our h then here, which is our glory hereafter? Take heed of this: t heed you do not think it an hell, a pain, a vexation, to be in G *approaching and Chriſt-meeting duties.* I know wearineſs m be upon the fleſh, there are weakneſſes and diſtempers ther but chide them away, entertain them not; Number it amo your choyceſt Priviledges, Comforts, Delights, to converſe w God in Chriſt: Conſider if there be an Heaven, it is the v preſence of this God in Chriſt. Hence they who meet m God in duty, uſually find their hearts ſweetly refreſhed, a

Pſal. 16. 11. Heaven were in them: *For in thy preſence there is fulneſſe of j and at thy right hand there are pleaſures evermore.*

1. *Object.* *But if there be ſuch* delight *in* Duties, *what is the reaſon th wicked men account it a* Weariſomneſſe, *and burthen, and ſnuf*

Mal. 1. 13. *it: Behold what a wearineſs is it? and ye have ſnuffed at it, ſa the Lord.*

Anſw. A wicked man cannot delight in Gods ſervice, becauſe it above his capacity; Whiles he is at *Duty*, he is like a fiſh o of his Element; the *Duty* is heavenly and ſpiritual, but he worldly and natural, no wonder therefore he delights n in it. But more particularly, a wicked man delights not *Duties*, ——

1. Becauſe of his ignorance of the worth and excellency *Duties*, he cannot poſſibly delight in what he knows n

So much as we *know*, so much we *desire* and *delight*, and no more.

2. Because of his infidelity: Faith is the main organ of comfort, and therefore no wonder (as it was said of the *Jews*) if *the word preached do not profit him, not being mixed with faith in him that heard it.* Heb 4. 2.

3. Because of the absence of the all-seeing and quickning Spirit: *It is the Spirit that quickneth, the flesh profiteth nothing; the words that I speak to you are Spirit and life:* As the Body is dead without the Spirit, so *Duties* without Christs quickning Spirit, are dead and lifeless. John 6. 63.

But if there be such delight *in* Duties, *what is the reason that the Saints themselves do miss of their comforts in* Duties. *2. Object.*

I answer, 1. There are none of Gods people but they do sometimes or other finde comfort, either in *Duties*, or from *Duties*. 2. If at any time they misse of comfort, it is because they do not meet with God; whom they came to converse withall: As when a man goes to meet with a friend, and meets him not, he comes away sadded in his Spirit; so when a childe of God comes to some *Duty*, hoping to enjoy sweet communion with God in it, and then failes of his expectation, this must needs fill him full of sadnesse. It was an excellent speech of *Bernard, I never go from God without God*; happy Christian, that when he goes to converse with God in some *Duty*, can say, *I never go from God without God; I never go to God, but I meet with God; and, I never go from God, but I carry God with me.* *Answ.* *Nunquam abs te recedo Domine sine te.*

But if no comfort, no delight without God in our Duties, *What then is my case, that have no sence, no feeling of Gods presence in* Duties? *When I have done all I can, me thinks I cannot finde God, I cannot meet with Christ.* *3. Object.*

I answer, Hast thou indeed no sence of Gods presence, and yet hast thou a sence of Gods want? It is good then to observe the different effects of Gods presence, or else thou mayest wrong God, as well as thy self; to say he was not with thee, when yet he was: As 1. There are manifest and evident fruits of Gods presence in *Duties*; as, Much liberty of Spirit, much Joy, much Peace, assurance of Faith. 2. There are more inward and reserved fruits of his presence; as, Sence of want, sorrow *Answ.*

for want, desire of enjoyment, willingnesse unto further *Du*
to finde that which we want in some other: In the former, G
is with us, and we know he is with us: in the latter, God is w
us, and we know not so much: This was the case of the two D
Luke 24. 16. ciples going to *Emmaus*, *Their eyes were holden, that they co*
not know Christ; yet afterwards when they did know him, th
remembred, that they had sufficient evidence of his presenc
even when they knew him not, *Did not our hearts burn within*
Luke 24. 32. *while he talked with us by the way, and opened to us the Scriptures*
Now whence was that fire, but from the Spirit of Christ con
veyed in his Word.

4. *Object.* *But what is the reason that Gods people do sometimes miss of Go*
comfortable presence in Duties?

Answ. I answer, They misse of Gods comfortable presence, 1. Be
cause (it may be) they bring no *vessels* at all to hold *the Co*
solations of God; I mean, no hunger after Gods presence in th
Ordinance: or 2. Because they bring *vessels* so little, and s
narrow-mouthed, that they will hold but very little water;
mean, they bring so little hunger after God, that God will no
vouchsafe to satisfie it: or 3. Because they bring their ordinar
hearts, their carnal and worldly hearts to heavenly and Spiritu
Duties, hearts unsuitable to the *Duties*, hearts unsensible of th
Duties,: Thus a man findes no sweetnesse in his meat; the reaso
is not, Because his meat is unsavory, but Because his taste
distempered; the Ordinances are sometimes sweet, and woul
always be so, were the souls pallate always in the same temper
or 4. Because there is some *Achan* unstoned, some sinne unre
pented of that eclipseth the light of Gods countenance, some
Spiritual obstructions; these, and such like are the causes, wh
the Saints sometimes miss of their comforts. ——But the fault
never in the *Duty*, which is brim-full of rare and ravishing com
fort; that as *Bernard* relates the story of himself, *Sometim*
when he went to his Prayers, he found himself dull, and heavy
but after he had strugled a little with his dulnesse, all on a sudd
he was visited with the visitations of the Almighty: I should a
count my self happy (said he) *if these visitations would alwa*
last; but Oh, it continues but a while! And *Austine* relates th
story of himself, that *Upon a time, when he and his Mot*
Monica *were discoursing together about the joys of Heaven,*

Beatum me praedicarem, &c.
Sed rara hora, brevis mora, ob si duraret.
Bernard.

the comforts of Gods Spirit, they were ſo filled with joy, that *Auſtine* uſeth theſe words, *Lord, thou knoweſt in that day, how vilely we did eſteem of the world, with all his delights.*——The comforts of the world are not worthy to be named that day that we ſpeak of theſe comforts: O the pure, the undefiled comforts and delights that are to be found in *Duties*, when God is found in them: Can a man who is cold, come to the fire and not be warmed? Can he that is in the dark, come into the open Sun and not be enlightened? God is the ſpring of Comfort, and therefore ſurely our hearts will be comforted, if we meet with God in our *Duties.*

Quàm mundus eviluit cum omnibus ſuis delectationibus. Auguſt.

SECT. 8.

Of the eſſentiall Requiſites in Duties.

But what are they we call *Duties?* or what are thoſe *eſſentiall Requiſites* (O my ſoul) in *Duties?* Many by *Duties* intend nothing but that which is external and ſenſible, as *Coming to the Church, and receiving of Sacraments, &c.*

I anſwer, Theſe are like clothes upon a dead man, that cannot warme him, becauſe there is no life within. The ſoul of all *Duties* is that which is internal, or eſſentiall, in which reſpect three ingredients are neceſſary, *viz.*

That they be { From God. / Through God. / To God.

1. From God: It is of the very eſſence of a *Duty*, that it be commanded by God. Hence in one Chapter we read thirteen ſeveral times, *I am the Lord, q. d.* ſuch and ſuch Commands I injoyn you: Would you know the grounds? *I am the Lord*, a God of ſoveraign Power and Authority, and my Will it is that ſuch *Duties* be done. Look to this (O my ſoul) in thy *Duties*, know the Commands, and do them, becauſe they are commanded: If thou doſt them, and yet knoweſt not that God commands them, this is no true obedience; or if thou knoweſt they are commanded, but yet doſt them not becauſe they are commanded, or in Conſcience to his Command, neither is this obedience to God. In all *Duties* rightly performed, there muſt be a know-

Lev. 19.

a knowledge of, and an eye to the will of our God, *Rom.* 12.
Rom. 12. 2. Eph. 5. 17. *Eph.* 5. 17.

2. Through God (*i.*) { Trough the Spirit, who doth Spi tualize them. / Through Christ, who presents the and makes them acceptable to G

1. Through the Spirit of God: Now the Spirit works our Spirits, stirs up the regenerate part to the performance our *Duties:* and therefore look how much there is of *the in man,* of *the regenerate part,* of *the holy Spirit in Duty,* so far is sanctified, so far it is accepted, and no further. *God is witnesse* (saith *Paul*) *whom I serve with my Spirit in the Go of his Son*: In every service we perform, our Spirit stirred up Rom. 1. 9. Gods Spirit, must needs have a hand in it, or it is but the bo and carcase of a right service: The soul, will, and affection, m go together with our *Duties* (that I mean by our Spirit) or t vitals are wanting. *Ex. gr.* If a man come to confesse his s and yet slights them inwardly in his heart; if a man pray f reconciliation with God, and yet have no longing, and sighi in his heart after it; if he earnestly ask grace, or the Spirit Mortification, and yet his heart doth not inwardly seek it, No he prays not in the Spirit, and therefore God will not accept *For God is a Spirit, and they that worship him, must worship h in Spirit and in Truth:* In Spirit (*i.*) not only in the unde John 4. 24. standing and minde (Prayer is not a work of wit, or of mem ry) but also in will and affection: When all within us is open and explicate, and exposed to the view of the Lord; when call in all our thoughts and affections, and recollect them gether, as the lines in the Centre, or as the Sun-beams in a bur ing-glasse, That makes Prayer to be hot and fervent; when otherwise it is but a cold and dissipated thing, that hath strength or efficacy in it.

Quest. *If this Spiritualnesse in* Duties *be so necessary, how is it th the Saints have so much of earth and flesh ordinarily in their* Duti

Answ. I answer, In every regenerate man there is both *Flesh a Spirit*; It may be the *Flesh* lies uppermost, and the *Spirit* lies the bottom, so that a man, though a Saint, may hear carnall receive carnally, pray carnally, that is, when the flesh ha

gon

gotten the upper hand, as in ſome fits it may, when the minde is filled with worldly ſorrow, worldly rejoycing, and worldly deſires; ſuch *Duties* the Lord regards not, be the man never ſo holy: But if the regenerate part be acted and ſtirred up by Gods *Spirit*, and the *Fleſh* that always hinders, be removed by the ſame *Spirit*, then are the Saints able to do their *Duties* to God in Chriſt Jeſus Spiritually.

2. Through Chriſt: For Chriſt perfects, perfumes, and preſents our *Duties* to his heavenly Father; as *Duties* come from us, they ſavor of fleſh, but the Angel of the Covenant *mingleth much Incenſe with them, and ſo he offers them upon the golden Altar, which is before the Throne.* Here is ſweet comfort (O my ſoul) *What though thy Duties are weak, and cold, and confuſed, full of diſtempers, and damps? yet through Chriſt they are fortified, and enlivened, with his pacifying perfection, and interceſſory Spirit: Through Chriſt they are perfumed with the precious odours of his freſh-bleeding Merits, and bleſſed Mediation, and ſo they are made acceptable to God, that he may receive them, that he may not refuſe and reject them.* Revel. 8. 3.

Obſerve here a double Interceſſor: { One is the Spirit, that helps our infirmities. / The other is Chriſt, that makes them acceptable to God.

3. To God: (*i.*) to ſet forth his Glory, and Free-grace; for as his Name is blaſphemed when we walk in wickedneſſe, ſo it is glorified in doing our *Duties*: This is the end of all our *Duties*, indeed of all our *doings*; *Whether ye eat or drink, or whatſoever ye do, do all to the glory of God*: One *Duty* ſanctifying Chriſt and Free-grace in the heart, is more then a thouſand. Young Chriſtians it may be do more works, but not as works of grace; the more Evangelical our works are, and the more to God (for that is the end of the Goſpel, to honour Chriſt and Free grace) the better they are: *We are of the Circumciſion, who rejoyce in the Lord Jeſus, worſhip God in the Spirit, and have no confidence in the fleſh.* 1 Cor. 10. 31. Phil. 3. 3.

SECT.

Sect. 9.

Of the kindes of Duties in ſeveral diviſions.

THeſe *Duties* ſome have diſtributed according to their ſeveral objects, *God, our Neighbour, and our ſelves*: 1. The Lord claims our *Love, Fear, Honor*, and *Obedience*. 2. Our Neighbour claims our *Dutie, Courteſie, Bounty*: And for ourſelves, we muſt 1. Inſtruct *the Underſtanding*: 2. Bridle *the Will*: 3. Moderate *the Affections*. Others in retribution to Chriſt, give us another ſcheame of ſuch *Duties*, as they call meer Goſpel-*Duties*. So it is our *Duty*, 1. To think and meditate much on Chriſt, and upon his loves towards us. 2. To ſpeak much of Chriſt, and to commend him to others: When the Cant. 5. 9. 16. Spouſe was asked, *What her beloved was above others?* ſhe ſets him forth in every part of him, and concludes with this, *He is altogether lovely*. 3. To be oft in the company of Chriſt, and to grow up thereby into a familiar acquaintance with him. Now Chriſt is with us here but theſe two ways, Either in his Ordinances or Providences, by his holy Spirit: So that to be often in Chriſts company, is to be much in his Word, in Prayer, in the Sacraments, in Chriſtian communion, in Meditation, in examination of our hearts, in his Providences of mercies, Croſſes and Tryals. 4. To do much for Chriſt, and that willingly: 1 John 5. 3. *This is love indeed to keep his Commandments, and thoſe are not grievous.* 5. To ſuffer and endure any evil for Chriſt: Acts 21. 13. *What tell you me* (ſaith *Paul*) *of bonds and impriſonments? I am ready, not only to be bound, but to dye for the ſake of Chriſt at Jeruſalem. My life* Rom. 8. 36. *is not dear to me, that I may finiſh my courſe with joy: For thy ſake we are killed all the day long*. No queſtion theſe Heads include all ſorts of *Duties*: But the method I ſhall proſecute (wherein I deſire to confound *Duties, Ordinances*, and *Means* whereby a Chriſtian walks on in the holy path) I have otherwiſe digeſted thus.

The *Duties* of a Christian are either of { The first kind, as *Watchfulnes.* / The second kinde: And these have reference——

- ther { onely to { Secret Ordinances, as { *Self-tryall.* / *Self-denyal.* / *Experiences.* / *Evidences.* / *Meditation.* / *Life of Faith.*
  - Private Ordinances, either { In one Family, as *Family-Duties.* / In more Families joyned, as *Christian-Society.*
  - Publike Ordinances, as { *Hearing the Word.* / *Receiving the Sacraments.*
  - Joyntly to all three, & they are either { Ordinary, as { *Praying.* / *Reading.* / *Suffering.* / Extraordinary, as { *Fasting.* / *Feasting.*

It may be objected, *That in this* Analysis *there is not that ex-* *Object.*
ss mention of Christ; and the reason why some vilifie Duties, *is cause the very Name of* Christ *is not in them.*

But I answer, 1. If the name be wanting, yet *Christ* is not. 2. In *Sol.*
e opening of them we shall find the very name of Christ usu-
y, frequently, only observe by the way; I have heard of
any that have stood much in appearance for Jesus Christ, so
at they would bow, and do homage to the very sound and
llables of his *Name*; and yet none more enemies unto Christ
en they, being the very limbs of Antichrist: *Many* (saith
rist) *will say to me in that day, Lord, Lord, have we not pro-* Mat. 7. 22.
esied in thy name, and in thy name have cast out devils, and in
y name have done many wonderful works? (as if the name of 23.
rist had been a Spell?) *And then will I profess unto them, I ne-* 24.
r knew you, depart from me ye that work iniquity; and there-
on he concludes, that *he only is a wise man, and builds upon the* 25.
rock,

rock, who hears Christs ſayings, and doth them. Hence le
ſoul) that he that preſſeth to the practice of the *Word of Ch*
he preacheth *Chriſt*, he ſets up *Chriſt*, though he do not
rectly name *Chriſt*, or though his text be not literally of *Ch*
even as a man may have no other ſubject of his Sermon
Chriſt, and yet betray *Chriſt*. Thus much of *Duties in ge*

CHAP. III. SECT. I.

Of Duties in particula

And firſt, of the Nature of Watchfulneſſe.

Watchfulneſs is the firſt and principal help to
exerciſes of Religion; it is the eye to ſee them
well done and uſed, and therefore we ſet it in
front of all *Duties*: We are to *watch unto Pr*
Eph. 6. 18. and we are to *watch unto hea*
Luke 8. 18. and we are to *watch unto Fa*
Mat. 6. 18. and we are to *watch to almſgiving*, Mat. 6. 1.
we are to *watch in all things*, 2 Tim. 4. 5.

Eph. 6. 18.
Luke 8. 18.
Mat 6. 18.
Mar. 6. 1.
2 Tim. 4. 5.

Now for our better direction in the exerciſe of this *Duty*, obſerve we the { Nature. Objects. Manner o

For the Nature of it: *Watchfulneſs is a continual, careful ſerving of our ways in all the paſſages and turnings of our life, we ſtill keep cloſe to the written Word of God. Keep thy heart diligence: I ſaid, I will take heed to my ways, that I ſin not my tongue: Wherewith ſhall a young man cleanſe his way: king heed thereto according to thy word.*

Prov. 4 23.
Pſal. 39. 1.
Pſ. 119. 9.

SE

SECT. 2.

Of the Objects of Watchfulneſſe.

THe object of our *Watch* is either { Evil works, or ſin. / Good works, or *Duties*, or any thing in its own being, good.

1 Watch we muſt over ſin, { More general, { Original ſin, or corrupt nature. / Actual ſin. / More ſpecial, as ſins of our { Calling. / Conſtitution.

2. Watch we muſt over any thing (in its own being) *good*; And herein if we look for the adequate object, including every thing that ought to be watched, It is either { Hearts, / Tongues, / Actions, } which howſoever good in themſelves, yet if we *watch* not, they will ſoon contract evil.

SECT. 3.

Of the manner of Watchfulneſſe over ſin Original.

THat we may *watch* over ſin Original, or that inward corruption we carry about us, obſerve we theſe Rules:

1. Let us take matter and motives to humble our ſouls under the ſight and ſence of this inherent pollution. And to that purpoſe, conſider we the rueful complaints of the holieſt Saints againſt it: *O wretched man that I am* (ſaith *Paul*) *who ſhall deliver me from the body of this death? Behold, I was ſhapen in iniquity* (ſaid *David*) *and in ſin did my mother conceive me*: Did not God in Chriſt accept of our complaining, ſtriving, grieving, and hating this, how could we find any comfort? Rom 7 24. Pſal. 51. 5.

2. Let us pray againſt it, that *though it be in us, yet it may not hurt us*, nor be imputed to us: That God would give us his

Spirit to bridle our corruption, and eſpecially that he would give us the Spirit of Sanctification, that he would cleanſe from this filth more and more, that he would ſeaſon the fountain, and at laſt dry it up.

3. Let us ſtrive after contrary holineſs, and endeavor the reformation of our natures and lives: *Put we off the old man* Eph. 4.22,23. *which is corrupt according to the deceitful luſts, and be we renewed in the Spirit of our mind.*

4. Let us conſider the promiſes of Remiſſion, and thoſe Priviledges which the Saints have in the blood of Chriſt; and let us actuate and exerciſe our faith in reſpect of ſuch promiſes: *knew that thou wouldſt deal treacherouſly* (ſaith God) *and that* Iſa. 48. 8, 9. *thou waſt called a tranſgreſſor from the womb; yet for my Name ſake I will defer mine anger, and for my praiſe I will refraine for thee, that I cut thee not off.*

SECT. 4.

Of the manner of Watchfulneſs over ſins actual.

THat we may *watch* over Actual ſins, obſerve we theſe Directions:——

1. Avoid we all occaſions of evil: Be afraid, not only of the fire and flame, but of the very ſmoke of ſin; it is dangerous to approach near the Whirl-pit, or to *play about the hole of the Aſp, or the den of the Cockatrice*; and therefore prayed *David*, Pſal. 119.37. *Turn away mine eyes from beholding vanity:* not my *heart* only from affecting it, but mine *eyes* alſo from beholding it: *There is* Iſa. 33.15. *a ſhutting of the eyes from beholding evil*, brought in among other *Duties* by the Prophet *Iſaiah*, to which is affixed this 16. promiſe, that ſuch a one *ſhall dwell on high, his place of defence ſhall be the munition of rocks.*

2. Reſiſt we the temptations of ſin: It may be (notwithſtanding all our care) temptations will offer themſelves, and urge us to evil, but then we muſt conſtantly reſiſt, and this is praiſe-worthy; If a man keep himſelf ſober, when he cannot come to wine or ſtrong drink, it is nothing; but for a man to be careful not to break the bounds of ſobriety, when he ſhall be in place where wine is plenty, and no reſtraint of it, and when

con-

company will be urging him to take more then is meet, this is true temperance indeed: If a man live chaſtely when he wants his lewd company, it is nothing; but for a *Joſeph* (ſued and ſought to by his Miſtris, yea, urged and ſolicited day after day to condeſcend to her adulterous deſires) to refuſe then, and to chooſe rather loſſe of preſent liberty by not ſinning, then to gain further preferment by conſenting to ſin, this is true chaſtity indeed. Away then with thoſe idle Apologies, *I was urged to ſin, I was provoked to lewdneſs*, &c. Neither man nor devil can compel you to ſin, unleſſe you will your own ſelf: * *The devil may perſwade, intice, ſuggeſt, and provoke, but he cannot inforce nor conſtrain*; nor (unleſſe your own hearts give conſent) can he cauſe you to ſin.

* *Suadere & ſolicitare poteſt cogere omnino non poteſt.* Aug. Hom. 12. *Habet aſtutiam ſuadendi, non poteſtatem cogendi.* Idem in Pſal. 91. & in John 12.

3. Confeſſe we our ſins, mourn we for ſin, and eſpecially labour we for hatred of ſin: *The fear of the Lord is to hate evil*, Prov. 8. 13. not only to forbear it, but (as the Apoſtle ſpeaks) *to abhor it*, Rom. 12. 9. as the meat that ſometimes we have ſurfeted of, our ſtomack nouriſheth and goeth againſt it: ſo ſhould our hearts riſe againſt ſin; And to this purpoſe conſider we 1. The foulneſſe of ſin; it is fouler then the fouleſt Fiend in hell. 2. The illneſſe of ſin; it is a greater ill then the damnation of a mans ſoul, or then the deſtruction of all the creatures in the world. 3. The infectiouſneſſe of ſin, it is of that peſtilential property, that it pollutes every thing it comes near. 4. The perniciouſneſſe of ſin; it deprives us of Gods favour, of our part and portion of the blood of Chriſt, of the Providence of that bleſſed Trinity, of the guard of Angels, of the Communion of Saints, of heavens joys; and it brings upon us infinite ſorrows, as blindneſſe of mind, hardneſſe of heart, deadneſſe of Spirit, deſperate thoughts, horrour of Conſcience, vexation of Spirit, and (without repentance) all the terrours of Hell. 5. Chriſts ſufferings for ſin; ſhall we not hate him that kils our friend, brother father? how much more ſin, that put to death the Lord of life, who is indeed our deareſt Friend, Brother, Father, Savior? Look on Chriſt crucified, and ſee if this will not make us hate ſin.

Prov. 8. 13. Rom. 12. 9.

4. Believe, and by faith expect victory over our ſin; yea, by that Faith in which we have confeſſed, mourned, prayed, let us reſt perſwaded, That ſuch means ſhall not be uſed of us in vain: O lift we up the hand of Faith towards heaven, and lay hold

on the promiſes of pardon, on the mercy of God in Chriſt Jeſus.

Sect. 5.

Of the manner of Watchfulneſſe over ſpecial ſins.

THat we may watch over our ſpecial ſins, our *Dalilah* ſin, our darling-delights, obſerve we theſe Rules:

1. Endeavor we the mortifying of this ſin: Some one ſin there is in every ſoul of us that is moſt predominant. Now it is the main work of a Chriſtian, as to fall out for ever with all ſin, ſo eſpecially to improve all his ſpiritual forces and aid from heaven, utterly to demoliſh, and to beat down to the ground this hold, this boſome-ſin.

2. Lay we load of deepeſt groans, and ſtrongeſt cryes for mortifying grace againſt this dominiring ſin; eſpecially every Morning and Evening ſtrive with God in our Prayers for a comfortable Conqueſt over it, inforce and inlarge that paſſage with an extraordinary pang of fervency, cry we mightily to God for power and ſtrength againſt this luſt, that continually warres againſt the ſoul.

3. Bend we our ſelves againſt the ſpecial acts, occaſions, and opportunities of this ſin; as ſuppoſe *raſh anger*, the ſin which a man ſifteth, and purſueth to the extirpation of it; in this caſe he ſhould reſolve with himſelf, not to ſpeak harſhly, nor to look fiercely, nor to uſe any churliſh behaviour, whether his Servant diſpleaſe him with negligence, or his Friend offend him with unfaithfulneſſe, or his enemy provoke him with ill language, or ſome malicious dealing.

4. As oft as we find any motion of this ſin to ſtir, and ſhew it ſelf in us, it will be convenient, not only to with-hold our conſent, but withal to exerciſe ſome act of contrary holineſs. As ſuppoſe *Deſire of Revenge* be the ſin, which ſtirreth up our blood, and boyleth within us, we muſt not only forbear to avenge our ſelves, but alſo bend our ſelves to pray for him that hath offended us; and if *he hunger, to feed him, if he thirſt, give him drink.*

5. Settle we in our ſelves a purpoſe of heart to forbear it

time to come: In undertaking of which purpose, it will be expedient to set our selves some short space of time, in which we may force our selves to the forbearance of it, as for a day, or a month, or the like; and when the prefixed time is come, we should then question our selves, How well we have performed? or how, or wherein we have failed? and then begin a new purpose, and prescribe our selves a like time, for shunning of the same sin: and so on from time to time, till we have gotten a full victory.

6. If in our daily or monethly review, we find that we have been defective in performing of what we had purposed, then with an holy revenge we should correct our former errours, beg pardon for our defects, and punish our selves for such slothfulnesse, or wilfulnesse, by abstinence from meat, ease, recreation; *Keeping under our bodies, and bringing them into subjection,* by mulct, or forfeiture of some portion to the poor, whereby we may feel smart: This holy revenge is commended by the Apostle, 2 *Cor.* 7. 11. as a worthy fruit of serious Repentance. 1 Cor. 9. 27.

7. Above all, without which all the rest are as nothing. *Believe the promises of pardon in the blood of Christ*; It is Faith in the Promises which will be able to cleanse, and purge the heart from this sin; *If the blood of Bulls and of Goats* (saith the Apostle) *and the ashes of an Heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your consciences from dead works, to serve the living God?* the sence is, When a man hath once applyed the blood of Christ for his Justification, this effect will follow it, That there will accompany it a certain vigour, vertue, power, and strength, which will also purge his conscience from dead works; there will go a power of the Spirit together with this blood, that shall not only forbid him, and shew him that he ought not to do such and such evil things, but it shall cleanse his conscience from those roots of dead works, those corrupt lusts and sinful affections, that are in him, and that dispose him to that evil: Now this power is gotten by applying *the blood*, (*i.*) by applying the Promise of Pardon and Forgiveneſse by the *blood of Iesus Christ*: Let no man think by his own strength to prevail against any lust; it is not our endeavouring, praying, bending Heb. 9. 13, 14.

our ſelves againſt the ſpecial acts and occaſions, exerciſing
acts of contrary holineſſe, purpoſing to forbear it, puniſhing
ſelves for it (if gone about by our own might, and power,
ſtrength) will ever kill this ſin: no, no, we muſt do all the
the feet of Chriſt, and draw vertue from Chriſt; we muſt
lieve the Promiſes, get aſſurance of Pardon, , get aſſurance
Gods love to us in Chriſt; we muſt labor to delight in God,
get communion with Chriſt, and then our hearts will grow
an application of the Commandment; and whereas before
reſiſted it, rebelled againſt it, they will then cleave to it, and
it, and delight in it, and receive an impreſſion from it. The
2 Peter 1. 4. take it is the meaning of that Text, *Whereby are given*
exceeding great and precious promiſes, that by theſe we might
partakers of the divine nature, having eſcaped the corruption
is in the world through luſt; *q. d.* by believing the Promiſes
are made partakers of the godly nature, and we overcome
corruptions and luſts: Conſonant to which, is that of the Ap
Rom. 6. 3. ſtle, *Know ye not, that as many as are baptized into Chriſt,*
baptized into his death? q.d. as many as are baptized into Chr
for reconciliation with God, muſt needs be baptized into
death; they muſt be dead to ſin, as he was dead: We cannot
baptized into him for Reconciliation or Juſtification, but
muſt be baptized likewiſe for Mortification of the fleſh,
for Reſurrection to newneſſe of life. To wind up all in a wo
He that hath the ſtrongeſt Faith, that believes in the greatest
gree, the *Promiſes of pardon and remiſſion*, he hath the hol
heart, the moſt mortified life: Sanctification and Mortifica
ariſe from that root of *Juſtification*. The blood of Chriſt ha
not only a power to waſh us from the guilt of ſin, but alſo
cleanſe us, and purge us from the power and ſtain of ſinne: A
therefore I ſay, the beſt way to get a great degree of Sanctifi
tion, the beſt way to get a greater meaſure of the graces of
Spirit, the beſt way to mortifie our ſinful luſts, the beſt way
watch over our ſpecial ſins, is to labor to grow in Faith, in
belief of thoſe Promiſes of the Goſpel of Chriſt; and this wo
be well obſerved by thoſe that are a little legally byaſſed, or
ried to mortifie ſin only by Vows, Promiſes, ſhunning occaſio
removing temptations, ſtrictneſſe and ſeveritie in Duties, fear
Hell and Judgments, ſcarce riſing ſo high for their Mortifi
tio

ion, as Chriſt. Now theſe in themſelves are but empty, weak means of prevailing againſt ſin, like the mighty Sails of a Ship, without wind and tide; no queſtion but ſhunning occaſions, ſtrictneſs and ſeverity in Duties, watchfulneſs, *&c.* dwell in their place and order, like Oars in a Boat (See *Saltmarſh, Free-grace*, pag. 68.) which though it be carried with the Tide, if well managed, yet they may help it to go the faſter: Howſoever, it is Chriſt crucified which is the power of all in all; it is Chriſt lifted up, as *Moſes* lifted up the Serpent, which ſtrikes more ſoundneſs into the wounded beholder, then any other way; wherein ſome have toiled all their time for power over corruptions, and like *Peter*, have *caught little or nothing*, becauſe Jeſus Chriſt was not in the company.

Saltmarſh Free-grace, pag. 68. who though a perfect adverſary, yet here brings truth abed.

Sect. 6.

Of the maner of watchfulneſſe over our Hearts.

That we may *watch* over our *hearts*, obſerve we theſe directions:

1. Guard we the windows of our ſoul, the Senſes: *I made a Covenant with mine eyes* (ſaid *Job*) *why then ſhould I think upon a Maid? Turn mine eyes from beholding vanities* (ſaid *David*) *and quicken thou me in thy way.* It is incredible, what a deal of pollution and ill the Devil conveys inſenſibly into the heart, through theſe floodgates of ſin, and therefore we had need to watch over the Senſes.

Job 31.1. Pſal. 119. 37.

2. Go we down into our hearts, and conſider well all our thoughts; theſe, if good, will bring forth good fruit; and if evil, they are the parents and begetters of all ſins, the firſt plotters and contrivers of all Treaſons and Rebellions of our life, the bellows and incendiaries of all inordinate affections, the Panders to all other luſts, that *take thought to provide for the ſatisfying of them*, the diſturbers in all good Duties, that interrupt, and ſoil, and fly-blow all our Prayers, that they ſtink in the noſtrils of God; and therefore conſider and weigh well all our *thoughts*, for as our *thoughts* are, ſo be our affections, prayers, ſpeeches, actions.

3. Let us make Conſcience of our thoughts: By them eſpeciall

cially do we ſanctifie, or ſin againſt God; by them eſpecially we evidence our ſelves, to be ſincere-hearted Chriſtians, or ſembling hypocrites; by them eſpecially will the Lord judge
1 Cor. 4. 5. at the laſt day, *when he will make manifeſt the councels of our hearts*: by them eſpecially (if we will not make Conſcience of this
Iſa. 33. 8. will God laſh us in Hell to all eternity, even by *thoughts accusing*: there ſhalt thou meditate terrors, and ſtudy Gods wrath, together with thy own ſins and miſeries, for ever and ever.

4. Reſiſt and cruſh we every exorbitant thought which draws to ſin, at the very firſt riſing: Is the temptation ſtrong? encounter it with this dreadful *Dilemma*, *If I commit this ſin, then I muſt repent, or not repent; if I repent, it will coſt me many heart-break and ſpirituall ſmart, before I can purchaſe aſſurance of pardon and peace of Conſcience, then the ſenſuall pleaſure will be worth; if I never repent, it will be the death and damnation of my ſoul.*

5. Lodge we not ſo much as light thoughts, unprofitable vain thoughts in our hearts; they will ſtill be entring in, while we are in theſe houſes of clay, yet lodge they muſt not. Hear
Eph. 4. 26. the Apoſtle, *Let not the Sun go down upon your wrath*; q.d. if thoughts of anger come in, in the morning or day time, they muſt be turned out ere night; or if idle thoughts offer to come to bed to thee, let them not lodge with thee. I deny not but many good thoughts and motions may paſſe, as ſtrangers through a bad mans heart, and multitudes of vain thoughts and motions may make a through-fare of a Beleevers heart, and diſturb him in good *Duties*, by knockings, and interruptions, and breaking in upon his heart, but ſtill they *lodge* not there, they are not there foſtered and harbored.

6. Forget and ſtifle we all thoughts of ſinful actions already paſſed: The minde is very apt to run over the paſſages and circuſtances of the ſame ſins, long ſince committed, with a new and freſh delight; this argues wickedneſſe of heart, and ſure when it is ordinary with the heart to do ſo, is not compatible with grace: *What fruit had you of thoſe things whereof you*
Rom. 6. 12. *now aſhamed?* All that the Saints reap out of ſuch fruits, is ſhame and ſorrow, and many a ſad ſigh: *When Ephraim remembred his ſins, he was aſhamed and repented*; a truly ſanctified ſoul will hate the appearance of his former ſinnes, and will have his

inflamed with a zeal and revenge againſt it. What, do you repeat to your ſelves your old ſins with delight? this provokes God exceedingly, you thereby ſtand to, and make good your former act; you ſhew a delight to rake in thoſe wounds you have given Chriſt already, and therefore in hell it will prove the greateſt gall, to remember your old ſins; every circumſtance in every ſin then, will be as a dagger in your hearts. O ſtudy not theſe thoughts, forget them, ſtifle them!

7. Entertain all good motions put into your heart by the bleſſed Spirit, howſoever occaſioned; whether by the Miniſtery of the Word, mindfulneſſe of Death, Chriſtian admonition, reading ſome good Book, ſome ſpeciall Croſſe, or extraordinary Mercy; feed, enlarge, and improve them to the utmoſt, ſo ſhall we preſerve our hearts in a ſoft, comfortable temper, and heaven-ward, which is a ſingular happineſſe.

8. Endeavour we to preſerve and keep up lively, holy, and Spiritual affections, and ſuffer them not to cool; or if we have grown remiſſe, endeavour to recover thoſe affections again: Thoughts and affections are mutual cauſes of each other; *Whileſt I muſed, the fire burned*, ſaid *David*: and again, *How love I thy Law? It is my meditation day and night.* Firſt, his thoughts were the bellows that kindled and inflamed his affections: And ſecondly, his *affections inflamed*, made his thoughts to boyl, and to *meditate on Gods Law day and night.* Hence it is that men newly converted to God, having new and ſtrong affections, can with more pleaſure think of God then any elſe can.

Pſal. 39. 3. Pſal. 119. 97.

9. Let us captivate and conform all the thoughts and imaginations of our heart, to the Rules and Soveraignty of grace; *Bring into captivity every thought to the obedience of Chriſt:* If thy change in words, actions, and all outward carriages were Angelical, yet if thy thoughts be ſinful and unſanctified, thou art a limb of Satan ſtill: Purity in the inward parts, is the moſt ſound evidence of our portion in the purity and power of Chriſt. *O Jeruſalem, Waſh thine heart from wickedneſs, that thou mayeſt be ſaved: How long ſhall thy vain thoughts lodge within thee? God ſeeth* (ſaith the Pſalmiſt) *and underſtandeth our thoughts a far off:* And hence it is that many humble ſouls, ſenſible of their ſecret ſins, in the preſence of Gods pure eye, are more grieved (ſetting aſide ill example and ſcandals) for the rebelliouſneſſe of their

2 Cor. 10 5.

Jer. 4. 14.

Pſal. 139. 2.

thoughts, then the exorbitancy of their actions, for of the the world ſees the worſt; but concerning the other, it cuts the to the heart, that they are not ſo well able to preſerve their in ward parts in purity, towards the all-ſearching eye of God, their words and actions in *plauſiblenеſſe* towards man.

10. Get we our hearts poſſeſt with deep, ſtrong, and powe ful apprehenſions and impreſſions of Gods Holineſſe, Majeſty Omnipreſence, and Omniſcience: If any thoughts be of powe to ſettle, fix, and draw in the minde of man, they are thoughts of him. What is the reaſon that Saints and Angels in Heave have not a vain thought to eternity, but that their eye is never o him? we finde it by experience, a bleſſed means to avoid diſtra ctions in Prayers, to inlarge a mans thoughts in his preparation before, or at the beginning, if with a conſideration of God Attributes and Relations to us, he ſets on the Duty.

11. Let us elevate, and often lift up our hearts towards hea ven: Conſider the bliſſeful depths of Gods boundleſſe Mercie in Chriſt; Conſider the glory, the everlaſtingneſs, the unutte able excellencies of that immortal ſhining Crown above, whi after this life (and this life is but a bubble, a ſmoke, a ſhadow a thought) ſhall be ſet on our heads by the hand of God: A ry glimpſe whereof is able to ſweeten the bittereſt griefs that be, and to diſpel thoſe miſts of fading vanities, which the wo (hated by the fire of inordinate luſts) is wont to evapora and interpoſe betwixt the ſight of mens ſouls, and the bliſſe heaven.

12. Let us ſpend ſome thoughts, yea many thoughts, abo the ſaving excellencies of Jeſus Chriſt: conſider the wonder our Redemption, the moſt admirable, and moſt aſtoniſhing pl of the bleſſed Trinity, ſitting in Councel about the ſaving our ſouls; a Myſtery which the Angels ſtoop down to pry in an Orient Pearle, that will out-ſhine all the ſparkling Jewels the whole Creation; Conſider the Love-letters of Chriſt in glorious Goſpel; the Love-tokens he hath ſent to our dear ſou And ah! what flames of divine affection? what raptures zeal? what raviſhments of delights? what briniſh ſorrow and great indignation againſt ſin? what extaſies of obedien can be enough for our bleſſed Lord, and deareſt Redeemer?

SECT. 7.

Of the maner of watchfulnesse over our Tongues.

THat we may *Watch* over the *tongue*, two things must be heeded:

1. That it be not unseasonably idle.
2. That it be not sinfully exercised.

That it be not unseasonably idle; and herein observe those generally, and much neglected Duties.

of { Christian Reproof. / Heavenly Discourse.

1. For Christian Reproof, observe these Directions:——

1. If a Brother be overtaken with a fault, or some less offence, *admonish him in the spirit of meekenesse, considering thy self, lest thou also be tempted.* Gal. 6. 1.

2. If he offend more grievously, then reprove him freely, *and suffer not sin to rest upon his soule.* Lev. 19. 17.

But in this case, when, or how must we reprove? *Object.*

This case is clothed with such variety of circumstances, and constancy of alterations, that we cannot give any particular directions; only the Christian that is perplex'd what to do, let him consult with these bosom-Councellors; *Sol.*

1. With his Spiritual wisdom; it is that must suggest to him, when, and how to reprove, whether presently upon it, or sometimes afterwards; whether directly and downright, or indirectly and by intimation; whether personally, or in the general; whether in a fair and milder maner, or with a more bold and resolute spirit; whether onely by discountenance, or by discourse, *&c.*

2. With his heart: A reproof must not spring from any imperious humor, of censuring, and medling with his brethren; from any secret ambitious desire, to purchase an opinion and reputation of holinesse to himself, or from any other by-end, but from an heart truly humbled with sight and sence of its own infirmities, graciously resolved into compassion, and commiseration of the offender, and lifted up in a secret supplication for the successe of the Reproof, and salvation of the party, all at once to Gods Throne of Grace.

2. For Spiritual and Heavenly diſcourſe, obſerve theſe Directions: ——

1. Apprehend all opportunities and occurrances which may miniſter matter of digreſſion from worldly talk, into Divine diſcourſe. It is pity that Profeſſors ſhould ever meet, without ſome talk of their meeting in heaven, or of the bleſſed way and means that lead thereunto; and therefore by ſome wise tranſition, turn thou the current of the diſcourſe towards ſome heavenly good: It was the practiſe of our Saviour, upon mention of bread, he preſt upon his Diſciples a diſſwaſion from the *Leaven of the Phariſees*: And upon occaſion of *Drink* being denyed him by the *Samaritan* woman, he (forgetting his weakneſs, hunger and thirſt) labors to allure her to the well-head of everlaſting happineſſe.

Mat 16. 5, 6.
John 4. 10.

2. Have ever in a readineſſe ſome common heads of more ſtirring and quickning motives to minde heavenly things; as the curſed condition of our natural ſtate, the dear purchaſe of Christ to Redeem our ſouls, the incomparable ſweetneſſe of Chriſtian ways, the vanity and vexation of earthly things, the uncertainty and miſery of this ſhort life, the everlaſtingneſs of our ſtate in another world, the terrors of death, the dreadfulneſs of the great and laſt day drawing on now apace, the horrors of damned ſouls, *&c.* Mention of theſe things many times may ſtrike the cold to the heart of the moſt ſenſual *Belſhazzer*, and drive him into his dumps; and by Gods bleſſing may ſometimes pierce the hardeſt hearts, for ſome thoughts of remorſe, and more heavenly impreſſions.

3 Get we into our hearts an habit of more heavenly-mindedneſſe, by much exerciſe, and intercourſe, and acquaintance with God, by often contemplation, and forecaſt of the ſweetneſſe, glory, and eternity of thoſe Manſions above, by reflectings on time paſt, how long thy ſoul was detained in the ſtate of darkneſſe, what bitterneſſe and terrors it paſſed through in the pangs of its new birth, what relapſes and deſertions it hath been incident to, ever ſince that time to this; and being thus buſied at home in our own hearts, we ſhall finde our ſelves much more pregnant and plentifull in holy talk when we come abroad. Men for the moſt part ſpeak moſt, and moſt willingly of thoſe things they minde moſt; ſuch proviſions within, will

make the *tongue* ſo ready, that it cannot be unſeaſonably idle.

2. Watch we muſt over the *tongue*, that it be not *ſinfully exerciſed*: And herein obſerve theſe Directions: ——

1. Be dumb to all unſavory communication; as, Lying, Swearing, Curſing, *&c.* O how do theſe ſins wound the heart of Chriſt, *and crucifie again the Lord of Glory?*

2. Be ſilent from Slandering, Backbiting, Falſe accuſing, Cenſuring: A true heart is ever moſt angry and diſpleaſed with, moſt Eagle-eyed, and watchful over, moſt ſtrict and ſevere againſt its own ſins; which homebred imployment haply hinders, and moderates a man from too much medling abroad.

3. *Give not that which is holy unto dogs, neither caſt you pearls before ſwine, leſt they trample them under their feet, and turn again and rent you*: By *Dogs* are meant obſtinate enemies, that maliciouſly revile the Miniſters of the Word, and the Meſſengers thereof: By *Swine* are meant thoſe ſottiſh, ſcurrile wretches, who ſcornfully and contemptuouſly trample under foot all holy Inſtructions, Reproofs, Admonitions, tendred unto them by any Chriſtian out of the word of truth. Now if accidentally ſuch *a ſon of Belial*, or ſcoffing *Iſhmael*, be in our company, we are commanded by Chriſt to ſay nothing, at leaſt of the conſolations of *Chriſt*, of the ſpecial promiſes of *Chriſt*, of the gentle entreaties of the Goſpel of *Chriſt*: Conſider this, and tremble, all ye that are ſcornful, and furious oppoſites to the purity and power of the Word; it is the Lords will that you ſhould run furiouſly towards the pit of hell, and that no body ſhould ſtay you; not a man muſt call and cry unto you, to tell you of ſuch things as are peculiar to the Saints, in way of application to you: *But he that is filthy, let him be filthy ſtill; let him drink, be drunk, deſpair, dye, and be damned*: All this while not a word of comfort belongs to you.

Mat. 7. 6.

Rev. 22. 11.

Sect. 8.

Of the maner of Watchfulneſſe over our actions.

Our actions are either { Natural, Civil, Religious, } { In all which obſerve theſe Directions.

1. Concerning Natural actions, as *Eating, Drinking, Sleeping,*

ing, Viſitations, Recreations, &c. no conſtant Rule can be preſcribed; becauſe it is much diverſified by health, ſickneſs, conſtitution; and every one hath either learned by his experience, what ſeaſons, and proportions of ſuch natural are fitteſt for his temperament, or he is moſt unworthy of precious thing (an Underſtanding ſoul) which he bears in boſom; only let me inform Chriſtians, that they may ſin any of theſe actions, and therefore let them beware and watch over themſelves in the uſe and enjoyment of theſe things; which howſoever lawful in their own nature, yet by our corrupt are capable of inordinateneſs and exceſſe. Some are of opinion That Chriſtians are in more danger of being Spiritually undone by a ſlie inſinuation and inſnarement of licentiouſneſſe and moderation in ſuch lawful things, then by the groſſe aſſaults foul ſinnes and temptations; their hearts may riſe againſt work of darkneſs, as Adultery, Murther, Swearing, Prophaning the Lords day, Speculative wantonneſs, *&c.* which yet may often be inſenſibly ſeized upon, by an exceſſive ſinful delight things unſinful in themſelves; and therefore we had need watch over our Natural actions.

2. Concerning Civil actions, as *Bargains, Contracts, Covenants, Dealings, Negotiations,* &c. obſerve theſe Directions

1. Think we ſeriouſly and ſolemnly of that Principle, *Do thou wouldeſt be done by*: In a fellow-feeling real conceit, put ſelf into the place, and impartially put on the perſon of party with whom thou art to deal, and then returning to ſelf, deal out and proportion unto him that meaſure in every particular, which thou wouldſt be willing to receive at another hand, if thou wert in his caſe: *Whatſoever* (ſaith our Saviour) *ye would that men ſhould do to you, do ye even ſo to them, for this is the Law and the Prophets.* Mat. 7. 22.

2. Abhor with an infinite diſdain, to get any thing by wicked means, wrong doing, or unconſcionable dealing; we aſſure our ſelves in ſuch caſes, That beſides the ſecret grumbling of our ſelf-accuſing Conſciences, the angry eye of God ſees ſecretly our doings, and will ſhortly, and moſt certainly avenge.

3. Let our deſire and delight never faſten it ſelf immoderately upon any earthly thing, though never ſo excellent: Eſpe-

truncy and error this way, brings many times with it either a loſs of the thing ſo doted on, or it may be a croſs, or howſoever a curſe. O conſider we the vanity of theſe earthly things! Conſider we the glories above! Me thinks this one prefervative would be powerful enough to keep the heart of every Chriſtian from doting upon the world, or ſuffering it to be poſſeſſed thereof, it is this, *Every Chriſtian by a fruitfull Faith, may be aſſured of a Crown of life, either by aſſurance of adherence, or evidence, or both: Now if that once a day he ſhould take a ſerious ſurvey of the glory, everlaſtingneſſe, and unutterable excellencies of that immortal Crown, which our dear Redeemer holds for him in his hand, ready to ſet upon his head, when he ſhall be diſſolved from this vale of tears; Me thinks it were able ſo to dull the edge, and diſſolve the groſſineſſe of all earthly deſires, that they ſhould never be able to heat or harden his heart any more.*

3. Concerning Religious actions, as *Meditating, Hearing, Reading, Faſting, Praying, Almſgiving, &c.* obſerve theſe Directions:

1. In general.
2. In ſpecial.

1. In general, obſerve, That we draw and derive from Chriſt by the attractive force of Faith, Special abilities, 1. To perform all Duties. 2. To exerciſe all graces. 3. To reſiſt and overcome all Temptations and Corruptions which ſhall befall us: To this purpoſe are thoſe Promiſes of Grace and Strength, *Iſa.* 44. 3. *Ezek.* 36. 27. *Zech* 10. 12. *John* 7. 16. And theſe are Securities given us from God, that we ſhall receive grace through *Duties*, which are the Conduit-pipes or inſtruments of conveying the ſame into the ſoul from Chriſt. This is to do all in the ſtrength of *Chriſt*, and to take forth a great deal of *Chriſt* into the ſoule, ſo that *not I, but Chriſt may live in me.* Gal. 2. 20.

2. In ſpecial, obſerve theſe Directions:

1. That before the doing of *Duties*, we remove all lets and impediments which may hinder, and improve all occaſions which may forward us thereunto.

2. That in doing of them, we behave our ſelves well and wiſely, performing them rightly and religiouſly.

3. After all is done, that we be carefull all be not loſt through

through our own vileneſſe, and viciouſneſſe, privy pride, ſecret hypocriſie.

Eph. 6. 18. For inſtance, Would we *watch unto Prayer*, as the Apoſtle joyns us?

1. Then, before we fall on our knees, let us ſhake off impoyſoning and heavy hindrances, which otherwiſe will and clip the wings of our Prayers: that they will never be to aſcend up into heaven; as, *Sin*, *Anger*, *and Diſtruſt*: and us poſſeſſe our ſelves of three excellent helps and inflaming therances; the firſt is a right apprehenſion of Gods Dread neſs, Purity, Power, *&c.* The ſecond is, a true ſence of our Vileneſs, Abominableneſs, Nothingneſs, *&c.* The third is hearty ſurvey of the Infiniteneſs, and unexpreſſibleneſs of Bounty, Bleſſings, and compaſſionate forbearance towards

2. After we are down on our knees, firſt repel with an daunted Spirit, Satans Blaſphemous injections: Secondly, over the world with care and timely oppoſition, that (if poſſible) not an earthly thought may creep into our heart the while: Thirdly, ſtrive to hold our hearts in heat, as well Confeſſion as Deprecation, in Deprecation as Petition; as for purity of heart, as for pardon of ſinne throughout: Pra is the creature of the holy Ghoſt, every part whereof we ſh heartily wiſh, and earneſtly wreſtle, That he would propor nally animate and enliven, even as the ſoul doth the body.

3. After we are riſen off our knees, *Firſt*, Take heed of re ing in the *Duty*, take heed of privy pride, and ſecret hypocri take heed of returning with the dog to his vomit: *Secondly* purſue and preſſe after the things prayed for, by a timely appr henſion, fruitful exerciſe, and utmoſt improvement of all occa ſions, and heavenly offers, which may any ways concurre the compaſſing of them: but of this I ſhall ſpeak more large when I come to the *Duty of Prayer*. Thus much of *Watch fulneſſe*.

CHAP

CHAP. IV. SECT. I.

Of the Nature of

Self-tryal.

WE have done with *Watchfulneſſe*, the eye that overſees and directs all other *Duties*: Now to the *Duties* themſelves; wherein we ſhall follow this Method: 1. To conſider them as in reference to private perſons: 2. As in reference to Families: 3. As in reference to publique Aſſemblies. The Philoſopher in his method of Practical Philoſophy, firſt handles *Ethicks*, in reference to particular perſons; and then he proceeds to his *Oeconomicks*, in reference to Families; and laſtly, to his *Politicks*, in reference to Cities and Countreys. Of many particulars ariſe a Family; of many Families is conſtituted a City; The ſame order ſhall we follow in theſe Divine Arts, of our *Ethicks*, *Oeconomicks*, and *Politicks*. And we ſhall firſt handle *Duties* in reference to particular perſons; of which ſort are theſe:

1. *Self-tryall.*
2. *Self-denyall.*
3. *Experiences.*
4. *Evidences.*
5. *Meditation.*
6. *Life of Faith.*

The firſt *Duty* is *Self-tryall*: And for our better direction in the exerciſe of this *Duty*,

obſerve we
1. *Nature.*
2. *The Objects*
3. *The Maner.*
4. *The Time of it.*

For the Nature of it, Self-tryall *is a kinde of judiciary proceeding, in which a man keepeth private Seſſions at home, paſſing a Sentence on his Thoughts, Words, and Actions.*

Or, for more distinct knowledge, two sorts of actions are implyed in this Duty of *Tryall*,

some { *Essential.* / *Accidental.*

1. Of the former sort, or of *Essentials*, are these three, { *Discussion.* / *Application.* / *Censure.*

1. *Discussion* is a sifting of our life and dealings, by which we pull things out of the heap, where before they lay confused and unseen, and by which we set every fact of ours in open view that it may be scanned, and seen by it self what it is.

2. *Application* is a laying of these acts, thus searched and found out, to the Rule of Gods Law, which is the Touchstone of all our doings, and according to which God will judge us at the last day.

3. *Censure* is the judgment that our Mindes and Consciences give upon our Thoughts, Words and Deeds, according to the Rule of the Law. These three laid together, make up the nature of this work of Examination, or *Self tryal:* So that we may more fitly describe it out of its own Principles, thus: ——

Self-tryal, is, *A Discussion of a mans life, that his Thoughts, Words and Deeds may be seen, and censured according to the Rule of Gods Law.*

2. Of the latter sort (or of *Accidentals*) are these two;

viz. { The one going before / The other following after } *Self-tryal.*

1. That which goes before, is a purpose to better a mans Spiritual estate,

by { *Correcting what is amisse* / *Confirming what is right.*

2. That which followes after it, is a practise of such Rules as may back our *Tryal*, and make it more effectual to us: I shall mention only these three Rules:

1. That after we have tryed, we then compare our present with our former estate, and consider whether we have encreased or decayed in grace.

2. That if we have profited in grace, we then consider by what means we have profited, that so we may make more constant use of such means; or if we have decayed in grace,

then observe by what temptations we were overcome; that so our former errors may make us more wary, and more resolute against them for the future.

3. That as we meet with any occasions of moment concerning which we had a purpose to better our Spiritual estate, we then recall home our thoughts, and make use of our former resolutions, and practice what we did purpose.——Out of all these laid together, we may more fully describe it thus:

Self-tryall is a discussion of a mans life, for the finding out the true estate of a mans soul towards God, accompanied with a purpose and practice of whatsoever upon tryall shall appear requisite for the salvation and good of a mans soul.

SECT. 2.

Of the Objects of Self-tryall.

THe object of our tryall, is either { *Evil works, or Sin.* / *Good works, or Duties?*

1. We must examine or try our sin in { *General.* / *Special.*

1. In *General*, whether of Omission or Commission: For as in the last Judgment, our Lord will not only give Sentence against Murthers, and Oppressions, but against Uncharitableness, and Unmercifulness, in not feeding the hungry, in not lodging the stranger, in not clothing the naked, in not visiting the sick: So when we judge our selves, we must censure not only our Robbing the poor, but our not Relieving the poor; not only our Commissions of evil, but our Omissions of good.

2. In *Special*, whether of our Calling or Nature: These sins may breed special danger, because we are ready to drop into them of our own dispositions; and therefore in the daily care of our souls, we had need to try our selves concerning these sins.

2. As we must examine or try our evil works, so our good works.

1. Because we are many times deceived with shews, thinking that good which is evil: Thus *Paul* thought he shewed much zeal, when he *persecuted the Churches of Christ*? and *Micah* thought he highly merited Gods favour, when he *kept a Priest for Idolatrous service.* Phil. 3.6. Judg. 17.13.

2. Because in the very works which are truly good, we many times intermingle corruptions of our own; sometimes evil ends, and sometimes evil thoughts, and sometimes we perform them in an evil maner; but always in our best devotions there are many imperfections and failings. Indeed this trying is a *Duty* necessary to all *Duties*: If we believe, we must do it *with the heart*, Rom 10. 10. If we sing Psalms, we must do it *with the Spirit*, 1 Cor. 14. 15. If we come to the Lords Supper first *Let a man examine himself, and so let him eat*, 1 Cor. 11. 28. we pray, we must therein examine: And hence (as some observe) the same * Hebrew word signifies to pray, and to judge a man's self.

Rom. 10. 10.
1 Cor. 14. 15
1 Cor. 11. 28

* חתסור

But because *Duties* are of several { inward / outward } sorts, } of { *Heart*, *Tongue*, *Action*. }

In trying these three, we shall inclusively try all sorts of *Duties* that are in reference to them.

Sect. 3.

Of the maner of trying or examining our sins in general.

THat we may try or examine our sins of all sorts, observe these Rules.

1. Procure we a Catologue of our sins, both before, and since our conversion; and to that purpose, go we through the Commandments one by one, and in each of them consider what sins are condemned and what *Duties* are enjoyned: And hereupon question with our own hearts, 1. *Whether have I committed this or that sin?* 2. *Whether have I neglected this or that Duty?* and as the heart answers, be ready to note down those sins wherein we stand guilty.

2. The sins thus found out, make we a solemn Confession to God, with deep Humiliation; let them be dolorous Confessions, with grief and sorrow for sin, and from a sight and sense of it; Thus *Ephraim* did, and God was feign to acknowledge it, *I have surely heard* Ephraim *bemoan himself*: O the Lord loves to hear such bemoaning *Ephraims*, and such bemoaning Confessions.

Jer. 31. 18.

3. The sins thus confessed and bewailed, let us judge and

demn our ſelves: This is that *Duty* inſtanced in by the Apoſtle, *If we would judge our ſelves, we ſhould not be judged.* 1 Cor. 11. 31. There is a Tribunal that we ſhould every one erect within us, where Conſcience is the Accuſer, Reaſon the Judge, Fear the Goaler, Sorrow the Executioner.

4. After we have thus judged our ſelves, let us then appeal to Gods Throne of Grace; let us deſire of God ſalvation in the Lord Jeſus Chriſt: let us caſt all our confidence on him, who never fails them that put their truſt in him, and in his precious Merits.

SECT. 4.

Of the maner of trying, or examining our ſpecial ſins.

THat we may try, or examine our ſpecial ſins, our *Dalilah* ſins, obſerve we theſe Rules:

1. Endeavour we to finde out this ſin; and in our ſcrutiny, we may diſcover it by theſe marks:

1. That is the *Dalilah*, which thy own Conſcience and the finger of God in the Miniſtry many times meets with, and chiefly cheks thee for.

2. That which thou art lotheſt to leave, haſt leaſt power to reſiſt, and which moſt hinders the reſignation and ſubmiſſion of thy ſoul and body to the Word and Will of God.

3. That which God often corrects in thee, even in the interpretation and guilty acknowledgment of thy ſelf-accuſing heart; and if ever the ſword of the Spirit ſhall cleave it from thy boſom (which is infinitely to be deſired) it will coſt the bittereſt tears, and deepeſt groans.

4. Thoughts, Plots, and Projects about it (a thouſand to one) ordinarily ſeize upon thy heart at the very firſt waking, if they have not broken thy ſleep, and troubled thee in thy dreams.

2. The ſin once found out, do we purſue it, and make we a ſolemn Confeſſion to God of it; mourn we under it, and deſire we help from God for his mortifying Grace.

3. Settle we in our ſelves a purpoſe of heart, to forbear it for time to come: In undertaking of which purpoſe, it will be expedient to ſet our ſelves ſome ſhort ſpace of time, as for a day or a moneth

a moneth, *&c.* and when the prefixed time is come, we ſ
then queſtion our ſelves, How well we have performed? o
or wherein we have failed? and then begin a new purpoſe

4. Be we ever jealous of our ſelves, and of our infirmi
proneneſſe to this ſin. Now we have two grounds of thi
louſie:

1. Leſt we be deceived about it.
2. Leſt we be overtaken with it.

1. We may be deceived, in ſuppoſing that we are utter
vorced, and quite delivered from this boſom-ſin, when it i
thing ſo; as thus: ——

1. We may change only in the outward form, and no
truth: For inſtance, whereas the ſame ſin of *Covetouſneſs*
utter and expreſſe it ſelf by Uſury, Symony, Sacriledge, Bri
Grinding the faces of the poor, Detaining ill-gotten go
without reſtitution; we may perhaps inſenſibly glide out o
gulf of griping cruelty into another, or it may be from o
theſe more notorious, to ſome other leſs obſerved, and leſs o
in the world, and yet ſtill abide in the chambers of Death,
under the tyranny of this reigning ſin.

2. We may ſurceaſe, and refrain from the outward
acts of ſuch hateful villanies, and yet our inwards be fi
filed with inſatiable, ſenſual hankerings after them: For
ſtance, Whereas the foul ſin of uncleanneſſe doth actuate
by Fornication, Adultery, Self-pollution, immoderate ab
the Marriage-bed, Speculative wantonneſſe, we may pe
forbear the external acts of uncleanneſſe, and yet lie and
guiſh in the delightful revolvings of them in our minde, in
teries of thought.

3. We may change the kind of our boſom-ſin, in reſp
the matter, form, object, every way; and yet upon the m
it ſelf, it is but the exchange of one foul fiend for another
inſtance, Wantonneſſe may be our ſweet ſin in youth,
Worldlineſs in old age; Hypocriſie may reign at one time,
ſtacy at another; Furious Zeal for one while, Prophane
ouſneſſe for another.

4. We may for a time pull our necks out of this ſtrong
of Satan (out of a melancholick pang of flaviſh terror,
fore-thought of death, lying everlaſtingly in Hell) but

is not the work of the word, humbling us soundly under Gods
ighty hand, planting Faith, and infusing mortifying power,
hen will this unclean Spirit return, and rule in us again far more
mperiously then before. — I know it is not impossible, but that
man after his conversion, by the sudden surprisal of some vio-
nt temptation, and cunning train of Satan, may be hailed back
o commit his sweet sin again (though it be an heavy case, and
o be lamented, if it were possible, with tears of blood) yet he
ever doth, nor never can return to wallow in it again, or to al-
ow it: Here is the difference, The temporary man, after his
ormal enforced forbearance, engulphs himself again with more
reedinesse into the sensuality and pleasures of his bosom-sin, he
es in it, and delights in it, and hardens himself more obstinate-
y in it: but the sound convert after a relapse, his heart bleeds a-
esh with extraordinary bitternesse, and he cryes more mightily
o God, for the return of his pleased countenance, and he
rayes, and fortifies the breach with stronger resolution, and
ore invincible *Watchfulnesse* against future assaults; observe
hen, if our change be but formal, outward, mistaken, tempora-
y, we are utterly deceived, and therefore we had need to be
ealous of our selves.

2. We may be overtaken with this sin, before we be aware;
ur nature is very apt to take fire, our corrupt heart is like Tin-
er or Gunpowder: This sin is called *Peccatum in deliciis, our
arling pleasure, our minion delight*; it is ever ready at every
urn to allure us, tempt us, perswade us; and the soul by a secret
ensual inclination is apt to follow it, to feed upon it, with much
ffectionate sweetnesse: It may be we have sometimes given it
deaths wound, by the power of his might, who is our *all in
ll*, and yet as it is said of the first Beast, this *deadly wound is
eady to be healed again*; it is an *Hydra* with many heads, and if Rev. 13. 12.
we be not still hacking and hewing, it will revive and recollect
trength, and at last rage more then before; and therefore what
eed have we to this holy jealousie?

3. Above all, without which all the rest are nothing, believe
we the Promises of Pardon, and of Sanctification: The Pro-
mises of the first sort, I spoke to in our *Watchfulnesse* over this sin,
nd therefore now I shall speak of the latter. The Lord hath
romised to deliver us from all our enemies, that we may serve Luke 1. 72, 74,
him, 75.

him in righteouſneſſe and holineſs all the days of our life; the Heb. 10. 16. Lord hath *promiſed to write his Law in our hearts*, and can never be, except he obliterate all the old writing; then believe theſe promiſes, and preſſe the Lord with them: we ſhall never be able to out-wreſtle our luſts; what though we find out our ſweet ſins, confeſſe them, reſolve againſt them, be jealous over them? unleſſe we go to God and Chriſt in the Promiſes for ſtrength, we ſhall *lie down in ſorrow*: Could we of our ſelves ſubdue our corruptions. God would not take this upon him, to give us new hearts, and new Spirits, to ſanctifie us, make us new creatures, to crucifie the fleſh, to weaken the minion of ſin: Alas, he knows our weakneſſe, and he knows it is in his own power; and therefore if we would mortifie our luſts, we muſt go to him, and beſeech him to do it. When a man is once in Chriſt, he lives by a principle without himſelf: *live by the faith of the Son of God*, (ſaid *Paul*) *who loved me* Gal. 2. 20. *and gave himſelf for me*: If we ask, Why will the Lord be our ſtrength out of our ſelves? why may not a man have ſufficient habitual ſtrength in himſelf, by which he may be able to out-wreſtle luſts, and overcome temptations? The reaſon is, *becauſe no fleſh ſhall rejoyce in it ſelf*, and therefore *Chriſt is made Sanctification unto us*: O let us believe theſe Promiſes, and live by continual dependance on the Lord Jeſus Chriſt.

Sect. 5.

Of the maner of trying, or examining our Hearts.

That we may rightly try or examine our hearts, obſerve theſe Rules.

1. Uſe we retiredneſſe when we fall on this work: To this Pſal. 4. 4. purpoſe, ſaith the Pſalmiſt, *Commune with your owne hearts upon your beds, and be ſtill*: When we get alone purpoſely to ſhut our hearts, our hearts will then come to us, they will be more apt to diſcourſe with us privately, then in a crowd; and therefore ſet we ſome time apart out of our publike or particular occaſions to deal with our hearts, as *David*, *who after the* 2 Sam. 6. 20. *like buſineſſe was done, turned home to viſit, and to bleſſe his houſe*.

2. Try what thoughts are within: and which way runs the ſtream of our thoughts: The heart is an houſe of common reſort, into which multitudes of thoughts, like ſo many gueſts, enter, and have free and open acceſſe; only if it be ſanctified, it ordinarily diſtils holy, ſweet, and uſeful Meditations out of all objects; as the Bee ſucks honey out of every flower, and a good ſtomack ſucks ſweet and wholeſome nouriſhment out of what it takes to it ſelf: So doth a holy heart (ſo far as ſanctified) convert and digeſt all into Spiritual and uſeful thoughts: But on the contrary, if it be wicked, then a world of vain, light, wanton, prophane, and diſſolute thoughts lodge there, and defile thoſe rooms they lodge in; which made the Lord ſay to *Jeruſalem*, *O Jeruſalem, waſh thine heart from wickedneſſe, that thou mayeſt be ſaved: How long ſhall thy vain thoughts lodge within thee?* Jer. 4. 14.

3. If upon tryall we finde a loathneſſe to entertain holy thoughts, and unſteadineſſe in them, a miſplacing of them (which diſorder is a vanity and ſin, be the thought materially never ſo good) or if we finde in us many times a taking *thought to fulfill the luſts of the fleſh*, a repreſenting or acting over ſin in our thoughts (O how much of that precious ſand of our thoughts run out this way!) then let us humble our ſelves for them; and thus *Agur* teacheth, *If thou haſt done fooliſhly in lifting up thy ſelf, or if thou haſt thought evil, lay thine hand upon thy mouth*; (*i.*) be humbled, be aſhamed of theſe thoughts. Rom. 13. 14. Prov. 30. 32.

4. After humiliation, we muſt proceed to Judgment: And to that end conſider, what will be the ſubject of that great Inqueſt at the laſt day? The Apoſtle anſwers, *The counſels of the heart*: And who will be the Executioner? even *Thoughts accuſing*: O then let us prevent this doom, and this execution, by our own Judgment and Self-condemnation; let us ſentence our hearts, and whip out our evill thoughts, and give them their paſſe. 1. Cor. 4. 5.

5. Let us watch over, and obſerve our hearts ever after: Thoughts will be crowding in, when we have done all we can, yet let them know that they paſt not unſeen; where ſtrict watch and ward is kept, where Magiſtrates, and Marſhals, and Conſtables are diligent to examine vagrant perſons, you ſhall have

few of them there: The reaſon that ſuch ſwarms of vain thoughts make their Rendezvouz, and paſſe in our hearts. Becauſe there is no ſtrict watch kept, we obſerve not our hearts *with all diligence.*

6. Set our thoughts in order every morning, ſtrengthen and perfume our Spirits with ſome gracious Meditations on God's Holineſſe, Majeſty, Omnipreſence, Omniſcience: *My ſoul* Pſal. 130. 6. *waiteth for the Lord* (ſaid *David*) *more then they that watch for the morning*; obſerve it, if you pleaſe, when we firſt open our eyes, there ſtand many ſuitors attending on us to ſpeak with our *thoughts*, even as *Clients at Lawyers doors*; but ſpeak we firſt with our God, and he will ſay ſomething to our hearts, that ſettle them for all the day after.

7. Now and then propoſe we to our hearts theſe two queſtions: 1. *Heart, how doſt thou?* a few words, but a very ſerious queſtion: you know, this is the firſt queſtion, and the firſt ſalute that we uſe to one another, *How do you Sir?* I would to God we would ſometimes thus ſpeak to our hearts, *Heart, how doſt thou? how is it with thee for thy Spiritual eſtate?* 2. *How what wilt thou do?* or, *Heart, what doſt thou think will become of thee and me?* as that dying *Roman* once ſaid, *Animula vagula, blandula*, &c. *Poor, wretched, miſerable ſoul, whither thou and I agoing, and what will become of thee, when thou and I ſhall part?* This very thing doth *Moſes* propoſe to *Iſrael* Deut. 32. 29. though in other terms, *O that they would conſider their latter ends!* And O that we would propoſe this queſtion conſtantly Pſal. 4. 4. to our hearts to conſider and debate upon! *Commune with your own hearts*, ſaid *David*, *q. d.* debate the matter betwixt you and your own hearts to the very utmoſt: Let your hearts be ſerious to it in communing with them, as that they may ſpeak their very bottom. *Commune*,] or hold a ſerious communication, and clear intelligence and acquaintance with your own hearts. It was the Confeſſion of a Divine, ſenſible of his neglect, and *Mr. *Lightfoot* in his Sermon before the House of Commons on *Pſal.* 4. 4. ſpecially of the difficulty of this Duty, * *I have lived* (ſaith he) *forty years and ſomewhat more, and carryed my heart in my boſom* Where obſerve, that I ſet not the Author here upon the confeſſion of a wilfull neglect of that name Duty till that very time that he was calling others to it; I rather look upon it as his daily confeſſion, both before and ſince: which argues not an impious, voluntary, wilfull neglect; but rather a tender, humble, watchfull, ſoft, and ſenſible Spirit, truly ſenſible of that neglect which is infirmity.

all this while, and yet my heart and I are as great ſtrangers, and as utterly unacquainted, as if we had never come near one another: —Nay, I know not my heart, I have forgotten my heart; Ah my bowels, my bowels! that I could be grieved at the very heart, that my poor heart and I have been ſo unacquainted! We are fallen into an *Athenian* age, ſpending our time in nothing more then in *telling or hearing Newes: How go things here? How there? How in one place? How in another?* But who is there that is inquiſitive, *How are things with my poor heart?* Weigh but in the Ballance of a ſerious Conſideration, what time we have ſpent in this *Duty*, and what time otherwiſe? and for many ſcores and hundreds of hours or days that we owe to our hearts in this *Duty*, Can we write Fifty? or where there ſhould have been fifty veſſels full of this *Duty*, can we finde Twenty or Ten? O the days, moneths, years we beſtow upon ſin, vanity, the affairs of this world, whiles we afford not a minute in converſe with our own *hearts*, concerning their caſe. Acts 17. 21.

SECT. 6.

Of the manner of trying, or examining our Tongues.

THat we may rightly try, or examine our Tongues, obſerve we theſe Rules:

1. Search we into our diſpoſitions, whether we are men of few words, or given to much ſpeaking? The tongue may offend both ways, but eſpecially if we are wordy.

2. Peruſe with a broken heart and bleeding affections, the many kindes of thoſe ſins of the tongue, whereof (no doubt, at one time or other) we have been deeply guilty. Some number them in thirty particulars; as, *Blaſphemy, Murmuring, Defence of ſin, Swearing, Forſwearing, Lying, Equivocating, Slandering, Flattering, Curſing, Railing, Brawling, Scoffing, Giving ill counſel, Sowing ſeeds of Diſcord amongſt Neighbours, Double-tonguedneſſe, Boaſting, Diſcovering of ſecrets, Haſty or indiſcreet —Threatning, Raſh Promiſes and Vows, Idle words, Loquacity, or Immoderate talkativeneſſe, Filthy talking, Scurrility, or fooliſh jeſting, Tale-telling, Raiſing of rumors, Sinful ſilence, Raſh cenſuring, Malicious informing, Whiſpering.*

3. Conſider we the laſt Judgment, when men ſhall give *ac-*

Mat. 12. 36, 37. *count for every idle word; for by our words we must be justified, and by our words we must be condemned.* Will it not be a fearful Bill, wherein must be written every word that we spoke all our life long? O let us tremble to think of it, and judge and condemn our selves, and seal up our lips with amazement, as if we were struck dumb.

4. Let us ever after set a watch at the door of our lips: Psal. 39. 2. *said, I will take heed to my ways, that I sin not with my tongue; I will keep my mouth with a bridle.* It is storied, That when this verse was read, or Lectured upon to a religious person, he cryed out, *Stay there, and I will hear the rest when I have learned this verse*: A long time after being demanded, Why he returned not to his old Master, he answered, that *As yet he was not perfect in his first lesson*: And hence the Apostle could say, *If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.* James 3. 2. It is an hard work to bridle the tongue, and therefore we had need to watch over it. Tripart. lib. cap. 1.

5. Pray we the Lord for the guidance of his Spirit in the governing of our tongue; *The preparation of the heart is in man, and the answer of the tongue, is from the Lord*; and therefore prayed *David*, *Set a watch, O Lord, before my mouth, keep the door of my lips*; O the tongue is a fire, a world of iniquity, as the fire flies about, so the tongue is said to have wings; as the fire assimulates and turns every thing into its own nature, so the tongue assimulates the hearts of men to whom it speaks; we had need therefore to pray, that God would order this fire in our mouthes, lest we kindle such a fire in the brests of others, as we shall never live to quench again, and so kindle the fire of Gods wrath, which shall smoke to our destruction. Prov. 16 1. Psal. 141. 3. James 3. 6.

Sect. 7.

Of the maner of trying, or examining our Actions.

That we may rightly try, or examine our actions (I mean such actions as are matters and concernments of the soul, whether the work of saving grace, or the individual companions of this saving work, as *Duties and Graces*) observe we these Rules:

1. For the work of saving grace or Conversion, try——

1. Whether ever our souls were wounded by a clear discovery and wide opening of our many ulcerous secret corruptions? Whether ever they were affected and pressed with a through ence and feeling of the fierce wrath of God, ready to break ut into unquenchable flames of vengeance against us?

2. Whether after these bruisings and breakings, our souls ever ast their eyes upon that infinite sea of Gods mercy, gloriously reaming through the bleeding wounds of Jesus Christ upon very truly broken, contrite and wounded heart? Whether ver they setled and fastned their sight stedfastly upon their bles-d Redeemer, as he was hanging on the Cross, strugling with his athers wrath for our sins, and crying out at last, *It is finished?*

3. Whether after this sight, and consideration of the work f our Redemption, our souls ever hungred and thirsted after he precious blood of the Lord Jesus, far more greedily and satiably, then ever the panting heart thirsted after the rivers f water? Whether ever with strong cryes, prayers, groans and ghs, they threw themselves with some comfort and confidence nto the bleeding and blessed bosom of our dear Redeemer, and here hid themselves sweetly and deeply in his sacred wounds, nd goared side, from the eager pursuit of the wounding Law, he rage of Satan, and stingings of their own Consciences?

4. Whether after this fast hold upon the Passion and Merits f Christ, our souls ever received this comfortable news, That ve were pardoned, justified, intitled by the Covenant of grace nto a Crown of Immortality, and endlesse joys in the Hea-ens? Whether this ever melted us into an Evangelical Repen-ance, to bewail heartily all our sins, and former wretchednesse f life, for having so vilely and rebelliously grieved and offended o gracious and loving a Father?

5 Whether after these comforts and sorrows, our souls ever esolutely abandoned the practice of every gross sin, and threw ut of their affections the liking and allowance of every the east infirmity? Whether we have ever since setled our selves o holinesse of life, universal obedience to all Gods Command-ments, though not in perfection and height of degree, yet in ruth and sincerity of heart.

It may be every soul (truly converted) cannot speak affirma-

tively to every of these *Quæres* in intention, or height of m
sure, though for the substance they can; and if so, we may c
clude, there is *the work of saving grace.*

2. For the individual companions of this saving { *Duties,* / *Graces.* } work, as

1. For *Duties*, try ——

1. How we manage them before, in, and after the work? this we shall inform more particularly in most of the *Duties*, we handle them in order.

2. What sensible and quickning communion we have Christ in our Duties? This is the main businesse and end o the Ordinances of Christ. It is ordinary with us to term our Devotions with a circular course of praying Morning Evening, or of coming to Church every Lords day; we no further, but only to the exercise of the body, we see not thing of the power of Christ shining out in strength in *Duties*: And therefore try we particularly ——

1. Whether we have (in the use of any Divine Ordina an intimate, tender and effectual presence of Christ hi with us?

2. Whether we have a constant influence, a quickning p of Spiritual refreshing, a sensible Spiritual taste of Divine or of God himself by this presence of Christ? In right perf ance of *Duties*, we come to have fuller Union with Chris by this coming to him, we come to, and see the Father by And hence follows by this presence of Christ, these three t 1. Peace with, and a Spiritual joy in God: 2. A strength municated to walk with Christ, and in his power with 3. A sealed assurance of eternal communion with G glory.

2. For *Graces*, examine ——

1. The truth of our Graces.

2. The growth of our Graces.

3. The wants of our Graces: All which we shall discu large in the Sacrament of the Lords Supper.

Sec

Sect. 8.

Of the time of our Self-tryall.

THe Scriptures have determined no ſet time, yet ſome Rules there are, partly in Scripture, and partly preſcribed by holy men, which we may make uſe of, as thus:

1. There is no danger of ſurfetting upon too much; the oftner we reckon with our ſouls, the fewer things we ſhall have to reckon for every time; and the fewer things there be, the more readily will they be called to minde, and more exactly be ſcanned: This made *Bernard* ſay of this work, *If we will do it as often as we need, We muſt do it always.* *Bern.* in Cant. Serm. 58. *fin.*

2. The time that learned and devout men commend to us, is once every day: So *Chryſoſtom*, *Let this account be kept every day; — Have a little book in thy Conſcience, and write therein thy daily tranſgreſſions; and when thou layeſt thee down on thy bed, then bring forth thy book, and take an account of thy ſins.* *Chryſoſt.* Exp. in Pſal. 4.

3. The time that eſpecially Scripture holds forth to us, is at evening or at night: *I call to remembrance*, ſaid *David*, *my ſong in the night; I commune with my own heart, and my ſpirit made diligent ſearch*: And thus he bids us, *Commune with your own heart upon your bed, and be ſtill* Upon which words ſayes *Chryſoſtom*, *What means this that he ſaith, Commune with your own hearts upon your beds? q. d.* After ſupper, when you lie down, and are ready to ſleep, and have great quietneſſe and ſilence, without preſence or diſturbance of any, then erect a Tribunal for your own Conſciences. Pſal 77. 6. Pſal. 4. 4. *Chryſoſt.* in loc.

4. Other times may be as occaſion requires: When the Church of *Iſrael* was in diſtreſſe, and ſighed to God, then they encouraged each other, *Let us ſearch and try our ways, and turn again to the Lord.* When Chriſtians purpoſe to receive the Lords Supper, then *Let a man examine himſelf, and ſo let him eat*: When we obſerve days of Faſt for humiliation of our ſouls; or when we obſerve a Sabbath of Feaſts, or eſpecially when we are caſt down upon our ſick beds, and in expectation of our diſſolution, then it's time to *examine, and to judge our ſelves, that we be not judged.* Lam. 3. 40. 1 Cor. 11. 28. 1 Cor. 11. 31.

5. Beſides thoſe daily and caſual times, it is convenient alſo, after

after ſome good ſpace of time, to try our ſelves over ag
ex. gr. after a moneth or a year, to conſider our ſelves for
moneth or year paſt, that we may ſee how we have profited
decayed for that ſpace of time; for as our members grow,
our ſhape every day changeth, and our black hairs turn g
while we perceive it not, yet after ſome ſpace of time, we
eaſily diſcern; ſo it is in our ſouls, beſides the manifeſt cha
which ſometimes appear at the inſtant, there are certain in
ſible alterations, which are not to be diſcerned, but after
continuance of time: And for rectifying of theſe, it is neces
to take a more general view of our ſouls, in a monethly or y
ly tryal; by this means we ſhall ſee wherein we are bette
worſe, how our zeal is encreaſed or decreaſed; if we are
tered ſince our laſt general account, we ſhall have occaſion
praiſe God; if otherwiſe, we muſt therefore be humbled,
blow the coals of zeal, and ſtir up the grace of God in us,
Rev. 3 2. we may *ſtrengthen the things which remain, and are ready to d*

To this purpoſe we read of many Ancients that were
ſtomed to keep Diaries or Day-books of their actions, and
of them to take an account of their lives: Such a Regiſter
Gods dealings towards him, and of his dealings towards
in main things) the Lord put into a poor creatures heart to
in the year 1641. ever ſince which time he hath continu
and once a year purpoſes (by Gods grace) to examine h
by it; the uſe and end of it is this:

1. Hereby he obſerves ſomething of God to his ſoul, a
his ſoul to God. 2. Upon occaſion he pours out his ſo
God in prayer accordingly, and either is humbled or tha
3. He conſiders how it is with him in reſpect of time paſt,
if he have profited in grace, to find out the means where
hath profited, that he may make more conſtant uſe of
means; or wherein he hath decayed, to obſerve by what
ptation he was overcome, that his former errors may
him more wary for the future.

Beſides many other uſes, as of his own *Experience* and
dences, which he may (by the Lords help) gather out of
Diary.

Sect. 9.

The daily Regiſter of a weak unworthy ſervant of Chriſt for ſome years.

IT may be expected, that I give ſome example hereof, wherein if I might any way advance Chriſt, or benefit his Church, though I lay in the duſt, I ſhould willingly publiſh and ſubſcribe the daily Regiſter of a poor unworthy ſervant of Chriſt, indeed one of the meaneſt of his Maſters family, for ſome ſpace of time: As thus,

1651.

May 13. I retyred my ſelf to a ſolitary and ſilent place to practiſe, eſpecially the ſecret Duties of a Chriſtian, my ground is that of *Cant.* 2. 11, 12. *Come my beloved, let us go forth into the fields,* &c. *there will I give thee my loves. The Bridegroome of our ſouls* (ſaid Bernard) *is baſhful, and more frequently viſites his Bride in the ſolitary places.* Cant. 2. 11, 12

May 14. In a pleaſant wood, and ſweet walks in it, the Lord moved and inabled me to begin the exerciſe of ſecret Duties: and after the Prolegomena, or Duties in general, I fell on that Duty of *Watchfulneſſe*: the Lord then gave me to obſerve my former negligence, and to make ſome reſolutions. I found the Lord ſweet to me in the concluſion of the Duty. Allelujah.

May 15. I fell on the Duty of *Self-tryall*, and in the morning confeſſed my ſins before and ſince converſion, wherein the Lord ſweetly melted my heart. In the evening I peruſed my Diary for the laſt year, wherein many paſſages of mercies from God, and troubles for ſin, *&c.*

May 16. In the morning I went through the Dutie of *Experiences*, and felt ſome ſtirrings of Gods Spirit in my ſoul. In the evening I fell on the Dutie of *Evidences*, when I acted faith, and found my *Evidences* clear. Oh how ſweet was my God!

May 17. This day in the morning, *I meditated on the love of Chriſt*, wherein Chriſt appeared, and melted my heart in

many ſweet paſſages. In the Evening *I meditated on Eter* wherein the Lord both melted, and cheered, and warmed, refreſhed my ſoul. Surely the touches of Gods Spirit are as ſe ſible as any outward touches. Allelujah.

May 19. In the former part of this day I exerciſed *the* [illegible] *Faith*, when the Lord ſtrengthened me to act Faith on ſeve Promiſes, both temporal, ſpiritual, and eternal. I had th ſweet, refreſhing, and encouraging impreſſions on my ſoul gainſt all the fearful, ſinful, and doubtful dreams I had the ni or two before dreamed. In the Evening I conſidered the D of *Prayer*, obſerved ſome workings of Gods Spirit in my p uſing the Rules, and afterwards in the practiſe of this Du Bleſſed be God.

May 20. In the Morning I fell on *Reading the Word*, peruſ the directions, and then ſearched into the *Common places* [illegible] *uſes of my corruptions in nature and practice; of my comforts aga the burthens of my daily infirmities; of eſtabliſhing my heart aga the fear of falling away; of directions in my calling; of comfo againſt outward croſſes; of my priviledges in Chriſt above all t wicked in the world:* In every of theſe Chriſt appeared in ſom meaſure ſuitably to my ſoul. In the Evening I proceeded the *Common places and uſes of ſweet paſſages that melted my hea of ſenſible comforts, and of places hard to be underſtood:* In firſt my heart was ſweetly melted, in the ſecond cheered, in concluſion the Lord ſtruck me with a reverence of his Maj and preſence, filled my ſoul with ſpiritual refreſhings, inla my heart with praiſes of him, and deſires to live unto him, hath given me in this time of love ſo many ſweet viſites, *kiſſes of his mouth.* Allelujah.

May 22. Occaſionally, though not in courſe, I fell on ſo parts of the Duty of *Self-denyall*: The Lord in mercy wrou in my ſoul ſome ſuitableneſſe to that ſpiritual Goſpel-Du Lord keep this fire up in a flame ſtill. Oh it is a ſweet, but v ry hard leſſon.

May 31. I practiſed (as the Lord inabled) the Duty *Saints ſufferings*; Into which condition as I was caſt, ſo t Lord gave me to ſee my ſin wherefore, and to bewaile it, to pray for the contrary grace and Gods favour. The Lord ſweet to me in the preparations to, but eſpecially in the i

ving of *Sufferings*. Now the Spirit left in my ſoul a ſweet ſcent and ſavour behind it. Alleluiah. *Amen, Amen.*

I had proceeded in this Diary, but that I doubt whether the knowledge of many ſuch particulars may not prove offenſive either to the weak or wilfull. And I would not willingly occaſion any matter of offence to thoſe that are within, or without the Church. Thus much (only for edification, and imitation) I have written. And though with David, *I declare what God hath done for my ſoul, yet with* Paul *I ever deſire to correct my ſelf; I live, yet not I, but Chriſt liveth in me.* Pſal. 66. 16. Gal. 2. 20.

CHAP. V. SECT. I.

Of the Nature of

Self-denyal.

IF *any man will come after me* (ſaid Chriſt) *let him deny himſelf.* The word in the Original is a compound, noting more then a ſingle, ordinary *Self-denyal*. It ſignifies to deny utterly, totally, not at all to ſpare, or regard a mans *ſelf*: It imports a perfect, or Univerſal *Self-denyal*; it is as much as to reject and caſt off a mans *ſelf*, as a man doth a graceleſs ſon whom he will not own any more for his. From the word opened we may diſcover the nature of it, which diverſe give in, though with ſome varietie, as thus *To deny a mans ſelf* (ſay ſome) *it is to forſake the motions of our own corrupt reaſon and will*, which is the very ſame with mortifying of the old man, and crucifying the fleſh. *To deny a mans ſelf* (ſay others) *it is to refuſe to be ſubject to, or to work for a mans ſelf, as if it were our Maſter*: And this deſcription is taken from the ſimilitude of a ſervant who renounceth to be under the government of ſuch a Lord. *To deny a mans ſelf* (ſay others) *it is not to deny himſelf* Matth. 16. 24. Ἀπαρνησάσθω ἑαυτόν. *Abneget* (i.) *omnino neget.* Leigh *Critica Sacra. Perneget, & prorſus neget* Reynolds. *Abdicet ſeipſum.* Beza.

to be a man, or to put off humane affects, but to humble him
This likewiſe is true, but 'tis not full enough for a Chriſ
Self-denyal. And therefore *to deny a mans ſelf* (ſay others)
is to put himſelf and all that he hath in hazard, rather then to neg
the glory of Chriſt. This *Antitheſis* much inlargeth it; and
this ſence a man is ſaid to *deny himſelf* when he comes up to th
Gal. 2. 20. height of the Apoſtle, as to ſay, *I live, yet not I, but Chr*
liveth in me. q. d. the life that I live in reſpect of *the Origin*
it is not of nature, but of grace; not of my ſelf, but of Chriſt
reſpect of *the Rule*; It is not after my own fancy, but accordi
to the will of Chriſt; not after my own luſts, but after the Sp
rit; in reſpect of *the End*: It is not to my ſelf, but to Chri
not to exalt or magnifie my ſelf, but to be all that I am unto Je
Chriſt, in reſpect of *Opinion*; It is not to make my ſelf my ow
Lord and Maſter, but to proſtrate all at the feet of Chriſt; n
to ſuffer any thing in me to exalt it ſelf, but to make all w
and bow to Chriſt, And hence I ſhall give this deſcription
it, that *Self-denyal is a totall, through, utter abnegation of a m*
own ends, councels, affections; and a whole proſtration of him
and of all that is his under Chriſt Jeſus. And thus we have t
meaning of Chriſt, *If any man will come after me, let him d*
himſelf. (*i.*) Let him lay aſide his own wiſdome as an emp
lamp, his own will as an evil commander, his own imagina
on as a falſe rule, his own affections as corrupt councellors,
his own ends as baſe and unworthy marks to be aymed at. *L*
him deny himſelf, whatſoever is of himſelf, within himſelf,
belonging to himſelf as a corrupt and carnal man; Let him
out of himſelf, that he may *come to me*; Let him empty him
of himſelf, that he may be capable of me, and that I may re
and rule within him. As in *Joſephs* viſion, *the Sun, Moon,*
Gen. 37. 7, 9. *the eleven Stars* did obeyſance to him, and all *the ſheaves in th*
field veiled to his ſheafe; So in the life, way, work, and ſou
of a regenerate man, all the ſupernatural gifts and graces,
the moral endowments and abilities, all the natural powers a
faculties of the ſoul, with all the members of the body, and
the labours of the life, and whatſoever elſe, muſt do obeyſance
and veil, and be made ſubject and ſerviceable unto Jeſus Chri
And this is true *Self-denyal.*

SECT. 2.

of the distribution of Self, and of the manner how every Self is to be denyed.

BUt for the better understanding of this Duty of *Self-denyal*, we must first distinguish of *Self*, and then apply it accordingly.

1. There is a threefold *Self*, viz. a sinful *Self*, a natural *Self*, and a moral, vertuous, or renewed *Self*.

The first *Self*, which is sinfull *Self*, or corrupt *Self*, is that which the Apostle calls *the old man*, Ephes. 4. 22. *the earthly Adam*, 1 Cor. 15. 47. *the body of death*, Rom. 7. 24. *the carnall mind*, Rom. 8. 7. in which sence to deny a *mans-self*, is in the Apostles phrase, *to deny ungodlinesse, and worldly lusts*, Tit. 2. 12.

Ephes. 4. 22. 1 Cor. 15. 47. Rom. 7. 24. Rom. 8. 7. Tit. 2. 12.

The second *Self*, which is natural *self*, is either considerable in regard of being, or of well-being: 1. In regard of being and substance, and so it imports our life, which is the continuance and preservation of our being, together with the faculties and powers of nature, our understanding, will, affections, senses, fleshly members. 2. In regard of well-being, or the outward comforts of life, and they are either, 1. External relations, as betwixt husband and wife, parent and child, brother and brother, friend and friend: or 2ly. Special gifts and endowments, as learning, wisdome, power, or any other abilities of mind and body. or 3ly. Common ends, which naturally men pursue and seek after, and they are all by the Apostle comprized under three heads, of profit, pleasure, and honour; *The lusts of the eyes, the lusts of the flesh, and the pride of life*, 1 John 2. 16. Of this kind are houses, lands, possessions; fleshly, worldly, natural, unnatural, artificial delights; liberty, praise, favour, applause, any thing from which a man doth draw any kind of content or satisfaction in order to himself.

1 John 2. 16.

The third *Self*, which is moral *Self*, or vertuous *Self*, or renewed *Self*, it is a mans Duties, holinesse, obedience, righteousnesse, the graces of the Spirit, the image of Christ, *Colos.* 3. 10. *Rom.* 8. 29. For as the first *Adam* begets us after his image;

Colos. 3. 10. Rom. 8. 29

ſo the ſecond *Adam* regenerates us after his image, from one we receive luſt for luſt, and from the other grace for grace.

2. Now according to this threefold *Self*, there are three branches of *Self-denyal*; for ſome things are to be denyed ſimply and abſolutely, ſome things conditionally, and upon ſuppoſition; ſome things comparatively, and in certain reſpects.

1. Some things are to be denyed ſimply and abſolutely, and ſo a man is to deny *ſinful-ſelf*; Firſt generally, as it imports the whole body of corruption, and concupiſcence, which we are to mortifie and ſubdue, to crucifie and to revenge the blood of Chriſt againſt it, *Coloſſ.* 3. 5. *Rom.* 8. 13. Coloſſ 3. 5. Rom. 8. 13. Secondly, Particularly in regard of thoſe perſonal corruptions, which we in particulars are more notably carryed unto, which *David* calls *the keeping of himſelf from his own iniquity*, Pſal. 18. 23. Pſal. 18. 23.

2. Some things are to be denyed conditionally, and upon ſuppoſition of Gods ſpecial call, and ſo a man is to deny his *natural ſelf*, whenſoever it ſtands in oppoſition unto, or competition with Chriſt, his glory, Kingdom, or command. And this we are to do: 1. Habitually, in preparation of ſoul, and that always. 2. Actually, whenſoever any thing dear unto us is inconſiſtent with the conſcience of our Duty to God: And thus *Paul* regarded neither liberty nor life in compariſon of the Goſpel of grace, and of the name of the Lord Jeſus, *Acts* 20. 24. --21. 13. Thus *Michaiah* regarded not Acts 20 24. --21. 13. ſafety or reputation in *Ahabs* court, 1 *King.* 22. 14. 1 King. 22. 14 *Levi* regarded not his father, or mother, or brethren, or children in the zeal of Gods honour, *Deut.* 33. 9. Thus *Ezek.* regarged not his dear wife, the delight of his eyes, when God took her away with a ſtroake, and forbade him to mourne for her, *Ezek.* 24. 16, 17, 18. Thus *Matthew* regarded not his receit Deut, 33. 9. Ezek. 24. 16, 17, 18. of cuſtome, *Luk.* 5. 27. Nor *James* and *John* their nets, their ſhip, their Father, when they were called to follow Chriſt, *Matth.* 4. 21, 22. Luke 5. 27. Matth. 4. 21, 22

3. Some things are to be denyed comparatively, and in ſome reſpect; and ſo a man is to deny his *renewed ſelf*, his very *duties, vertues, graces*. I deny not but in the nature and notion of *duties* we are bound to ſeek, to pray, to practiſe, to improve, to treaſure up, and exceedingly to value them; but in reſpect unto righteouſneſſe, in order to juſtification in the ſight of

nd in compariſon of Chriſt, we muſt eſteem all theſe things
ut as *loſſe and dung*, Phil. 3. 8, 9, 10. Phil. 3. 8, 9, 10.

Sect. 3.

Of the denyal of Sinful-ſelf; and firſt of Cautions.

Firſt, we muſt deny *Sinful-ſelf*, and this we are to deny ſimply and abſolutely, whether it be the whole body of corruption and *concupiſcence*; or thoſe *perſonal corruptions* which we in our particulars are more notably carryed unto. Concerning both theſe I ſhall give ſome { Cautions / Directions.

The Cautions in general are theſe. —

1. That the denyal of *Sinful-ſelf* is ſtill imperfect in this life, even in the moſt exeellent ſervants of Chriſt; the beſt of us feel in our ſelves *an other Law* and power of ſin, *rebelling againſt the law of our mind; and leading us into captivity to the law of ſin that is in our members*, Rom. 7. 23, 24. Howſoever *ſelf-denyal* Rom. 7. 23, 24.
is as a deadly wound given unto ſin, whereby it is diſabled to bear rule, or commanding power in the heart of a regenerate man, yet *ſelf-denyal* is not perfect; it doth not ſo ſlay ſin, as that we have no ſin at all in us, or that we ceaſe to ſin; there is ſtill the ſap of ſin in the heart of the moſt regenerate and holy man; hence *ſelf-denyal* is not for a day only, but it muſt be a continual work, as we have denyed ſin to day, ſo we muſt deny it to morrow, for ſin is of a quickning nature, it will revive, if it be not deadly and continually wounded.

2. As this *Self-denyal* is imperfect, ſo it is unequal, every man having *a portion of grace according to the meaſure of the gift of Chriſt*, Epheſ. 4. 7. The ſame meaſure of the Spirit is not to be Epheſ. 4. 7.
expected in all; all have not the ſame meaſure of ſorrow for their ſins that others have, yet it may be true, and unfeigned, and ſo accepted of God; the fruits of repentance are *in ſome* 30. *in ſome* 60. *in ſome an hundred-fold*, Matth. 13. 23. Though every true Beleever have the Spirit, *Rom.* 8. 9. And be a ſpiritual Matth. 13. 23. Rom. 8. 9.
perſon, 1 *Cor.* 2. 14, 15. Yet ſome truly ſpiritual are ſo weak, 1 Cor. 2. 14, 15.
that in compariſon of others they are not ſpiritual, 1 *Cor.* 3. 1. 1 Cor. 3. 1.

And

And therefore ought not any for this to be discouraged if they find themselves inferiour unto others.

3. As this *Self-denyal* is unequal, so it is in some respects also like in the faithful; as there are diverse measures of it, so there are diverse manners of it: Hence some that have not so strongly denyed the outward actions of sin, may have striven more in the *self-denyal* of their inward lusts and affections: and some that have not denyed themselves for a time in respect of more heynous sins, may yet exceed others in *self-denyal* who never fell into such grosse and heynous transgressions. It is hard for any to determine whether it was greater grace in *Joseph* resisting the temptation, and not committing adultery with his Mistresse, or in *David* after his fall to humble himself so as being a glorious King to shame himself by publick confession of his adultery; for as God magnifies his mercy by sin in giving it, more then if no sin had been, *Rom.* 5. 20. So the godly may sometimes manifest their grace by open and effectual repentance, more then if that special sin had not been committed by them, *Luk.* 7. 44, 45, 46, 47.

Rom. 5. 20.

Luk 7 44. &c.

4. Howsoever this *Self-denyal* is in the best Saints imperfect, unequal, unlike; yet we must endeavour absolutely and simply to deny *sinful self*: we must ever be hacking and hewing at this tree till it fals; we must grieve at it, strive against it, and thus continue grieving and striving all the days of our life, not now, I have grace enough, but as that great Apostle, presse forward to have more vertue from Christ; If we have prevailed against the outward act, rest not, but get the root of lust mortified, and that rowling of it in our fancy; get our hearts deaded towards it also; and rest not there, but get to hate it, and the thought of it: The body of death must not only be crucified with Christ, but buried also, and so rot, and molder away more and more after its first deaths-wound.

Rom. 6. 4, 6. *Rom.* 6. 4, 6.

SECT.

SECT. 4.

Of the maner of denying our naturall concupiſcence.

THe directions have reſpect either to our *naturall concupiſcence*, or to our *perſonall corruptions*.

1. We are abſolutely to deny the whole body of *corruption and concupiſcence*; we are to mortifie and ſubdue, to crucifie and to revenge the blood of Chriſt againſt this ſin. This is the meaning of the Apoſtle, *Mortifie your members which are upon the earth, fornication, uncleanneſſe, inordinate affection, evil concupiſcence.* Colos 3. 5. —Now for the denying or mortifying of this *concupiſcence*, obſerve theſe directions. ——

1. Be ſenſible of it, cry out with *Paul*, *O wretched man that I am, who ſhall deliver me from the body of this death?* Rom. 7. 24.

2. Endeavour we to get a willing heart to have this ſin mortified. *Bleſſed are they which hunger and thirſt after righteouſneſs, for they ſhall be filled.* Matth. 5. 6.

3. Be we peremptory in denying the requeſts of *concupiſcence*, barre up the doors, give it no audience; nothing is better then a peremptory will if it be well ſet, nothing worſe if it be ill. When *Abiſhai* would have perſwaded *David* to ſlay *Shimei*, *David* gives him a peremptory denyal, ſaying, *What have I to do with you, ye ſons of* Zerviah? So Chriſt gave *Peter* a peremptory denyal when he would have diſſwaded him from his paſſion, ſaying, *Get thee behind me Satan.* The old man is of our old acquaintance that hath been born and bred with us, and therefore is ready to deceive us; look to it, and whenſoever it ſuggeſts, give it a peremptory denyal. 2 Sam. 16 10. & 19. 22. Mar. 16. 23.

4. Take we paines to mortifie this ſin. *I run not in vain as one that beats the aire*; that is, I take pains, but not in vain, I take no more pains then I muſt needs, if I took any leſſe I could not come to that I aime at: The leſſe pains we take in ſubduing this corruption, the more will it increaſe; but what pains? I anſwer, we muſt uſe the means God hath appointed, as *the Word & Prayer, and Faſting, and Watching, and Weeping, and Mourning*; to theſe I may adde *Covenants and Vowes*: Provided that 1. they be of things lawful. 2. That we eſteem them not as Duties of 1 Cor. 9. 26.

absolute necessity, and 3. that we bind not our selves p
tually, lest our vowes become burthens to us; if we will v
let us but vow for a time, that when the time is expired,
may either renew, or let them cease as necessity requires.

5. Let us intermixe these means, Duties, or services
with another. Christ hath variety of blessed imployments
us, and we should fly from flower to flower; as sometim
hear, otherwhile pray, frequently meditate, and be not sel
in godly company. When our lustings solicite us to this or
object; ask our souls the question that the Prophet did
ziahs Messengers, *Is there not a God in Israel, that thou shou*
2 King 1. 2. *go to Baal-zebub the god of Ekron?* Is there never a promis
the Scripture? never a Saint of my acquaintance? never
mercy to be thankful for? no beauty and glory in Heaven to
panting after?

6. Labour we to get the assistance of the Spirit of Ch
This you may think strange, The wind bloweth where it list
John 3. 8. *(i.)* the Spirit worketh where it listeth; yet this hinders
but that the Spirit may list to blow in the use of the mea
Surely there are means to get the Spirit, and to hinder the Spi
the Spirit may be wonne or lost in the doing or not doing
these things.——

1. If we would have the Spirit, then we must know the Spi
we must so know him, as to give him the glory of the work
every grace; : The want of the knowledge of Christs Spi
is the very reason why men receive not the Spirit. I will
John 14. 17. unto you the comforter, whom the world cannot receive,
cause they know him not. The world knows not the precio
nesse of the Spirit, and therefore they lightly esteem of hi
The first means to have the Spirit, it is to know the Spirit, t
we may give him the glory of every grace.

1 Thess. 5. 19 2. If we would have the Spirit, take heed that we *quench*
the Spirit; I mean not by quenching the Spirit, *a quite put*
of it out: But 1. a growing careless, and remisse in the D
ties of Religion: 2. A not cherishing every good mo
of the Spirit in our hearts, either to pray, or to hear, *&c.*

Ephes. 4. 30. 3. If we would have the Spirit, take heed that we *grieve*
the Spirit; let us not drive him by our sins out of the temple
our Souls, disturb him not in his gracious and comfortable o

rations there, but ſo demean our ſelves that he may ſtay in our ſpirits, and manifeſt without any Eclipſes or interruptions his ſweet and powerful preſence within us. Surely the Spirit is a clean Spirit, and he loves a clean habitation: It is ſin makes the Spirit loath the ſoul of a man; Evil ſpeeches, and evil actions grieve the Spirit of Chriſt.

4. If we would have the Spirit, take heed that we *reſiſt not the Spirit.* Now we may be ſaid to reſiſt the Spirit, 1. By not doing the good required, when we hang off from that good to which we are ſtrongly moved by the inward pulſations and perſwaſions of the Spirit of God. 2. By ſinning againſt light; in this reſpect the ſins againſt the ſecond Table reſiſt more then ſins againſt the firſt, becauſe theſe are ſinnes againſt a multiplied light, againſt the light of the Word, and light of the Spirit, and light of Nature. 3. By falling into foul ſins, ſuch as are *the manifeſt deeds of the fleſh, as adultery, fornication, uncleanneſs, laſciviouſneſſe:* indeed theſe ſins are not fit to be named amongſt Chriſtians. *But fornication, and all uncleanneſſe, or covetouſneſſe, let it not be once named among you, as becometh Saints.* This laſt is called *Idolatry*, Coloſ. 3. 5. Now the name Idol in Scripture doth ſometimes ſignifie an image, or ſculpture, or repreſentation; ſometimes an heathen god under the notion of a falſe God; and ſometimes an heathen god under the notion of filthy, unclean, and abominable, 1 *Pet.* 4. 3. 1 *Cor.* 10. 7, 8. *Iſa.* 57. 5. 1 *Cor.* 6. 9. The reaſon whereof was, becauſe in their Idol-feaſts, and Idol-worſhips they uſed thoſe heathen villainies of filthineſſe and uncleanneſſe, *Revel.* 2. 14. or at leaſt their Idol-feaſts were wont to be previous, and prepatory to fornications, *Acts* 15. 20. *Revel.* 2. 14. O theſe are foul ſins, which were a ſhame for Chriſtians to name, or ſpeak out, much more to commit. But why is *covetouſneſſe* unfit to be named? And why is it called Idolatry? Some Criticks obſerve very well, that the word in the Original is πλεονεξία, which is not *covetouſneſſe* properly, but *inordinate deſire*, not only of wealth, but alſo of luſts, * thoſe *nefanda*, that were common to the Gentiles. O take heed of thus reſiſting the Spirit: this is a deſperate, and a dangerous ſin.

Acts 7. 51.

Gal. 5. 19.

Eph. 5 3.

* We know ſome Phyſick is for reſtoring ſome to preſerve their ſtrength.

5. If we would have the Spirit, let us pray for the Spirit: This was the means that Chriſt uſed, *I will pray the Father* (ſaith

John 14. 14.

abſolute neceſſity, and 3. that we bind not our ſelves perpetually, leſt our vowes become burthens to us; if we will vow let us but vow for a time, that when the time is expired, we may either renew, or let them ceaſe as neceſſity requires.

5. Let us intermixe theſe means, Duties, or ſervices with another. Chriſt hath variety of bleſſed imployments for us, and we ſhould fly from flower to flower; as ſometimes hear, otherwhile pray, frequently meditate, and be not ſelde in godly company. When our luſtings ſolicite us to this or that object; ask our ſouls the queſtion that the Prophet did Ahaziahs Meſſengers, *Is there not a God in Iſrael, that thou ſhould go to Baal-zebub the god of Ekron?* 2 King 1. 2. Is there never a promiſe the Scripture? never a Saint of my acquaintance? never mercy to be thankful for? no beauty and glory in Heaven to panting after?

6. Labour we to get the aſſiſtance of the Spirit of Christ. This you may think ſtrange, The wind bloweth where it liſteth (*i.*) the Spirit worketh where it liſteth; yet this hinders not but that the Spirit may liſt to blow in the uſe of the means. Surely there are means to get the Spirit, and to hinder the Spirit, the Spirit may be wonne or loſt in the doing or not doing theſe things.—

1. If we would have the Spirit, then we muſt know the Spirit, we muſt ſo know him, as to give him the glory of the work of every grace; : The want of the knowledge of Chriſts Spirit is the very reaſon why men receive not the Spirit. I will ſend unto you the comforter, whom the world cannot receive, John 14. 17. cauſe they know him not. The world knows not the preciouſneſſe of the Spirit, and therefore they lightly eſteem of him. The firſt means to have the Spirit, it is to know the Spirit, that we may give him the glory of every grace.

2. If we would have the Spirit, take heed that we *quench not the Spirit*; I mean not by quenching the Spirit, *a quite putting of it out*: But 1. a growing careleſſe, and remiſſe in the duties of Religion: 2. A not cheriſhing every good motion of the Spirit in our hearts, either to pray, or to hear, &c. 1 Theſſ. 5. 19

3. If we would have the Spirit, take heed that we *grieve not the Spirit*; let us not drive him by our ſins out of the temples of our Souls, diſturb him not in his gracious and comfortable Ephes. 4. 30.

rations there, but ſo demean our ſelves that he may ſtay in our ſpirits, and manifeſt without any Eclipſes or interruptions his ſweet and powerful preſence within us. Surely the Spirit is a clean Spirit, and he loves a clean habitation: It is ſin makes the Spirit loath the ſoul of a man; Evil ſpeeches, and evil actions grieve the Spirit of Chriſt.

4. If we would have the Spirit, take heed that we *reſiſt not the Spirit.* Now we may be ſaid to reſiſt the Spirit, 1. By not doing the good required, when we hang off from that good to which we are ſtrongly moved by the inward pulſations and perſwaſions of the Spirit of God. 2. By ſinning againſt light; in this reſpect the ſins againſt the ſecond Table reſiſt more then ſins againſt the firſt, becauſe theſe are ſinnes againſt a multiplied light, againſt the light of the Word, and light of the Spirit, and light of Nature. 3. By falling into foul ſins, ſuch as are *the manifeſt deeds of the fleſh, as adultery, fornication, uncleanneſs, laſciviouſneſſe:* indeed theſe ſins are not fit to be named amongſt Chriſtians. *But fornication, and all uncleanneſſe, or covetouſneſſe, let it not be once named among you, as becometh Saints.* This laſt is called *Idolatry*, Coloſ. 3. 5. Now the name Idol in Scripture doth ſometimes ſignifie an image, or ſculpture, or repreſentation; ſometimes an heathen god under the notion of a falſe God; and ſometimes an heathen god under the notion of filthy, unclean, and abominable, 1 *Pet.* 4. 3. 1 *Cor.* 10. 7, 8. *Iſa.* 57. 5. 1 *Cor.* 6. 9. The reaſon whereof was, becauſe in their Idol-feaſts, and Idol-worſhips they uſed thoſe heathen villainies of filthineſſe and uncleanneſſe, *Revel.* 2. 14. or at leaſt their Idol-feaſts were wont to be previous, and prepatory to fornications, *Acts* 15. 20. *Revel.* 2. 14. O theſe are foul ſins, which were a ſhame for Chriſtians to name, or ſpeak out, much more to commit. But why is *covetouſneſſe* unfit to be named? And why is it called Idolatry? Some Criticks obſerve very well, that the word in the Original is πλεονεξία, which is not *covetouſneſſe* properly, but *inordinate deſire*, not only of wealth, but alſo of luſts, * thoſe *nefanda*, that were common to the Gentiles. O take heed of thus reſiſting the Spirit: this is a deſperate, and a dangerous ſin.

Acts 7. 51.

Gal. 5. 19.

Ephes 5 3.

* We know ſome Phyſick is for reſtoring ſome to preſerve their ſtrength.

5. If we would have the Spirit, let us pray for the Spirit: This was the means that Chriſt uſed, *I will pray the Father* (ſaith

John 14. 14.

(ſaith he concerning his Apoſtles) *and he will ſend the comforter to you.* And this was the means Chriſt put us upon, for if your earthly parents can give good things unto their children, how
Luke 11.13. much more will your heavenly Father give the Holy Ghoſt unto them that ask him? Prayer is prevailing with God, if it be reſtleſſe and pleaſing to God, it will have no denyal.

5. If we would have the Spirit, then let us walk in the Spirit,
Gal. 5. 16. do the actions of the new man: We know ſome Phyſick is for reſtoring, to preſerve the ſtrength of the body, and ſuch is this walking in the actions of the new man; it preſerves the ſtrength of the ſoul, it preſerves ſpiritual life in a man, it inables him to
Gal 5. 16. fight againſt corruptions and luſts, Walk in the Spirit, and ye ſhall not fulfill the luſts of the fleſh.

But the Saints may object; all this we have done in our meaſure, but ſtill we finde a body of death, many luſts yet remaining and riſing up in us, and *rebelling againſt the law of our mind*, yea ſometimes *captivating and leading us away to the minding* and ſeeking of our ſelves, and ſerving our own baſe affections.

I anſwer, it may be ſo, nay I told you it would be ſo in the firſt caution; and yet if we pray againſt them, if by an holy, gracious, and conſtant conteſtation we fight and war againſt them, if by a godly grief and ſorrow of heart, we mourn and are troubled for them, then here is our comfort, though we are not fully freed from them, yet we have truly denyed them. There the luſts of a man are denyed, where they do not reign and bear dominion, where they have not the full and peaceable poſſeſſion. *Paul* was one that had in a very high meaſure denyed himſelf, and though he complained of ſinne, and of *a Law in his members rebelling againſt the Law of his mind, and bringing him into captivity to the Law of ſin*, yet this being his trouble, the Lord thereupon comforts him with the ſufficiency
2 Cor. 12. 9. of his grace, *My grace is ſufficient for thee.*

SECT.

Sect. 5.

Of the maner of denying our perſonall corruptions.

WE are abſolutely to deny thoſe *perſonall corruptions* which we in our particulars are more notably carryed into. Now for the denying or mortifying of this ſin (whatever it may be) obſerve theſe directions.——

1. Labour we to ſee the diſeaſe; No man will ſeek for cure, except he ſee the diſeaſe: the ſight of the diſeaſe is half the cure of it. O then indeavour we to finde out what is our ſpecial ſinne, our *Dalilah* ſinne, let us be perſwaded and convinced of it. See the markes whereby to diſcover it, in *Chap.* 4. *Sect.* 4.

2. Obſerve the baſeneſſe of this condition, which appears partly in the nature of it, and partly in the evil it brings. 1. For it's nature, it is the baſeſt ſlavery in the world. *Iſraels* bondage in *Egypt* was but a ſhadow to this; Men that will not deny their corruptions, they are ſervants to ſin, and ſervants to Satan, *they walk after the prince of the power of the aire*, nay they are ſervants to their own corrupt mind, *they are led by their luſts as fool to the ſtocks.* 2. For the evil that comes by it, it deprives us of Gods favour, and brings upon us infinite ſorrowes, as blindneſſe of minde, hardneſſe of heart, deadneſſe of ſpirit, horrour of conſcience, and without repentance all the terrors of hell. Ephes. 2. 2.

3. Abſtain we from all beginnings and occaſions of this ſin: quench it at firſt; if we cannot put out a ſpark, how ſhould we put out a flame? If we get not the maſtry over the firſt motion to ſinne, how ſhall we overcome it when it is brought to maturity in action? As a ſtream riſeth by little and little, one ſhower increaſing it ſomewhat, and another making it bigger ſtill, ſo ſin riſeth by degrees, *James* 1. 14, 15. And therefore take heed to the beginning of our affections, look we to the beginning of this inordinate luſt; if we perceive but a glimpſe of it, let us quench and reſiſt it; if we hear it knocking at the door of our hearts, do not preſently let it in, but ask his errand, read the cauſe with it, conſider the hindrances and inconveniences that come by it.

4. Proportion the remedy to the diſeaſe: As the luſt is greater, ſo uſe we greater abſtinence; make ſtronger vowes against it; if the tyde beat ſtrongly, keep the banke good; repair by new renewalls of our graces in us; make we new Covenant againſt it, what though we are weak, and frail, and ſubject to break our promiſes in this kinde? Yet remember that they are Gods Ordinances, and he will put to his helping hand to inable us.

5. Turn we our delights to God, and Chriſt, and Heavenly things; There is no true *Self-denyal* that is only privative, man cannot leave his earthly-mindedneſſe, but preſently muſt be heavenly-minded; as a man cannot empty a veſſel of water, but preſently aire will come in its place, ſo a man cannot deny *ſinful-ſelf*, but grace will immediately enter, and poſſeſſion of his heart. And Oh, when it is thus, when the intentions of our mind (as our morning thoughts, *&c.*) which we ſpent upon vanities, are now drawn into prayer and holy meditations, then luſts wither, then doth corruption ſhrink more and more.

6. Maintaine in our ſouls the authority of Gods Word. Either *Self* or *Chriſt* will rule in the ſoul; and therefore the truth, and let that be the ſpring of all our actions; he that will free himſelf from being an hired ſervant to this or that Maſter, he muſt hire himſelf. When *David* went to Achish he was free from *Saul*; if we would not have *Saul* and *Self* to rule in us, we muſt give up our ſelves to the conduct of God and his Word.

7. Labour to thwart that *particular corruption* to which we are inclined. *ex. gr.* Are we given to wrath? Endeavour to be humbler and meeker then other men: Are we given to the world? look after that better and more enduring ſubſtance in heaven: Conſider that *the reproaches of Chriſt are greater riches then the treaſures of Egypt.* Contraries in nature do expell one another, cold is expelled with heat; darkneſſe with light, thus it is in grace.

Heb. 11. 26.

8. Pray that Chriſt would *baptize us with the holy Ghoſt and with fire?* that like fire he would heat the faculties of our ſoules and inflame our loves unto God; for as our love to God is ſtronger, ſo our love to holy things will be more earneſt,

Matth. 3. 11.

consequently our hatred to *sinful self* will be more strong and perfect. O pray for the Spirit, and wait for the Spirit, and labour to be *baptized with the holy Ghost* more and more fully. If we [illegible]ft to our selves, it is impossible for us to *deny self*, to *mortifie self*; and therefore we are to pray to God to give us his holy Spirit. It is he that is *the refiners fire, and fullers soape:* Mal. 3. 2. Now as in refining and purifying use what means you will, except you use fire you can never refine silver; so if a man be left to his own spirit, he will run into a thousand noysome lusts; but when Gods Spirit is cloathed in a mans heart, then he is kept from sin.

9. Labour after further discoveries of Christ. Beleeve more, and depend more upon Christ, yea let us trade immediately with Christ, for Christ is the only agent in the work of *Self-denyal.* Mistake not, I do not say, that we are meer passives in *Self-denyal*; indeed at that first habitual beginning of it at conversion, and at that final perfecting and finishing of it, and carrying away all sinne at death, I beleeve we are meer passives; but now in our progresse we are workers together with Christ: And therefore it is said that *We purge our* 2 Tim. 2 21. *selves*, and that *We purifie our selves*, and that *we by the Spirit* 1 John 3. 3. *mortifie the deeds of the flesh*, because Christ still in going on to Rom. 8. 13. purge us, purifie us, and to mortifie our lusts, he doth it by stirring up our graces, and useth therein acts of our faith, and love, and many motives, and considerations to do it. Let us therefore use all means required, but above all let us bring our hearts more and more acquainted with Christ. It is Christ is that great Ordinance appointed by God to get our lusts mortified; how many souls have gone puddring on (as I may so speak) in the use of other means? and though in them Christ hath communicated some vertue to them, yet because they did not trade with him, they had little in comparison: The more distinctly a man understands Christ, and how to make use of him, the more easily he will deny himself, and get his lusts purged; Such a one trades immediately with Christ, will do more in a day, then an other in a year. Now this is as God opens our Faith to see him, and know him, and to be acquainted with him; Hence was *Pauls* desire, *that I may know him and the power of his re-* Philip. 3. 10. *surrection*: That I may know him as a Prophet instructing me,

as

as a Prieſt ſanctifying me, as a King reigning ſpiritually
that I may know the power of his reſurrection in the vivifi
of my ſoul, in the abolition of my ſin, and eſpecially of
Pſal. 18 23. *own iniquity.* It was Chriſt *Paul* made uſe of in this work.
Gal. 6. 14 *Chriſt the world is crucified unto me, and I unto the world.* T
much for *the denyal of ſinful ſelf.*

SECT. 6.

Of the denyal of our external relations; and firſt of Cau

SEcondly, We muſt deny *naturall ſelf*; and this we muſt d
onely conditionally, and upon ſuppoſition of Gods
whether it be in regard of our *being*, or *well-being*. I ſhall
gin with the latter, and that contains either *externall rel*
ſpeciall gifts, or common ends.

1. We are conditionally to deny our external relations
this purpoſe (ſaith Chriſt) If any man cometh to me,
Luke 14. 26. hateth not father and mother, and children, and brethren,
wife, and ſiſters — he cannot be my Diſciple. Not that Reli
teacheth, or commandeth, or indureth a Saint to break the
of Religion, or nature; you ſee it puts in a plea againſt ſuch
Ephel. 6. 2. turalneſſe, *Honour thy father and mother, is the firſt comman*
Prov 30. 17. *with Promiſe.* And the Ravens of the valleys ſhall pick out
eyes that mock and deſpiſe their father and mother.
Commandments do not enterfere, the Goſpel in thi
gives no ſuperſedeas to the law: and therefore in the deny
relations I ſhall lay down { Cautions. / Directions.

The Cautions are theſe.——

1. That relations are the bleſſings of God; they are
gifts, and beſtowed on the Saints in a way of Promiſe. Bl
Pſal. 128. 1, is every one that feareth the Lord, that walketh in his w
3, 4 How may that appear? thy wife ſhall be as a fruitful v
the ſides of thine houſe, thy children like Olive-plants
about thy table. Behold thus ſhall the man be bleſſed that
eth the Lord. Now thus we muſt not deny, but love, and
riſh, and deerly eſteem of our relations: they are the gi
Gods bounty, of his gracious Covenant, proceeding fro

free undeſerved love of God, they are the tokens of Gods ſpecial good will and favour in Jeſus Chriſt: They are the love-tokens which Chriſt ſends to our ſoules, that ſo he might draw our loves to him again; and hence it is lawful and commendable to rejoyce in them in their way, and eſpecially to lift up our ſoules in thankſgiving to God for them, for every creature of God is good (much more the children of our loynes, and wives of our boſomes) if received with thankſgiving. 1 Tim. 4. 4.

2. Notwithſtanding they are the bleſſing of God, yet we muſt deny them for God, as in theſe caſes.——

1. If they retard us in the way to Chriſt, if they intice us to make haltings in our runnings through fire and through water to the Lord Jeſus. Thus as it was ſaid of *Levi*, ſo ſhould it be ſaid of every Saint, *He ſaid unto his father and mother I have not ſeen him, neither did he acknowledge his brethren, nor know his own children.* This is meant either of the Prieſts continual duty, who if his father, mother, brother, or child dyed, he might not mourn for them, but carry himſelf as if he did not reſpect, know, or care for them; or it is meant of that fact of the ſons of *Levi*, who being commanded of *Moſes*, *they killed every man his brother, friend, neighbour, and ſon*, that had ſinned in making and worſhipping the golden calf; and to this latter the *Chaldee* referres it, tranſlating thus, *Who had no compaſſion on his father, or on his mother, when they were guilty of judgment, and accepted not the perſons of his brother, or of his ſonne.* If our deareſt relations ſhould beckon us out of the way, or retard us in the way to Jeſus Chriſt, we muſt not reſpect father or mother, we muſt not acknowledge our brethren, nor know our own children. And Chriſt gives the reaſon, he that loveth father or mother more then me, is not worthy of me; and he that loveth ſonne or daughter more then me, is not worthy of me. A man ſhould love father and mother, and a man will love ſonne and daughter, for love deſcends rather then aſcends; but if any man love father, or mother, or ſonne, or daughter more then Chriſt, he is not worthy of Chriſt, he is not fit to be a Diſciple of Chriſt; or to be ſaved by Chriſt. Deut. 33. 9. Exod. 32. 27, 28 Matth. 10. 37.

2. If they draw contrary wayes to Chriſt, if their wayes be croſs, Chriſt drawing one way, and relations drawing another way. Now in this caſe as Chriſt ſaid, if a man hate not father,

Luke 14.26. and mother, and wife, and children, and brethren, and sis-
yea and his own life also, he cannot be my Disciple. If a man
not, (*i.*) if a man renounce not all carnal affection, if a
be not disposed (where these loves are incompatible) to
father, and mother, and all for the love of Christ, he cannot
long to Christ. These two cases may be summed up thus;
our *relations* do either retard our way to Christ, or draw
from Christ, in this sense they ought to be forgotten, yea
be hated. Christ in this case called *Peter* Satan; we must
love father, or mother, or daughter, or wife, or child more th
Christ, So *Mat.*10.37. expounds that place of *Luk.*14.26. Thi
plaine, for we must love Christ with all our heart, and with
our soule; and though by the second Commandment we m
love our neighbour as our self, yet we must not love our neig-
bour as our Christ.

Sect. 7.

Of the maner of denying our external relations.

THe directions of *Self-denyal* in respect of our *relations* a
these,——

1 Cor.7 29,30 1. Let us have them as if we had them not: This is the e
pression of the Apostle: *The time is short* (saith he) and wh
then? *it remains that both they that have wives be as though th
had none, and they that weep as they that wept not, and they tha
joyce as if they rejoyced not.* 1. *The time is short*: The Apos
here alludes to Sea-fairing men that have almost done the
voyage, and begin to strike saile, and to fold them up toget
and are even putting into harbour; So it is with us, our ti
is short, as soon as we begin our voyage, we are ready to str
saile presently. 2. *It remains that both they that have w
be as though they had none*, &c. *q. d.* You that are ready to
anchor, trouble not your selves about these things, but rat
be ye stedfast, gird up the loynes of your mindes, let your c
be greatest for heaven; and as for these outward *relations*,
as if you had none, or think as soon as you are a shore, you
have none; do not glut your selves, but moderate your he
in all such comforts as these.

2. Let us reſigne up all to God. This we have done, and this we muſt do ſtill. 1. This we have done in that day when we made up our bargain for Chriſt. Every ſoul that comes to Chriſt, he parts with all to buy that pearl, and in ſelling all he ſels not onely his corruptions and luſts, but his father, mother, wife, children, all relations conditionally. 2. This we muſt do ſtill; we muſt give up all to God; we, and they, and all muſt be at the command of Chriſt, at the pleaſure of God and Chriſt; indeed nothing is properly called our own but God and Chriſt; all other things are Gods gifts, lent of God, and therefore of due (as occaſion is) we muſt give up all to God again.

3. In all things, yea above all things be we filled with the Spirit. This will take off our thoughts from other things that are inferiour: If our ſoules be once filled with the things of a better life, then wife, children, parents, friends will never draw away our hearts. O that our ſouls would but mount up, and take a view of thoſe rare things that are provided for us in another life! What? to have God our Father, Angels our Keepers, to be the children, brethren, companions of Angels? Weigh theſe things daily, and then we ſhall *deny our relations* here: Theſe on earth may be comforts, but what is earth to heaven? what are theſe joyes to joyes eternal?

4. Let us muſe on the many relations betwixt Chriſt and us; he is our creatour, we the work of his hands; he is our ſhepherd, we the flock of his paſture; he is our Father, the great Father of the Family, who provides all things neceſſary for them that be under his government, and we are his children; he is our Bridegroom, we his Spouſe: Now if Chriſt be in ſtead of all relations, how ſhould we but leave all for Chriſt? As a woman leaves her fathers houſe, and her own people, to cohabite with her husband, ſo ſhould we *leave our country with* Abraham; *leave our friends with* Levi; *leave our poſſeſſions with the Diſciples*: yea be *ready to leave our life with* Paul for the teſtimony, honour, and ſervice of Chriſt. The ſoul that is related to Chriſt, hath enough in Chriſt to pleaſe and delight it ſelf. Though all friends according to the fleſh become ſtrangers or prove enemies, yet Chriſt is in ſtead of all friends.

Gen. 12. 1. Deut. 33. 9. Matth 4. 22.

5. Let us imitate them (as occaſion is) who for Chriſts ſake have not onely in will, but actually parted with their deareſt

relations. Thus *Moſes refuſed that relation to be called the ſ*
Heb. 11. 24, 25, 26. *of Pharaohs daughter, chooſing rather to ſuffer affliction with t*
people of God, then to enjoy the pleaſures of ſin for a ſeaſon. Th
the Apoſtles of Chriſt refuſed not ſome but all their relation
Matth. 19. 27. Behold we have forſaken all, and followed thee. To who
Chriſt anſwered, every one that hath forſaken houſes, or bre
thren, or ſiſters, or father, or mother, or wife, or children
29. lands for my names ſake, ſhall receive an hundred fold (whi
Chriſt gives them in beſtowing himſelf on them) and ſhall inhe
rit everlaſting life. It was *Jeroms* ſaying, *If the Lord Chri*
ſhould call me to him, though my father ſhould lye in the way, a
my mother ſhould hang about my neck, I would go over my father
and ſhake off my mother, and runne to my Chriſt. But this w
onely ſaid; if you would know a greater matter then this don
and practiſed, I ſhall give you one notable inſtance, enough t
inflame all our hearts towards Chriſt and his truth in the ve
ry publiſhing of it.

I have read a notable hiſtory of one *Galeacius Caracciolus*, th
noble Marqueſs of *Vico*: This *Vico* was one of the Paradiſes o
Naples, and *Naples* was the Paradiſe of *Italy*, and *Italy* i
the Paradiſe of *Europe*, and *Europe* the Paradiſe of all the Earth
Yet this Marqueſs being brought to hear a Sermon of *Peter*
Martyrs, God pleaſed ſo to work upon his ſpirit that he begu
to enter into ſerious thoughts, whether his way of popery
wherein he was trained, was right or not. At laſt having fur
ther light let into his ſoul, not only of ſeeing truths, but like
wiſe of delivering himſelf from that Idolatry which he appre
hended himſelf defiled withall. his reſolutions were ſtrong to
leave the court, and his honours, together with his father, wife
and children, and whatſoever was dear to him. Many grievous
combats he had betwixt the fleſh and the ſpirit when he reſolved
of his departure, but the greateſt troubles were his relations;
For —

1. As often as he looked on his father, which he almoſt did
every houre, ſo often he was ſtricken at the heart with unſpeak
able grief; his thoughts run thus, *What? and muſt I needs*
forſake my dear and loving father? and cannot I elſe have God my
Father? O unhappy father of my body which muſt ſtand in competi
tion with the Father of my ſoul!

2. No

2. No leſſe inwardly was he grieved in reſpect of his noble wife; for having no hope that ſhe would renounce popery, and go with him, he reſolved alſo for Chriſts ſake to leave her, and to follow Chriſt, whereupon his thoughts run thus: *And ſhall I ſo, yea ſo ſuddenly, and ſo unkindly leave and forſake my wife, my dear and loving wife, the only joy of my heart in this world, and ſhall I leave her not for a time, but for ever? Poor Lady! how many doleful dayes without comfort, how many waking nights without ſleep ſhall ſhe paſſe over? What will ſhe do, but weep and waile, and pine away with grief?* Theſe two cogitations of his father and wife greatly tormented him, and the more becauſe he laboured to keep cloſe this fire which burned and boyled in his heart; he durſt not make known his departure, leſt it ſhould have been hindred, which he would not for a world.

3. There was yet a third and ſpecial care that pinched him, and that was for his children; which were ſix in all. It was the more grief in that they were ſo young, as that they could not yet conceive what it was to want a father: the eldeſt was ſcarce fifteen, and the youngeſt ſcarce four years old: Towards them ſaith the ſtory his thoughts runne thus. *And ſhall I within theſe few dayes utterly forſake theſe ſweet babes? ſhall I leave them to the wide and wicked world, as though they had never been my children, nor I their father?——And you poor Orphans what ſhall become of you when I am gone? your hap is hard even to be fatherleſſe, your father yet living.——And what can your wofull mother do when ſhe looketh on you, but weep and wring her hands, her grief ſtill increaſing as ſhe lookes upon you? Yet thus muſt I leave you all confounded together in heaps of grief, weeping and wailing one with another, and I in the mean time weeping and wailing for you all.*

This noble ſpirit thus reſolved, at laſt he left his family, and went to *Geneva*, who no ſooner gone, but his friends and family were ſo aſtoniſhed, that nothing was heard or ſeen amongſt them but lamentations. The ſtory is large: I ſhall wind up all in this one paſſage. By his fathers commands, and his wifes intreaties he was perſwaded to ſee them once in his life, and to take his journey from *Geneva* to *Vico*; thither come, and having ſtayed a while, and now ready again to returne to his

dear *Geneva.*, his father at his farewell *gave him many an hard and bitter curse*; his wife embraced him, and took him about the neck, beseeching him in a most loving and pittiful manner that *he would have care of himself, of his dear wife and children, and not so willingly cast them all away*; His young children upon their knees with armes stretched out, and hands held up, and faces swollen with tears cryed unto him *to have pity on them his own bowels, and not to make them fatherlesse before their time*: His friends with heavy countenances and watry eyes looked rufully on him, and though for grief they could not speak a word, yet every look, and every countenance, and every gesture was a loud cry, and a strong intreaty that he *would stay, and not leave so ancient and noble an house in such a sad, full, and desolate case.* But above all, there was one most lamentable sight: among all his children, he had one daughter of twelve yeares old, who crying out amaine, and wallowing in tears, fell down, and catching fast hold about his thighs and knees, held him so hard as he could by no means shake her off, and the affection of a father wrought so with him that he could not offer with violence to hurt her; he laboured to get loose, but she held faster; he went away, but she followed after, crying to him *not to be so cruell to her his own child, that came into the world by him*: This so wonderfully wrought with his nature that he thought (as he often reported) that *all his bowels rowled about within him, and that his heart would have burst presently, and there instantly have dyed.* —— But notwithstanding all this, he being armed with a supernaturall and heavenly fortitude, he broke through all those temptations, and for Christs sake *denyed all*, and so returned to *Geneva* (where Master *Calvin* then lived) a glorious *self-denyer*, a glorious *denyer* of his *natural self.* And thus much of *denying* our *relations.*

Sect.

Sect. 8.

Of the denyall of our ſpecial gifts; and firſt of Cautions.

WE are conditionally to deny our ſpecial gifts and indowments; As learning, wiſdome, power, or any other abilities of minde and body. In proſecution of this I ſhall give ſome { Cautions. / Directions.

The Cautions are theſe, ——

1. That learning, wiſdome, abilities are in themſelves excellent things. *Æneas Sylvius* in his Epiſtle to *Sigiſmund* Duke of *Auſtria* ſaid, that *if the face even of humane learning could but be ſeen, it is fairer, and more beautifull then the morning, or the evening ſtarre:* How much more may be ſaid in reſpect of divine, ſpirituall, theologicall learning, whoſe ſubject is God, and Chriſt; and the things of God? in this reſpect therefore we muſt deny them.

2. Notwithſtanding the excellency of learning, wiſdome, or other abilities, yet muſt we *deny* them, as in theſe caſes ——

1. In reſpect of any high thoughts of ours, of any overweening conceit of our own excellencies. Be not wiſe in our owne conceits, ſaith the Apoſtle; to which agrees that of *Solomon*, lean not to thine own underſtanding, —be not wiſe in thine own eyes. It is a ſad thing to ſee in theſe times how all our debates, differences, controverſies, even in ſpiritual matters, do almoſt ſavour nothing elſe but of the affectation of naturall wiſdome, ſubtilty, eloquence; how doth pride move men to outſtrip one another, either by ſhewing their parts, as Wit, Language, Reading, Philoſophy, Hiſtory, and other learning, or by laſhing and ſmiting one another with the tongue, to ſeek a conqueſt rather by the infamy of others, then by the armour of righteouſneſſe on the right hand and on the left? By theſe unchriſtian and unconſcionable wayes the more able men are, the more deſtructive they make themſelves to the comforts of their brethren, and the neerer their debates relate unto Religion,

Rom. 12. 16. Prov. 3. 5. 7.

ligion, the further off they ſet themſelves, and others from
Kingdom of Jeſus Chriſt. The reſpect which is had to gain
dite with men, to loſe no ground in the debate, and to
thought leaders in the cauſe, together with the fear leſt
ſhould be foyled in any thing, doth even ſtrip them of all
Pro. 11. 2. ſtian ſimplicity. With the lowly is wiſdome (ſaith *Solo*
whereas from pride cometh ſhame. That wiſdome cannot
true, which brings us nearer to our own wit, and further
from the ſimplicity and humility which is in Chriſt Je
I ſuppoſe this is one cauſe why ſo much contempt is now
upon the name of learning, though it may be wrongfully
men, yet deſervedly as from God; and I beleeve God will
ceaſe to ſtain the pride of all their glory, and their greatne
by a full diſcovery of their ſhame, till they that are learned
ſhew themſelves willing to be reformed herein.

2. In reſpect of any uſe of them according to the world,
cording to man, or according to the fleſh. Of this God ſpe
1 Cor. 1. 19. eth when he ſaith, *I will deſtroy the wiſdome of the wiſe,*
will bring to nothing the underſtanding of the prudent. And
the Apoſtle triumphed over the Wiſards of the world, ſayi
1 Cor. 1. 30. *Where is the Wiſe? where is the Scribe? where is the Diſput*
this World? Hath not God made fooliſh the wiſdome of this wo
Worldly wiſdome uſually ſcornes and diſdains the great my
ries of godlineſſe, fooliſhneſſe of Preaching, ſimplicity of
Saints, but this *wiſdome deſcendeth not from above,* (ſaith
James 3. 15. Apoſtle), *this wiſdome is but earthly, ſenſuall, diveliſh*; 1. *Ea*
ly, it minds onely *earthly things*; though a man be to paſſe
haps the next day, the next houre, the next moment to
dreadful tribunal of God, yet it ſo glues his hopes, deſires,
jects, reſolutions to earthly, tranſitory pelf, and things of
life, as if both ſoul and body at their diſſolution ſhould
wholly and everlaſtingly reſolved into earth or nothing. 2.
is *Senſuall*; it preferres the pleaſures of ſenſe, and pleaſing
appetite, before the peace of conſcience and ſenſe of Gods
vour; it provides a thouſand times better for a body of ea
which muſt ſhortly turne to duſt, and feed the wormes,
for a precious immortal ſoul that can never dye; it highly
fers a few bitter-ſweet pleaſures for an inch of time in this
of tears, before unmixt and immeaſurable joyes through
eter

eternity in the glorious manſions of heaven. 3. It is *diveliſh*; for it imitates the Devil in plotting and contriving miſchief and ruine againſt the glory of God, the miniſtery of his Word, the paſſage of his Goſpel, the plantation of his Grace in the hearts of men: or it is *deviliſh*, becauſe the Devil uſually ſets thoſe on work that have a little more wit to do him ſervice; He knowes they are more able, and active to quarrell, raile, ſlander, diſgrace the truth of God or Miniſtery of Chriſt. O poor ſouls! how do you barke and ſnatch at thoſe hurtleſſe hands, which would heal and bind up your bleeding ſoules? O poor Ideots, what wiſdome is it for you to endeavour their extirpation, who are as *Starres in the right hand of Chriſt*? They that would do Chriſts Miniſters any deadly harme, they muſt pluck them thence. I could wiſh thoſe *worldly, earthly, ſenſuall, deviliſh-wiſe*, that imploy their wits, their power, their malice, their friends, their underhand-dealings, to ſlander, diſgrace, hinder, ſtop the paſſage of a conſcionable Miniſtery but to remember thoſe few texts, *He that toucheth you, toucheth the apple of my eye, and he that deſpiſeth you, deſpiſeth me, and he that deſpiſeth me, deſpiſeth him that ſent me.* Surely there is ſomething in it that God ſo ſtrictly chargeth, *Touch not mine Anoynted, and do my Prophets no harme.*

Revel. 1. 16.

Zach. 2. 8.

Luke 10. 16.

Pſal. 105. 15.

SECT. 9.

Of the manner of denying our ſpeciall gifts.

THe directions of *Self-denyall* in reſpect of our *ſpeciall gifts* are theſe.

1. *Think we ſoberly of our ſelves according as God hath dealt to every man the meaſure of faith.* We were not *ſober* in the Apoſtles phraſe, if either we took that upon us which we have not, or bragged of that which we have.

Rom. 12. 3.

2. Mind the true ends of learning, wiſdome, abilities, and aime at them. 1. What are thoſe ends? I anſwer, 1. To do God more excellent, and more glorious ſervice. 2. To furniſh the ſoul for an higher degree, and a greater meaſure of ſanctification. 3. *To do more nobly in Ephrata, and to be more*

famous in Bethlehem. What a ſhame and ſinne is it for men their abilities to hunt after certain ſecundary prizes, as ſure of curioſity, abilitie of diſcourſe, victory of wit, gain profeſſion, inablement for imployment and buſineſſe, and (by the abuſe and miſapplying of it) to put their great eng of *gifts* into the Devils hands, for the inlarging and advan ment of his Kingdom? O conſider thoſe more noble ends, ſeek after them.

3. Endeavour to walke before God in humility and low neſſe of mind. What? are thy gifts more eminent then othe it is the Lord that makes thee differ; and as God hath b favourable to thee, ſo ſhould his favours be as obligation obedience, humility, meekneſſe in thee.

4. Remember it is not the greatneſſe of the *gift*, but well-uſing of the *gift* that is the glory of the receiver; it is the having of any thing whether much or little, but the hav of Chriſt with it, that makes it full and ſatisfactory, ſweet comfortable, uſeful and beneficial unto man.

5. Know and be aſſured, that whatſoever we have if it p us up, and make us ſwell, it is not food but poyſon, no m cy but a curſe, no evidence of divine favour, but of ſevere a ger to our ſoules.

6. Obſerve and weigh well, that the iſſue and event of depends not upon the abilities of man, but upon the all-diſp Eccleſ. 9. 11. ſing hand of God. *The race is not to the ſwift, nor the battell the ſtrong, neither yet bread to the wiſe, nor riches to men of u derſtanding.* All our abilities are under Gods providence who puts an efficacy into mans abilities even as h pleaſeth.

Philip. 3. 8. 7. Eſteem we all abilities, *gifts*, knowlege as *dung and dr in compariſon of the excellencie of the knowledge of Chriſt Jeſus m* 1 Cor. 2. 2. *Lord.* Thus Paul *determined to know nothing but Chriſt and h crucified.* All knowledge, Art, learning is nothing to Chri there is no fulneſſe, no divine excellency in that mans know ledge that knowes not Jeſus Chriſt. *Si Chriſtum neſcis, &c.* we know not Chriſt, it is nothing if we know never ſo much *Si Chriſtum diſcis, &c.* if we know Chriſt, it is enough tho we know nothing more; enough indeed, for in knowing h Coloſſ. 2. 3. we have all knowledge; *In Chriſt are hid all the treaſures* miſ

wisdome and knowledge. Among wise men he is the choisest that knows most of Christ; it is Christ that puts a fulnesse into our knowledge, as the shining of the Sun in the aire puts a fulnesse of light into the eye; hence *Paul* made *Christ* crucified the Center and circumference of his knowledge, *the bredth, and length, and depth, and height of his knowledge*, this was the full latitude of his knowledge to know Jesus Christ; and this is *excellent knowledge*, excellent for the Author, matter, subject, fruits, and effects of it; this is *saving knowledge*, *this is life eternall to know thee, and whom thou hast sent Jesus Christ.* O never speak of learning, wisdome, gifts, abilities, in comparison of Christ. *Bernard* could say, *If thou writest, it doth not relish with me, unless I reade Jesus there; if thou disputest or conferrest, it doth not relish with me, unless Jesus sound there*: All learning is but ignorance in comparison of the knowledge of Christ Jesus our Lord. Come then, and down with all carnal knowledge in this respect; Come then, and submit to that true, spiritual, applicatory, experimental knowledge of Jesus Christ. *Henceforth* (saith the Apostle) *we know no man after the flesh, yea though we have known Christ after the flesh, yet henceforth know we him no more.* We know him not after an earthly carnal manner, but after a divine and spiritual manner agreeable to the state of glory whereto Christ is exalted.

Ephes. 3. 18.

Phil. 3. 8.

John 17. 3.

Si scribas, non sapit mihi, nisi legero ibi Jesum, &c. Bern.

2 Cor. 5. 16.

8. Consider that *gifts* and abilities are the stay, and staffe, and strength only of *Hypocrites*; they only lean on these, they only secure themselves in these: Are they not *Hypocrites* that dare to plead thus with God himself? *Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and done many great wonders?* they trusted upon, *have we not propheſied? have we not prayed? have we not done wonders?* q. d. God hath opened the secrets of Heaven to us, and do you think he will shut the gates of heaven upon us? We have preached, we have been instruments of saving others, and shall not we be saved our selves? We have cast out devils, and shall we be cast to the devil? We have not walked in an ordinary tract of profession, but we have traded in wonders and done miracles, we have amazed the world with reports of the great things we have done, is all this nothing? Thus they plead with Christ, as if he were bound to save them

Mat. 7. 22.

Τί βέλεται τὸ ξένον καὶ παράδοξον τοῦτο τέλος, &c. Chryſoſt.

by the law of theſe ſervices; Yet Chriſt tells them, *Depart from me I know you not.* One of the ancients repreſents them in ſuch an amazement. *What means this ſtrange, unexpected anſwer from Chriſt, Depart, &c. Muſt we depart, who have lived ſo near thee? muſt we be damned, whom thou haſt thus honoured?*

9. Conclude hence, though a man have never ſuch parts and *gifts*, yet if he have not *grace* withall, he may go to hell and periſh to all eternity; for by his *gifts* he is not united to Jeſus Chriſt, nor made the child of God, nor eſtated into the Covenant of grace. You ſee how it is with children playing together in the day, when night comes, one child goes to his father, and the other to his father; it may be all the day they are ſo like that you cannot ſay, whoſe child is this, or that: but when night comes, the father then comes to his child, and ſaith *Come my child, come in at doors*: and if the other offers to go in there, *no child, you muſt go home to your father*: So while we are living, *grace and gifts* are mingled together; ſome men have *gifts*, and ſome men have *graces*, and they look very like: Ah but when night comes, and when death comes, then ſaith God to thoſe that have grace, *Come my children, enter in*; but if thoſe that have *gifts only* come, he ſends them away. And if a man do go to hell and periſh, the more *gifts* he hath, the deeper will he ſink into hell; as it is with a man that is in the water, ſinking in the water, the more he is laden with gold the more he ſinkes; and as he is ſinking, if he have any time to cry out, he ſaith, *Oh take away theſe baggs of gold, theſe bags of gold will ſink me, they will undoe me*: So I ſay, theſe golden parts, and *golden gifts* will undoe men; when men come to hell, and ſhall periſh indeed, the more golden *gifts* and parts they have had, the deeper they ſhall ſinke in hell. And thus much of *denying our ſpeciall gifts.*

SECT.

Sect. 10.

Of the denyal of our worldly profits: and first of Cautions.

WE are conditionally to *deny* our *common ends*, which naturally men purſue and ſeek after, as *profit*, *pleaſure*, *and honour*. I ſhall begin with the firſt, viz. *Profit*. In proſecution of which I ſhall give the { Cautions. / Directions.

The Cautions are theſe—

1. It muſt be granted that *worldly profits*, ſuch as houſes, lands, poſſeſſions, are a bleſſing of God, and uſefull in their kind and places; namely becauſe they ſerve for the refreſhing, comforting, ſupporting of our fraile weak bodies, while we live in this world. And hence it is that God of his infinite bounty and free grace hath undertaken and promiſed to make competent proviſion for his children. *O fear the Lord ye his ſaints, for there is no want to them that fear him; the young lyons do lack and ſuffer hunger, but they that ſeek the Lord ſhall not want any good thing.* Pſal. 34. 9, 10. ——*Truſt in the Lord*, and do good, ſo ſhalt thou dwell in the land, and verily thou ſhalt be fed. Pſal. 37. 3, 11. —The meek ſhall inherite the earth, and ſhall delight themſelves in the abundance of peace. — Seek ye firſt the Kingdom of God, and all theſe things ſhall be added unto you. Matth. 6. 33. All theſe argue that earthly enjoyments are in themſelves mercies, and the bleſſings of God to godly men.

2. Notwithſtanding this, yet we muſt deny them as in theſe caſes. ——

1. As temptations and ſnares; *when they are either baites into ſin.* Thus *Simon Magus* offering money for *the gifts of the Spirit*, the Apoſtle doth abhorre ſo abominable a negotiation. Acts 8. 20. Though an *Idol* be made *of ſilver and gold*, yet being an Idol it muſt *be throwne away with deteſtation like a menſtruous cloth.* Iſa. 30. 22. Even the brazen ſerpent when it became a ſnare by the abuſe of men, it is no longer preſerved as a monument of mercy, but broken in peeces as *Nehuſhtan, a peece of braſſe.* 2 King. 18. 4. Or *when they make themſelves the fruits and wages of ſin.* Thus *Zacheus* denyes him-

himself in all his unjust gain which he had gotten by sycoph and defraudation; and when Christ offered *to come into hi* he would not suffer Mammon to shut the door against h Restitution as it is a most necessary, so it is one of the ha parts of *Self-denyall*; when a covetous heart must be fo to vomit up all his sweet morsels again; unjust gain is li barbed arrow, it kils if it stay within the body, and pul flesh away if it be drawn out.

2. As oblations and sacrifices, when Christ calls us to dicate them unto him, then we must deny them. Thus *Abraham* was called from his countrey into a land of sojour which he knew not; and when *Daniel* was called from a K court to a den of lyons; when *Moses* was called from the nours of *Egypt* to the afflictions of Gods people; when the sciples were called from their nets and ships to follow C *immediately they consulted not with flesh and blood*, but will left their own comforts to obey Gods commands. All we or have, we have it on this condition to use it, to leave it lay it out, to lay it down, unto the honour of our Master, whose bounty we received it.

SECT. II.

Of the manner of denying our worldly profits.

THe directions of *Self-denyall* in respect of our worldly fits are these. —

1. Look we on *worldly profits* as vanity, nothing; *Wilt* Prov. 23. 5. *set thine eyes upon that which is not* (saith *Solomon*) *for riche tainly make themselves wings, they fly away as an Eagle.* Ob first, the Holy Ghost sayes that *riches are not*, they are not Those things that make men great in the eye of the world, nothing in the eyes of God. 2. Observe the holy Ghost not have us so much as set our eyes upon riches, they are no jects worth the looking on. 3. Observe with what indig on he speaks against those that will set their eyes upon *Wilt thou set thine eyes upon that which is not? q. d.* What a unreasonable, sottish, senseless thing is this? 4. Ob

hat he ſayes, their parting from us is by way of flight, that is ſudden, ſwift, and irrecoverable motion. 5. Obſerve that his flight is by the wings of an Eagle, which of all birds hath he moſt ſudden, the moſt ſwift, and the moſt irrecoverable notion. 6. Obſerve that none needs to put wings upon them o fly away, for *they make themſelves wings*, there is matter enough in the mſelves to work out their own corruption, and to ut themſelves into a flight. We think when we are called to eny our *profits*, that we are called to *deny* ſome great things, ut the truth is, had we eyes to diſcerne the vanity of them, we hould ſee that we are called to *deny* nothing but a meer fancy, thing of nought, and *that which is not*. Oh that the glory f the world were darkned in our eyes as once it ſhall be, that might not be ſo dear unto us as it is.

2. Conſider them as inſtabilities, uncertainties; All worldly things whatſoever are mutable, changeable, tranſitory; and ence the Apoſtle ſtiles riches uncertain riches. Witneſſe *Zekiah* who was deprived of his Kingdom, honour, eſtate, obles, wives, children, liberty, and his ſight in one day; nd witneſſe *Job*, who of the richeſt became the pooreſt man *n the Eaſt* in one very day. The ſtories tell us of one *Belliſarius*, noble and ſucceſſeful captain under *Juſtinian* the Emperour, hat upon ſome diſpleaſure he was turned out of his office and ſtate, and had his eyes put out, ane ſo was forc't to beg from oor to door, *Date obolum* Belliſario, *give one half-penney to* elliſarius, *whom fortune made great, and envy hath made blinde.* ll worldly things are like the Sea ebbing and flowing; or ke the Moon always increaſing or decreaſing; or like a wheele ways turning up and down. Such a ſtory we have of *Seſoris* King of *Egypt*, who would have his chariot drawn with our Kings, and one of them had his eyes continually on the heele, whereupon *Seſoſtris* asked him *what he meant by it*? He nſwered, it put him in minde of the mutability of all earthly ings, *for I ſee* (ſaid he) *that part of the wheele which is now on high, is preſently down beneath, and that part which is now low, is preſently up on high*: Whereupon *Seſoſtris* being moved, conſidering what mutability might be in his own eſtate, he ould never have his chariot drawn after that manner any ore.

1 Tim. 6. 17.
2 King. 25.
Job 1. 13.

3. Con-

3. Consider them as snares: To this purpose cryed Solomon, Eccles. 2. 26. *all is vanity, and vexation of spirit.* Worldlings I do you feel this true? Marke but how your worldly cares do rush on you in the morning as soon as you awake, marke but how they accompany you in the day, mark but how they follow you to your beds at night, marke but how they hinder your sleep and afflict you in your dreames; O what fears? What suspicions? What underminings of one another? What disappointments? What vexations? What a clutter of businesses entangling one the other? What snares and temptations ly in your way at every hand? Job 18 8. *You walk all the day long upon snares;* dangerous snares that bring much sin and guilt, and will bring much sorrow and misery. Hence some give the reason why *Joseph*, although he had power to have advanced his brethren at Court, yet he would not have them live there, but by themselves in *Goshen* tending their sheep; for himself he had an extraordinary call to be there, but he so knew the encumbrances and cares of the Court, that he sought it not for his brethren.

4. Consider them as fading in regard of use, which yet prove eternal in regard of punishment. O what a dreadfull noise is that in hell, *We have lost eternity for setting our hearts upon things that were but momentanie.* A strong motive to work in us a *Self-denyall* of these *profits*; *What? shall I lose eternity for things momentanie? shall I while away that time that I have to improve for eternitie to seek after you, and to take contentment, pleasure in you?* This is no ordinary motive or argument. Indeed the knowledge of this in some generall notion may be ordinary, but to know it powerfully indeed, and effectually indeed, it is a parable, a riddle to the world, Psal. 49. 4. Psal. 49. 4. observe that when God works any saving work upon the heart he begins in this way, to settle upon the soul this truth, *all things here are fading, and what is a year or two to enjoy contentments in this world, if then I must be gone, and bid farewell to all? Have not I an immortall soul? and when shall be the time that I shall provide for eternity?* To help one such a soule (for I am upon this subject) consider whosoever thou art these two or three questions. 1. What is thy heart upon? I urge this question as in the name of Christ, and answer thou that

ſt, what is thy heart upon? it is either upon things momentanie, r things eternal: If thou lookeſt upon things eternal as high notional things, and fitter for ſome thoughts hereafter; then 2. What will be thy thoughts at the hour of death; it may e theſe: *Now are all my hopes at an end, now I muſt bid fare-ell to all my comforts, I ſhall never have mirth and jollity any more, he Sun is ſet, the ſeaſon is at an end for all my comforts; Now I ee before me an infinite vaſt Ocean of eternity, and of neceſſity I muſt anch into it, O Lord what Proviſion have I for it?* O there's thought that will rent the heart in peeces! O what a dread-ul ſhriek will that ſoul give that ſees before it that infinit Ocean of eternity, and ſees no proviſion that it hath made for it? What will it think, but *here's an Ocean of hot ſcalding lead, and I muſt lanch into it, and I muſt ſwim naked in it for ever and e-er.* I know not how this word may work, but if it be trampled nder foot, it may be within this year, or two, or three it will be ſaid of thee; Such a one was at ſuch a Sermon, or ſuch a one read ſuch a book, and learned, that *worldly profits were but momentanie*, but now he is gone; or it may be thou wilt ſay n thy death-bed, *ſuch a book, and ſuch a thing I read, that all worldly profits were but momentany, and that I had not onely a little River to ſwim over, but an infinit Ocean to lanch into, and yet I would not be warned, and now my ſeaſon is gone, and I am lanch-ng into eternity, the Lord knowes what ſhall become of me.* And f thou periſh indeed, then 3. What will be thy thoughts in ell? (I ſpeak only to ſuch as go on reſolvedly in their ſin, or will take no reſolutions of better courſes,) it was the ſad expreſ-ion of one *Lyſimachus*, who loſt his Kingdom for one draught of water, *O for what a ſhort pleaſure have I loſt a Kingdom?* O conſider what a ſoul-ſinking thought will this be to think here-after, *O God for how ſhort a pleaſure have I loſt a Kingdom? the Kingdom of Heaven?* And again, *for what a ſhort pleaſure have I made my ſelf a bond-ſlave to hell and devils for ever?* It is report-ed of Pope *Sixtus* the 5th, that to enjoy the glory and plea-ſure of the Popedome for ſeven years, he ſold his ſoul to the Devil; What infinite folly poſſeſſeth the hearts of the children of men, who were made for eternity, to venture eternall miſcarryings for a few years, yea a few hearts-contentments o the fleſh.

5. Compare Christ, and the things of Christ, with [illegible] or *worldly profits* in the particulars forementioned, and [illegible] draw out conclusions: as 1. *Worldly profits* are *vanities*, Christ and the things of Christ are *realities*, they are true,
John 6. 27. substantial, solid things. 2. *Worldly profits* are *instabilities*,
Heb. 10. 34. *certainties*, but Christ and the things of Christ are *stable* [illegible]
2 Cor. 4. 17, 18 *they are things that perish not; an enduring substance; eternal things:* So the Apostle, *the things which are seen are temporal*, *viz.* riches, honours, houses, *but the things which are not seen*, as Christ, grace, holinesse, Gods favour, Heaven, *are eternal*. 3. *Worldly profits* are *thornes, vexation of spirit*, but Christ and the things of Christ are full of *joy and comfort*; not like the [illegible] of earth, that blaze for a time, that are like *the crackling of thornes under a pot*, but yeeld no durable, solid heat; no, they are inward, sound, substantial, lasting joyes, and when we come to heaven, they shall be unmixt joyes, pure comfort without any mixture of discomfort, or grief of any kind. 4. *Worldly profits* are but *momentanie*, and of a fading, perishing nature; but Christ and the things of Christ are all durable,
Heb. 13. 8. lasting, yea everlasting. *Christ is the same yesterday, and to day,*
1 Pet. 1. 4. *and for ever.* And heaven (wherein Christ is) *is an inheritance*
Isa. 35. 10. *incorruptible, undefiled, that fadeth not away.* Spirituall joy is
Isa. 45. 17. *everlasting joy*, and salvation is an *everlasting salvation.* Upon these premisses may we not resolutely conclude? What? are we not willing to do or suffer any thing for Christ? to part with all for Christ? to make an absolute choise of Christ before the world? We reade much of the primitive Christians, that when riches, preferments, ease, liberty, were offered to them to deny but some truth of Christ, they refused it with disdain, they imbraced the stake, they kissed it, they cryed out, welcome *death, and none but Christ, none but Christ.* Yea some of them
Phil. 1. 23. *Paul* have said, *to me to live is Christ, and to dye is gain. I desire to be dissolved, and to be with Christ.* I know it is an hard lesson to flesh and blood; many have their hearts so glewed to the world, that they are as unwilling to part with their wealth as *Lots* wife was to leave *Sodome.* Oh but muse on these differences betwixt *Christ and profits!* What wise man would make his businesse to fill his coffers with pibbles, when he may have
Matth. 16. 26. pearles, gold, or silver? *What is a man profited, if he*

gain the whole world, and loſe his own ſoul?

6. Go on in the wayes of godlineſſe, though all our *profits* be hazarded; keep on our way, and paſſe not for them, truſt God with them; If we do ſtill enjoy them, ſo it is; if not, yet maintain a conſtant ſtrong reſolution of keeping on in the ways of Gods fear. Thus did *Daniel*, notwithſtanding the Princes and Nobles watched him in the matter of the Lord his God, yet he abated not one whit, he went on in his courſe for all the hazard he was in; the conſtant ways of godlineſſe in communion with his God was more ſweet and precious to him then all his Court-preferments. Thus did *Nehemiah*, notwithſtanding the oppoſition he had, notwithſtanding the conſpirings, complaints, and many letters ſent to informe againſt him, yet he went on in the work of the Lord. Thus *David* profeſſeth, *Though Princes ſpake againſt him, yet he did (and he would) meditate on Gods Law.* Dan. 6. 10. Nehem. 7. 1. Pſal. 119. 23.

7. Appear for God, and his Cauſe, his Truth, and People, though the iſſue may ſeem dangerous, and when none elſe will. Thus *Heſter* did with that brave reſolution of hers, *If I periſh, I periſh.* Thus *Nehemiah* did, who though he was ſomething afraid at firſt to ſpeak to that heatheniſh King in the behalf of his Religion and his People, yet having lift up his heart to God, he ſpake freely unto him. Oh let not a publike good cauſe be daſhed and blaſted, and none have an heart to appear for it, for fear of the loſſe of worldly profits: Chriſtians ſhould have that nobility of mind which the Prophets had, and the Apoſtles had, and which they that ſerve riches cannot have. What? do publike cauſes for God and his people, call you out to venture your eſtates? Surely it is beneath true nobleneſſe of ſpirit to provide onely for your eaſe and ſafetie. We ſhould duty, more then ſafetie. Eſther. 4. 16. Nehem. 2. 4, 5.

8. Conſider that our hearts are not perfect with the Lord till we come to a diſpoſition, to let go every thing for the Lord. Look under the whole heaven, if there be any thing we would not forſake, or any thing we would not ſuffer for the Lord, our hearts are not perfect with God. Whoſoever he be that forſakes not all (in vote or act) for Chriſt, he cannot be a Diſciple of Chriſt, if thou art borne to a thouſand pound lands a year, yet if God, and a good conſcience to witneſſe the truth, call

Matth. 19. 17. for it, thou must forsake all. As Christ said to the young man, if thou wilt be perfect, go, sell all that thou hast, and give it to the poor, and thou shalt have treasure in heaven; We see Christ now on earth he might say as much to any man, and we were bound upon pain of damnation to obey him. O get our hearts into this habituall frame! these thoughts (if well meditated on) would much abase us, and keep us from contemning any man for his mean condition in the world, for we know not how soon a good conscience may bring us into the like condition. Certainly to have these loose and dying affections to the enjoyments of the world, are greater mercies then the enjoyments themselves.

9. Let all go indeed, rather then be brought to the committing of any sinne: it is better to endure all the frowns and anger of the greatest of the Earth, then to have an angry conscience within our brest; it is better to want all the profits and pleasures that Earth can afford, then to lose the delights that a good conscience will bring in: O let the Quire in the breast alwayes be kept singing, whatsoever we suffer for it; it is better we lose all we have, then to make shipwrack of a good conscience: In this case we must be willing to lose all, or else we are lost in the enjoyment of all. I confesse it is no little matter for them who have much of the world to *deny themselves* in those things that give content to the flesh, considering the corruption that is in the heart of the children of men; it is an hard thing, and seldom

Bern. Ep. 42. hath successe to give rules for the ordering of life to men who are in great prosperity in this world; *For a man to be set on high, and yet to have the heart kept down, it is hard and unusuall*, sayes *Bernard*; but the more unusuall, the more glorious, the more hard, the more honourable; the more rare, the more comfortable it is to yield unto it.

Sect. 12.

Of the denyall of our Worldly pleasures, and first of Caution

THe next common end which naturally men pursue and seek after, and which we must *deny*, it is *pleasure*: In profes-

cution of this (as in the former) I shall give some { Cautions. / Directions.

The Cautions are these.

1. That *pleasures*, delights, recreations are in some sense lawful and laudable, namely as in a sober, moderate, seasonable use of them they serve for the refreshing, comforting, and supporting of our fraile weak bodies, whilest we live here in this world. In which respect the Preacher could say, *There is nothing better for a man then that he should eat, and drink, and delight his senses.* And again, *I perceive there is nothing better then that a man should rejoyce in his own works, for that is his portion.* And again, *to every thing there is a season, and a time to every purpose under the Sun. A time to weep, and a time to laugh; a time to mourne, and a time to dance.* Thus, and in this sence, and in their season, we need not to *deny them.* Eccles. 2. 24. Eccles. 3. 22. Eccles. 3. 1, 4.

2. Notwithstanding the lawfulnesse, and laudable use of pleasures, yet we must *deny* them as in these cases.

1. When they are baites to draw us unto sinne; thus it is said of the wicked, *they take the Timbrel and Harp, and rejoyce at the sound of the Organ, they spend their days in mirth.*—And then it follows, *therefore they say unto God, depart from us: for we desire not the knowledge of thy ways; what is the Almighty that we should serve him? and what profit should we have if we pray unto him?* Men given to pleasure are very ready to cast off their God.

2. When they are sinne, or the concomitants of sinne, or the fruits, and wages of sin. Thus *Solomon* found them, and therefore denyed them, *I said in my heart, go to now, I will prove thee with mirth, therefore enjoy pleasure; and behold this also is vanitie; I said of laughter it is mad, and of mirth what doth it?* The summe of that book is this, when *Solomon* forsook God, then he ran to pleasures and vanities, and sought every thing that should please his carnall eye, and tickle his vaine fancy; but he no sooner returnes to himself (as the Prodigall did) but he sayes of *pleasure*, this is vanity, and of mirth this is madnesse, and of laughter, *what is this thou dost?* Eccles. 2. 1, 2.

SECT. 13.

Of the manner of denying our worldly pleaſures.

THe directions of *Self-denyal* in reſpect of our worldly p
ſures are theſe.

Amos 6.4,5,6. 1. Look on *pleaſures* as vanity, and nothing. Thus
charging the Courtiers of riotouſneſſe, he tels them, *they upon beds of Ivory, and ſtretch themſelves upon their c and eat the lambs out of the flock, and the calves out of the the ſtall; they chant to the ſound of the vial, and invent to ſelves inſtruments of muſick like* David; *they drink wine in and anoynt themſelves with the chief oyntments, they are not g for the affliction of* Joſeph. This their life might ſeem to ſo
moſt brave and deſirable thing, but mark what the Holy G
Verſ. 13. ſayes of it, *ye which rejoyce in a thing of naught. q.d.* all
pleaſures put together were in a true judgment *but a th naught, res nihili*; they had nothing, no reality in them.

2. Look on *pleaſures* not only as vain, but as vaniſh
they are ſoon gone from us, or we are ſoon gone from
1 Cor. 7.31. 1. They are ſoon gone from us, the faſhion of this world
Pro. 24.20. ſeth away. *Solomon* compares all the proſperity of the w
to *a candle*: and *how ſoon is the candle of the wicked blown out* pleaſures are but like a mountain of ſnow that melts away
ſently. 2. We are ſoon gone from them, it is but a while
then we and all our *pleaſures* muſt together vaniſh; if
draw the curtaines, and look in upon us, then we muſt
farewell to them all, never laugh more, never have
meeting more, never be in Jollity any more, now all is g
as *Adrian* ſaid, when he was to dye, *Oh my ſoul whither thou? thou ſhalt never jeſt it, ſport it any more.* Oh when
called to eternity, then all our delights will leave us, and
adieu for ever, and how dolefull will this ſound be then
the ſonnes and daughters of pleaſure, *your ſeaſon is done, have had your time, it is gone, it is paſt, and cannot be called.*

3. Conſider, this is not the ſeaſon that ſhould be for p
Luke 16.25. ſure. Son, remember in thy life-time thou hadſt thy ple

it should not have been then: The Apostle *James* layes it as a great charge upon those in his time, that *they lived in pleasure on earth, and were wanton.* This is a time for vertuous actions, to do the great businesse for which we were borne; Oh did we think that our eternity depended upon this little uncertain time of our lives, we would not say that sensuall pleasures were now in season. Surely this time should be spent in seeking to make our peace with God, in humbling our souls to get off the guilt of sin; this is a time of suing out our pardon, of mourning, and sorrow, and trouble of spirit, and no time for jollity, and fleshly delights. If a condemned man had two or three dayes granted him that he might sue out his pardon, were that a time for pleasure and sports? Thus it is with us, the sentence of death is upon us, onely a little uncertain time is granted us to sue out a pardon, let us know then what is our work we have to do, and let us apply our selves to it. James 5. 5.

4. Meditate on that last and strict account that must be given for them all. *Rejoice O young man in thy youth, Walk in the wayes of thy heart, and in the sight of thine eyes. q. d.* live after thy lusts, and do what thou wilt; it is an ironicall concession: but *remember withall that for all these things God will bring thee to judgement. For all these things.*] There is not one merry meeting, not one houre spent in pleasure, not one pleasurable act, or thought, but an account must be given for it. There are three heads upon which the enquiry at the day of judgment will be concerning our *pleasures.* 1. What kind of *pleasures* they were, whether wicked in their owne natures or not? 2. What time was spent in them? 3. How far the heart was let out upon them? Eccles. 11. 9.

5. Weigh the fearful end of these delightfull things; those morsels which are sweet in going down, they must come up againe as bitter as gall: Hence *Solomon* advised, *look not upon the wine when it is red, when it giveth his colour in the cup, when it moveth it self aright; at the last it biteth like a serpent, and stingeth like an adder.* The young man that followes the inticings of the whore, *he goes as an oxe to the slaughter, and as a fool to the stocks, till a dart strikes through his liver.* Sensual pleasure leads to, and fits for destruction; hell hath enlarged her self, and opened her mouth without measure,——he that rejoyceth Pro. 23. 31, 32. Pro. 7. 22, 23.

shall

Isa. 5. 14. shall descend into it. They take the timbrel and harp, a
joyce at the sound of the Organ, they spend their days in w
Job 21. 12, 13. and in a moment go down to hell. And it was said of *Ba*
Revel. 18. 7. how much she hath glorified her self and lived deliciously
much torment give her. O how grievous will eternal pa
to them who are now altogether for delight and pleasure?
they cannot endure any sad thoughts; O they make them
lancholie, but how will they endure the dismall thoughts
accusing, tormenting conscience everlastingly? Now
flesh is dainty, delicate, and tender, it must lye soft, and
deliciously, but how will it endure those everlasting burn
If after every intemperate draught there should be a draugh
scalding lead poured down, how grievous would it be?
end of mens intemperate pleasures will be worse, for as
Job 21. 20. sayes, *They shall drink of the wrath of the Almighty, this*
be the portion of their cup; they who delight in long sittings
they shall drink of this eternally, those cursed delights in b
ing lusts shall end in eternal burnings.

6. Ponder the carriage of the Saints before us. You kn
Math. 3. 4. the mean provision that *John* the Baptist, the forerunner
Christ had, *his fare was locusts, and wild honey*, and yet there
not a greater born of woman before. *Daniel* was afraid of ta
liberty to his flesh in eating the Kings meat, and the time he
Dan. 10. 3. most heavenly vision, *He ate no pleasant bread, neither*
flesh, nor wine into his mouth, neither did he anoynt himself a
1 Cor. 9. 27. *Paul* was carefull *to beat down his body*, to club it downe,
till it was black and blew, so the word ὑπωπιάζω signi
Timothy although he was sickly, yet would not take liber
1 Tim. 5. 23. *drink a little wine*, but onely *water*, till *Paul* wrote to him,
in that liberty there was but a *little* granted, and that *fo*
stomacks sake, and his often infirmities. If I should speak of
mean provision for the flesh that many of the ancients were c
tented withall, and that before the superstition of Popery
vailed, it would seem incredible unto you. *Basil* in an E
to *Julian* mentions the mean fare he, and others with him
withall, he ate no flesh, they had no need of Cooks, all
provision was but the leaves of plants, and a little bread:
Hierome reports of *Hilarion*, that he never ate any thing b
the Sun went down, and that which at any time he ate was

mean: And *Hierome* himself lived so abstemiously, that he had nothing daily but a few dryed figs with cold water.

7. Do we in some measure for Christ, as Christ out of measure hath done for us. What? was he content to part with the *pleasures* of heaven, the bosome of his Father to redeem poor man? and shall not we part with the *pleasure* of a little meat or drink for him? What? was he content to part with his blood for us? and shall not we be content to part with our lusts for him? Is not all his glory revealed in his word and work sufficient to shew him worthy of our loves, and to make us willing to part with such empty, poor, slight things, as a deal of sensuall *pleasures*? Surely the daughters of *pleasure* must undresse; if ever they will be beautifull in Christs eyes, they must lay aside their paintings and dressings, their curlings and perfumings of the haire; *Their ornament must not be the outward adorning of* 1 Pet. 3. 3, 4.
plaiting the haire, and of wearing gold, and putting on of apparel, but the hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

8. Keep on in the wayes of godlinesse; by this means we shall not lose, but change our *pleasures* for the better: If things may be rightly scanned there is more *pleasure* in the very act of *Self-denyall*, then in all the *pleasures* of mens lives; and if such *pleasure* be in the denyal of false *pleasure*, what is there in the enjoying of true? Surely God hath *pleasure* enough for us, if we had an heart to trust him with our *pleasure*, we shall hereby only lose our sin, but not our *pleasure*. *Bernard* hath a notable expression to this purpose, *If you be willing* (sayes he) *to sa-* Bernard. *de bo-*
crifice your Isaac, *which signifies laughter, your* Isaac, *your plea-* *nis disserendis.*
sure shall not dye; it is the Ramme (i.) *your stoutnesse of spirit, your self-willednesse that shall dye, but* Isaac *shall live, you shall have your pleasure still.* Do not harbour ill thoughts of God, do not think God is an enemie to your *pleasure*; if you would trust him with your *pleasure*, you should have *pleasure* enough, it may be in this world, or howsoever in the world to come. *Au-* *gustine* hath some expressions to like purpose, *how sweet was it to* Aug. *Confess.*
me of a sudden (said he) *to be without those sweet vanities? Thou* l. 9. c. 1.
Lord who art the true sweetnesse didst cast them from me, and in stead of them didst enter in thy self who art more delightful then all

Bern. *de intern. dom.* c. 45.

pleasure, and more clear then all light. Keep on therefo Gods ways; *If we would not be sad, let us live wel Bernard.*

9. Understand what are the ways of godlinesse, and is in the wayes of godlinesse to cause delights. Nothing deadens the heart to false delights then rightly to know is in Gods wayes that causeth true delights: Now it is the of God that appeares upon our souls in every duty which delight, it is the presence of God, and the glory of God appeares in every gracious action which makes it delig let us therefore thus look upon the wayes of godlinesse. go on in duty haled by conscience, but they little unders the pleasantnesse of Gods ways, and for want of the se these spiritual *pleasures*, no wonder if they faile in the *deny* outward, sensuall, carnall *pleasure*.

10. Meditate on those *pleasures* above, and say (you have the experience of the pleasantnesse of Gods wayes) neather springs be so sweet, what will the upper be? lower *Jerusalem* be paved with gold, surely that *Jerusalem* is paved with pearles. It is an excellent speech *Bernard*, *Good art thou O Lord to the soule that seeks thee, art thou to the soul that finds thee? If grace be pleasant, pleasant is glory?* Therefore the Saints dye so pleasantly, cause there is a meeting of grace and glory; grace is delig glory more delightful, but when both these meet toge what delight will there then be? It is a speech of one spe of carnal delights, *None can go from delight to delight*; is not so spiritually; the more delight we have here, the we shall have hereafter: And therefore let this be all our er, *Lord give us evermore this pleasure, satisfie our souls pleasure*; if the drops be sweet, the rivers of *pleasure* that are at Christs right hand, how sweet are they?

11. Above all, *Oh taste and see how sweet the Lord is* the want of all outward *pleasures*: this will bear up the Hab. 3. 17, 18. when all is gone. *Although the fig-tree shall not blossome, shall fruit be in the vines, the labour of the Olive shall faile, fields shall yield no meat, the flock shall be cut off from the fold there shall be no herd in the stals; yet I will rejoyce in the L will joy in the God of my salvation.* When all is dark abro

the world, then let our ſoules rejoyce in God alone, yea then let us expatiate our joyes to the utmoſt. As it is a work of grace to moderate all carnall *pleaſures*, and to keep them down, ſo it is a ſpeciall work of grace to expatiate the ſoul to the utmoſt in all ſpiritual *pleaſures*, and rejoycings in the Lord. And to this purpoſe we ſhould exerciſe our faith in the work and office of the Holy Ghoſt: Look upon the Holy Ghoſt as deſigned by the Father and the Sonne to bring joy and delight to the ſoules of his People. O what a vaſt difference is betwixt the comforts of a carnall heart, and the comforts of the godly? The one comes from a little meat and drink, &c. but the other comes from the exerciſe of faith about the office of the Holy Ghoſt, who is deſigned by the Father and the Sonne to be the comforter of his Saints. What ſay we then? are all outward *pleaſures* gone? let them go: only by the help of the ſpirit *rejoyce in the Lord, and again I ſay rejoyce in the Lord.* Oh taſte and ſee how good the Lord is, even in the want of all *outward pleaſures.*

SECT. 14.

Of the denyal of our honour, praiſe, favour, good name among men: and firſt of Cautions.

THe next common end which naturally men purſue and ſeek after, and which we muſt *deny*, is *honour, praiſe, favour, good name.* In proſecution of this (as in the former) I ſhall give ſome { Cautions. / Directions.

The Cautions are theſe.

1. That *honour, praiſe, favour, good name* are the gifts and bleſſings of God. *Moſes* was honourable, and before *Moſes* was gathered unto his people, the Lord bad him to put ſome of his *honour* upon *Joſhua, that all the congregation of the children of Iſrael might be obedient unto him.* Numb. 27. 20. And God bleſſed the children of *Iſrael* themſelves with *honour, he made them high above all nations in praiſe, and in name, and in honour.* Deut. 26. 19. And becauſe *Solomon* begged wiſdome of God, the Lord told him that he would

1 King. 3 13. *give him riches and honour* to boot. Yea, that these are
1 Cor. 29. 12. gifts, *David* in his prayer speaketh expressely, *both riches and honour come of thee, and thou reignest over all.* And for
name which is true *honour* indeed, the Lord hath made
Isa. 56. 5. mise to his, that *he will give them in his house a place, and a better then of Sons and of daughters, an everlasting name that*
Zeph. 3. 20. *not be cut off.* —— Yea, *he will make them a name and a praise among all the people of the Earth.* Surely these are the blessings
Eccles. 7. 1. God, yea comparatively far above other blessings.
Pro. 22. 1. *name is better then precious ointment.* Yea, *a good name is rather to be chosen then great riches, and loving favour rather then silver and gold.*

2. Notwithstanding they are the blessings of God, yet must deny them for God, as in these cases.—

1. When they are as snares or baites unto sinne. And in those, *&c. honour, praise, favour, good name*, there are dangerous snares, how prone do they make a man to those sins of vain-glory, self-exaltation, self-admiration, self-estimation? Surely it is a great mercy of God if any man be preserved from these sins that enjoyes those blessings: And hence it is that few honourable men prove *self-denyers*, because they are most prone to those sinnes which are most formally opposite unto *self-denyall*; What is more opposite to *self-denyall* then vain-glory, self-love, self-seeking, self-advancing, doting of mens praise? In this respect *Bildad* truely speaks of such men
Job 18. 8. that *they are cast into a net by their own feet, and they walk upon snares.* Take heed of these *snares*, in this respect we had need to *deny* them.

2. When we are called by God to dedicate them to God. The Lord never gave us these things, *honour, praise, good name* upon any other termes, but that we should be willing to part with them for the *honour* of his name; God never made us owners, but stewards of them for his service, and if ever we were brought to Christ, into Covenant with God in him, and then resigned up all to him, we professt to part with all for him, we entred into bond that we would give up whatsoever we had or had to the Lord when it should be called for. And the reason, for whatsoever honour or excellency we have, it is he that gives it; it is he that made the difference betwixt us and

thers; the rainbowe is but a common vapour, it is the Sunne that guilds it, that enamels it with so many colours; the best of us are but a vapour; and if any of us be more glorious, more honourable then others, it is the Lord that hath shined upon us, and hath put more beauty, more lustre upon us, then upon other vapours. The *honour, favour, good name* we have, God hath put upon us, and seeing it is of him, the glory of it is infinitely due to him; if he calls for it, good reason we should deny it.

SECT. 15.

Of the manner of denying our honour, favour, praise, good name among men.

THe directions of *Self-denyall* in respect of our *honour, favour, praise, good name among men*, are these. —

1. Look on *honour, praise, favour, applause*, as vanity, nothing. Eccles. 1. 2. Vanitie of vanities saith the Preacher, vanitie of vanities, all is vanity. Observe his expression, 1. *Vanity*, not onely vaine, but *vanity* it self. 2. Excessive vanity, for it is *vanitie of vanities*. 3. An heap of vanities, for it is in the plurall number, *vanitie of vanities*. 4. *All is vanity*, not only *profit, and pleasure*, but honour too; *Solomon* had an experience of them all, and *all is vanity*. 5. He addes his name to that he saith, *vanitie of vanities saith the Preacher*. The word signifies the foule that hath gathered wisdome. There is no reality in *honour, praise, favour, applause of men*, which are so much admired and magnified by the most; honour is but a shadow, a fancy, a wind, a breath, an externall additament, for there is no internall excellency in it: a *meer fable* as *Augustus Cæsar* could say in his deaths bed, *have not I seemed to have acted my part sufficiently in this fable of the world? now then farewell.* *Sueton in Auguſt.*

2. Beware of those attendants, or companions of *honours*, *vain-glory, self-love, self-exaltation, self-admiration*. *Let us not be desirous of vain-glory*. Let us not exalt our selves above others, let us not strive or study to be magnified by others, let us not please and bleese our selves in the vaine applause of others. It is Gal. 5. 26.

not humane applauſe, but Gods approbation which is the matter of true *honour* to a Chriſtian. We ſhould rejoyce that God honoured, but fear to hear our ſelves applauded, whether we be Idolized, our hearts elevated, or Gods honour ſecured. Certainly ſhame will be at laſt that mans portion that exalts himſelf. O how ſhould Chriſt put the Crown of glory on his head, who takes the Crown of praiſe from the head of

1 Sam. 2. 30. *Them that honour me* (ſaith God) *will I honour, and they that deſpiſe me, ſhall be lightly eſteemed.*

3. Be convinced that of all vices *vain-glory, ſelf-admiration, ſelf-exaltation, hunting after mens praiſe*, is the moſt invincible. The roots thereof are ſo deep and ſtrong, and ſo largely ſpread in the heart of man, that there is no diſeaſe in the ſoul ſo hardly cured, no weed in the garden of mans heart ſo uneaſily rooted up: It is the hardeſt taske that ever man undertook, truly to deny himſelf, and fully to proſtrate, and put himſelf under God and Chriſts yoake. *Pharaoh* did many things in the way of love and honour to *Joſeph*, he put his ring upon his hand, arrayed him in veſtures of fine linnen, and ſet him over his houſe, but yet he reſerved this to himſelf to be greater in the throne then *Joſeph*; ſo man may do much in the way of outward zeal for God, he may exalt God very far, above his profit, above his pleaſure, above his peace, yea above his life, and yet ſtill reſerve to himſelf a preheminence above God, to be greater in the throne then God: A man may clothe the naked, feed the hungry, and give his body to be burnt too in the cauſe of God, and yet do all this for himſelf more then for God, for his own applauſe, for his own name, more then for the honouring of Gods name. Of all conqueſts this ſelf-conqueſt is the moſt difficult, the moſt excellent, the moſt noble, the moſt

Prov. 16. 32. glorious. He that can rule his own ſpirit (ſaith *Solomon*) is better then he that taketh a City. The overcoming of a Kingdome is nothing in compariſon of a mans overcoming his own corruption. O this *ſelf-exaltation* will ſtand it out like a mighty champion in the heart when all other luſts ſeem to fly (as *Adoni-*

2 Sam. 23. 12. *ma* was ſaid to *ſtand it out, and to defend the field when the people fled*) other luſts may go out like fire that wants fewel, yet this luſt will ſtill put forth, and ſoare aloft, and ſtrive to climb into the throne of God ſo long as any thing of the old man

ines in man. Of all the evils that are within us, we have moſt
ſe to be convinced, yea to watch and pray againſt this evill
vain-glory, ſelf-exaltation, ſelf-admiration.

4. Learne inwardly, by heart, this Goſpel-truth, that mans
nouring of Chriſt, and being *honoured by Chriſt* is the trueſt
nour of man. *If any man ſerve me, him will my Father honour.* John 12. 26.
s the *honouring* of the father, husband, ſoveraigne, is the *honour*
a ſonne, a wife, a ſubject; ſo the *honouring of Chriſt*, and
pecially being *honoured by Chriſt*, it is the glory of them who
e the children, ſpouſe, and ſubjects of Jeſus Chriſt. Vaine
nd carnall men think no honour comparable to the honour
hich men give, as it was ſaid of the chief Rulers in Chriſts
me, *They love the praiſe of men more then the praiſe of God;* and John 12. 43.
erfore they ſtrive more to have the teſtimony of man applaud-
g them, then the witneſſe of Gods Spirit ſealing them up
nto the day of redemption. O but this *honour* ſhould darken
e other in our eyes; what great matter is it though the glory
f the other be loſt, ſo that God do but highly honour us with
is? Whoſoever knowes himſelfe to be the ſonne of God, he
ever wonders more at that which is humane. Surely he de-
aſes himſelf from the height of true generouſneſſe, who ad-
ires at any thing beſides God and Chriſt himſelf, all other
nour is but of nature, but this *honour* is of grace; It is a ſparkle
f the divine nature, a ray of the very glory of God himſelf
ining into the ſoules of his ſaints.

5. Let us herein conform our ſelves to Chriſt. He came from
e boſome of his Father, and from that infinite glory he had
ith him before the world was; for ſo he prayes; *that the Fa-* John 17. 5.
her would glorifie him with that glory he had with him before the
orld was. He left the riches and pleaſures of heaven, and that
nour which he might have had from all the Angels, and all to
ve poor wretched ſinfull creatures; He that was equall with
od ſo emptied himſelf that he became man, nay he was made
ſcorn of men, he was called the Carpenters ſonne, as one that
as contemptible, he made himſelf of no reputation, he came
the forme of a ſervant, yea of an evill ſervant that was to be
eaten, he was made a curſe, as if he had been the vileſt of men
ving; and yet this was the *honour* of Chriſt himſelf, becauſe it
as all for God and good of ſouls. O then who is he that

knowes

knowes any thing of Jesus Christ, that can think it [illegible] down all his *honour*, or any outward dignity under [illegible] him? What can be more unworthy? what more [illegible] then that a man should magnifie himself after he hath [illegible] humbled? it is intollerable impudency, that where [illegible] hath emptied it self, a worme should be puffed [illegible] swell.

6. Let us submit to the meanest service of our God, [illegible] it darken our *honours* never so much in the eyes of the [illegible] Thus *Hierome* writ to *Pamachius* a godly young Nobl[illegible]

Hierom Epist. ad Pamach. that *he would have him to be eyes to the blind, feet to the [illegible] hands to the weak, yea if need were to carry water, and [illegible] and make fires; for what are all these* (saith he) *to bonds, [illegible] tings, spittings, whippings, death?* To this purpose *Con[illegible] Valentinian, Theodosius*, three Emperours called themselves *vassals of Jesus Christ*, as *Socrates* reports of them; and *Th[illegible] us* especially did manifest it in the work of his humiliation, [illegible] in the face of a full Congregation, he cast himself down [illegible] the pavement, weeping, and lamenting for his sinne; [illegible] many haughty spirits, though inferiour to him would a scor[illegible] to have done.

7. Let us willingly joyn with those of lower degree [illegible]

Rev. 12. 16. way of *honouring* God. *Mind not high things* (saith the Apo[illegible] *but condescend to men of lowest ate.* Thus *Hierome* advised *Pa[illegible] chius to equall himself with the poor, to go into the Cells of [illegible] needy.* Who knowes but that the poorest creature may be [illegible] more honourable in the eyes of God and of his Saints than [illegible] Where greater graces sit below us, let us acknowledge the[illegible]

James 2. 1, 5. ward dignity. *My brethren, have not the faith of our Lor[illegible] sus Christ the Lord of glory, with respect of persons. —— Hea[illegible] my beloved brethren, hath not God chosen the poor of this [illegible] rich in faith, and heirs of the Kingdome, which he hath prom[illegible] them that love him?* It may be some of them were in Chri[illegible] fore us, and others of them are in Christ as well as the be[illegible] us, and if we must differ in glory as we do differ in grace, [illegible] can tell but they may be in heaven as the stars of a bigger [illegible] nitude, and of a greater glory?

8. Let us bear or suffer the most disgraceful thing that [illegible] put upon us for the cause of Christ; yea though all the [illegible] should frown upon us, and cast us off, and scorne us,

count us as a disgrace unto them. As *Theodoret* reports of *Horsisda* a nobleman in the King of *Persia* his Court, because he would not deny Christ, he was put into ragged clothes, deprived of his honours, and set to keep the Camels; after a long time the King seeing him in that base condition, and remembring his former estate, he pitied him, and caused him to be brought into the pallace, and to be clothed again like a nobleman, and then he perswades him to *deny* Christ; at which he presently rent his silken clothes, and said, *If for these you think to have me deny my faith, take them again*, and so with scorne he was cast out. We must be content to be made a by-word and reproach for Christ: But this an hard lesson, and for which I had need to give other more particular directions in an other Section.

Sect. 16.

Rules how to bear reproaches for the name of Christ.

The directions for reproaches I shall reckon up { Negatively. / Positively.

1. Negatively thus. —

1. We must not *bear reproaches Stoically*, insensibly, for in some sort they are afflictions. *A good name is better then a precious oyntment.* *A good name is rather to be chosen then great riches, and loving favour rather then silver and gold.* Eccles. 7. 1. Prov. 22. 1.

2. We must not *bear them desperately*, as many desperate wretches do, who usually say, *let men speak the worst, I care not, I must appeal unto God*: Though it be true that innocency is a good bulwark, and a good conscience is a brazen wall; yet we are not only to care to approve our selves unto God, but to men also; We are to provide things honest before all men, especially amongst the people of God, and the Churches of Christ.

3. We must not carry our selves *passionately* under *reproaches*; there are many evils follow upon this distemper of heart, as 1. Thereby we greatly disturbe our owu spirits. 2. We discover a great deal of evil within us. 3. We show the baseness of

our spirits to be so soon put out of frame. 4. We feed the humors of reproachers, and we make others think we are guilty of those *reproaches* they lay upon us. It is true we should be more sensible of the wrong done to our names, then of the wrong done to our estates, yet neither are the wrongs of the one or the other to be born passionately.

1 Cor. 4. 13. 4. We must not carry our selves *revengefully* under *reproach*. To this purpose saith the Apostle, *being defamed we intreat*. It is unbeseeming Christians to revile again, and to speak evil

1 Pet. 2. 23. evil. It is said of Christ, that *when he was reviled, he reviled not again*; and if we profesſe our selves to be Christs, we must not revile again when we are reviled; there is no contending this way where the overcommer is the loser: When *Demosthenes* was *reproached* by one, *I will not* (said he) *strive with thee this kind of fight, in which he that is overcome is the better man.*

5. We must not be hindred in our way, or break off our course of Christianity when we are *reproached*. What though filth be cast in our way, shall we decline the way? What though the clouds do arise and darken the light of the Sunne doth the Sunne cease shining, because it is darkned? no,

Psal. 37. 6. goes on in its course, and *shines till it breaks forth*; so you that are shining in a good conversation, go on, and in time you will break through the clouds.

2. Positively thus.——

1. We must *bear our reproaches wisely*. Though we should not be insensible, yet we should not take too much notice of every reproach. Christ himself was silent in this case, so that

Matth. 26. 62. *the Rulers wondred*. *David* could say, *they spake mischievous*

Psal. 38. 12, 13. *things, but I as a deaf man heard not*. But how then should we stop their mouthes? I answer 1. Let us walk innocently; innocency will clear all, and will overcome all in time. 2. Let us labour to be eminent in that which is quite contrary to that we are *reproached* for. Perhaps you are *reproached* for a dissembler, labour for the greatest eminency of plainness of heart and sincerity; Perhaps you are *reproached* for covetousnesse, labour to be eminent in liberality, in heavenly-mindednesse, in doing good wisely; Perhaps you are *reproached* for pride, clear your selves (not by yielding to their humour, but) by

nency of humility, that thoſe that can judge right, may ſee there is humility in you.

2. We muſt *bear reproaches* patiently. What are we? or what is our names that we ſhould think much to *bear reproach?* Conſider, have not others of Gods ſervants, far holier then we are, been under exceeding *reproach*? nay how is God and Chriſt *reproached*? how is the name of God ſlighted? how is the Majeſty, and Soveraignty, and authority of God contemned in this world? how are the dreadfull threatnings of God, and the revelation of Gods wrath ſcorned in the world? What *reproaches* indured Chriſt in his own perſon, in his preaching? how was he contemned when he preached againſt covetouſneſſe? the Phariſees *ſcorned at him*, the word ſignifies *they blew their noſes at him.* He was called a devil, a Samaritane, a wine-bibber, a friend of Publicans and Sinners; What worſe can be imagined then was caſt upon Chriſt? They ſpat on his face, that bleſſed face of his that the waves of the Sea were afraid of, and that the Sun withdrew his light from, as not being fit to behold it; They put thornes upon his head, and bowed to him in reproach. This argument ſhould me thinks move us to *bear reproaches patiently.* But how ſhould we do it? how ſhould we *bear reproaches patiently?*

Luke 16. 14. ἐξεμυκτήριζον

1. Be we ſure to keep conſcience clear; O let not that upbraid us; be we carefull of what we do, and then we need not be much carefull of what men ſay; if conſcience do not *reproach* us, *reproach* will not much move us; one of conſcience's teſtimonies for us is more then ten thouſand ſlanders againſt us. As the ſtormes and winds without do not move the Earth, but vapours within cauſe the Earthquakes; So all the railings of all the *Shimei's* in the world cannot much trouble us, if our conſciences within do abound with good works; if I can but ſay with *Job*, *My heart ſhall not reproach me as long as I live*, I am ſafe enough from the evil of *reproach.*

Job 27. 6.

2. If we are failing in any thing, let us begin with our ſelves before any others begin with us; let us accuſe our ſelves firſt. So ſome interpret that place, I am wiſer then mine enemies. *q. d.* though mine enemies are witty, and do plot, and their malice helps on their invention, yet I am wiſer, I can find out the wayes of mine owne heart, and mine own evils better then all mine enemies.

Pſal. 119. 98.

3. Let us exerciſe our ſelves in great things, in the things of God, and Chriſt, and eternity. Labour to greaten our ſpirits in an holy manner, and be above reproach. Surely if our ſpirits were but truly greatned (I mean not with pride, but with the exerciſing of our ſpirits in things that are above the world) *reproaches* would be nothing in our eyes. It is a notable expreſſion that *John* hath againſt the evil tongue of *Diotrephes*, 3 John 10. *prates againſt us with malicious words*, in the Original it is, *trifles*. Although his words were malicious, and *Diotrephes* a great man, yet all was but trifles; ſo high was *Johns* ſpirit above them. The ſinking of the heart under *reproaches* argues too vile a puſillanimity, ſuch a poor low ſpirit, as is not conſiſtent with the true magnanimity of a true Chriſtian.

4. Make we our moans to God, and lay our caſe before him as *Hezekiah* (when *Rabſheka* came and reviled God, and the people of God) he went and ſpread the letter before God, and made his moan to God; ſo if we can but do likewiſe, we ſhall find unſpeakable refreſhments to our ſoules, and that will be a great argument of our innocency. *My friends ſcorne me* (ſaith Job 16. 20. Job) *but mine eye powreth out tears unto God.* And *the mouth of* Pſal. 109. 2, 4 *the wicked* (ſaith David) *and the mouth of the deceitful are opened againſt me, they have ſpoken againſt me with a lying tongue.* — *But I give my ſelf unto prayer.*

5. Get our hearts quietly and kindly to lament the condition of our reproachers. Their folly ſhould cauſe us to pitty them, to be patient towards them, and to paſſe by the wrongs they do us. This was one of the arguments that *Abigail* brought to *David* to quiet his ſpirit that was ſo ſtirred againſt *Nabal*, becauſe of 1 Sam. 25. 25. his *reproaches*, *O* ſaid ſhe, *Nabal is his name, and folly is with him. q. d.* It is his folly *David*, and therefore rather pitty him. *David*, it is too low a thing for ſuch a ſpirit as *Davids* is to be ſtirred with folly. Indeed inſtead of being troubled with *reproaches*, our ſpirits ſhould be moſt troubled for their ſins, when they ſinne by their *reproaches*, and God hates them for it. Prov. 8. 13. *Pride and arrogancy, and the evil way, and the froward mouth do I hate.* If we have any love, we ſhould think thus; *this poor man, what hath he done? he hath brought himſelf under the hatred of God.* And this ſhould mightily affect the hearts of the godly.

3. We muſt *bear reproaches fruitfully*. Chriſtians ſhould

think it enough to free themſelves from *reproach*, but they muſt improve it for good; and to that end —

1. Conſider what ends God aimes at by it, and labour to worke them upon our ſelves that we may attaine to thoſe ends.

2. Draw what good inſtructions we can from the *reproaches* of others, as thus; when I hear men *reproach* and revile, *Oh what a deal of evil is there ſecretly in the heart of man that is not diſcovered till it have occaſion!* Again, *do I ſee another ſo vigilant over me to find out any thing in me to reproach me? how vigilant ſhould I be over my ſelf to find out what is in me to humble in me?*

3. Set upon what duty God calls for at the preſent; *the leſſe credit I have in this world, the more credit let me deſire after in heaven; if there be a breach of my name here, let me ſeek to make up my name in Heaven.*

4. We muſt *bear reproaches joyfully and triumphingly. We glory in tribulations*, ſaid *Paul*; And *if I muſt needs glory, I will glory in things concerning mine infirmities.* By *infirmities*, we are not (ſay ſome) to underſtand the *infirmities of ſin*, but his weakneſs and evils that he indured for Chriſt. Therefore *I take pleaſure in infirmities, in reproaches, in neceſſities, in perſecutions, in diſtreſſes for Chriſts ſake.* *Hierome* upon that, *Bleſſed are you when men ſhall ſpeak evil of you, and revile you.* *O* (ſayes he) *who would not be willing to ſuffer? Who would not wiſh to be perſecuted for righteouſneſſe ſake? Who would not deſire to be reviled? Oh that all the rout of unbeleevers would perſecute me for righteouſneſſe ſake, I would this fooliſh world would all riſe up againſt me to reproach me.* When Chriſt appeared to *Saul*, he cryed, *Saul, Saul, why perſecuteſt thou me? Who art thou Lord?* anſwered *Saul. I am Jeſus of Nazareth*, replyed Chriſt. But why *Jeſus of Nazareth? does any good come out of Nazareth?* Surely there is ſomething in this; he ſaith not, I am the ſonne of God, the 2d Perſon in the Trinity, the King of the Church, no but *I am Jeſus of Nazareth*, that was a reproach caſt upon Chriſt, and Chriſt glories in that. *Reproaches* are the enſignes of Heavenly nobility, Chriſtians therefore ſhould not fear them, but *bear them joyfully.*

Rom. 5. 3. 2 Cor. 11. 30. 2 Cor. 12. 10. Matth. 5. 11. *Hierom. Epiſt. ad Occan.* Acts 22. 7, 8.

5. We muſt *returne good for evill*, and then we come to the top of Chriſtianity. This is a ſigne of great progreſſe in Religion; *If I be weak* (ſaith one) *perhaps I may pardon one charging*

Ambroſ. offic. l. 1. c. 48. *me falſely, but if I have profited, although not altogether perfect, I hold my peace at his reproaches, and anſwer nothing; but I am perfect, I then bleſſe him that reviles me, according to the example of* Paul, *being reviled we bleſſe.* If we can do thus, if we can heartily pray for our reproachers, and deſire good to them, we ſhall ſo *heap coals of fire upon them*, this is a great ſigne of grace.

Math. 5. 44, 45 *Bleſſe them* (ſaith Chriſt) *that curſe you, pray for them that ſpightfully uſe you; that ye may be the children of your father.* Why? were they not children before? yes, but this declares that now God ownes them for his children indeed. And thus much of the way of *denying our common ends; profit, pleaſure, and honour.*

SECT. 17.

Of the denyall of our very being, our life for Jeſus Chriſt; and firſt of Cautions.

I Have done with the *denyall of naturall ſelf* in regard of our *being*. I ſhall now conſider the denyall of *naturall ſelf* in regard of *very being*, and ſo it imports our *life*, together with the faculties and powers of nature, *our underſtanding, will, affections, ſenſes, fleſhly members*; all within us muſt be *captivated to the obedience of Chriſt*, and all without us muſt indure to ſuffer for the name of Chriſt.

For them we call faculties or powers of nature, as *the underſtanding, will, affections, ſenſes*, I ſhall diſpatch in a word.

1. *The Underſtanding* muſt be captivated as it hinders from Chriſt. Suppoſe the word of Chriſt be contradicted or cheated by way of reaſon or *underſtanding*, as in the buſineſſe of the Trinity, Union of two natures, Reſurrection of the body, in this caſe I muſt deny my reaſon, and beleeve Chriſt, I muſt bow down and worſhip, I muſt captivate my *underſtanding* to the obedience of Faith. We ſee by experience, thoſe are ſooneſt brought to Chriſt, who for the moſt part are ſooneſt ſimple, and of weak conceits; whereas thoſe who have been moſt famous for worldly wiſdome and *underſtanding*, they have been hardly brought to the ſubjection of Gods wiſdome.

nd truth. This is that which the Apoſtle doth teach, *not many* 1 Cor. 1. 28.
iſe, not many mighty are called, &c. We preach Chriſt crucified, Verſ. 23.
to the Jewes a ſtumbling block, and to the Grecians footiſh-
neſſe.

2. *The Will* muſt be renounced in reference to Chriſt. Ser- * *Voluntates non ſolùm malas, ſed & bonas abnegemus, neq; enim in Chriſto fuerunt niſi bonæ, & nihilominus eum illas abnegâſſe legimus.* Joh 5. 30. Luke 22. 42. *Non mea voluntas, ſed tua fiat.*
ants muſt not follow their own will, but their maſters directi-
ns; how much more ought we who alwayes may juſtly ſu-
ect our ſelves, and can never ſuſpect the *will* of Chriſt, it be-
g the ſquare of right? For therefore is a thing good, and
ſt, and equal, becauſe God wills it; hence * our *will*, if
ood, yet ſometimes it muſt be denyed; that if evil, and con-
rary to the *Will* of God, it muſt be ſubdued. It is meet that
Hagar ſhould ſtoop to *Sarah*, our *will* to Chriſt's *will.*

3. Our *Affections and Senſes* muſt be denyed, both as good, Gal. 5. 24.
nd as they are cheriſhers of evil, or oppoſers of good. This
atter is that *crucifying of the fleſh, With the luſts and affections,*
hich the Apoſtle mentions. But all theſe being within the
ompaſſe of *natural life*, I ſhall onely inſiſt on that *Self* which
e call *life.* And concerning which (as in the former) I ſhall

ive the { Cautions. / Directions.

The Cautions are theſe.—

1. That our *Being*, or *Life* is in it ſelf the gift of God, and
e bleſſing of God. It was *God that breathed into man the breath* Gen. 2. 7.
f life. The Spirit of God hath made me (ſaid Elihu) *and the* Job 33. 4.
reath of the Almighty hath given me life. He gives it, for he
the fountain of it. *With thee is the fountain of life, and in thy* Pſal 36. 9.
ght ſhall we ſee light. This was the ſumme of *Pauls* Sermon to
e *Athenians*, *he giveth* to all life, and breath, and all things; Acts 17. 25.
d to this purpoſe he cites *Aratus* one of their Greek Poets,
him we live, and move, and have our being. And as it is the Verſ. 28.
ft, ſo it is the bleſſing of God, hence the promiſe of *life,*
d of *long life* is made to *obedient children*; and this turned Exod. 20. 12.
to a prayer by the beleeving Parents, it is uſually called by the
me of *bleſſing.*

2. Notwithſtanding it is the bleſſing of God, yet we muſt
ny it for God. As in theſe Caſes.—

1. As a ſacrifice. If God will rather be honoured by the
death,

death, then by the life, by the ſufferings, then by the ſe
of his Saints, in this caſe we ſhould be willing to ſub
God. Thus many of the Martyrs who had opportun
flight, yet tarried to witneſſe the truth, and gave their li
the flames for it. It is not what I, or others may think,
God will be honoured this way or that way, but we ſhou
ſerve what is Gods will, and which way God will be hono
All our intentions and aimes at the glory of God are not
God cares not for them, if they be out of his way. It w
excellent reſolution of *David*, *If I ſhall find favour in t*
2 Sam. 15. 25, 26. *of the Lord, he will bring me back again; but if he thus ſ*
have no delight in thee, behold here I am, let him do to me a
eth good to him.

2. As a temptation. Thus rather then ſinne the prim
Chriſtians, when apprehended, choſe willingly to dy.
2 Machab. 7. have a notable ſtory of that *heroicall mother, and her ſeve*
who rather then they would break Gods law in eating fo
den meats, they dyed one after another, the mother in
mean while being content to ſee them all butchered befor
eyes, and laſt of all ſhe dying alſo. Surely *life* is nothi
compariſon of thoſe glorious inviſible rarities which ſinn
hinder us from; and therefore if it be on this condition
we may avoid ſinne, that we may be ſure of the maine, th
loſing *life* we may go to Chriſt, in whom we ſhall find w
infinite overplus whatſoever we can loſe for his ſake; thi
muſt *deny life it ſelf.*

SECT. 18.

Of the maner of denying our natural life for Jeſus Chri

THe directions of *Self-denyal* in reſpect of our *natural l*
or life, are theſe.—

1. Apprehend Gods love to our ſouls in his Son: he th
John 3. 16. nothing too good for us, *God ſo loved the world that he ga*
Rom. 5. 8. *onely begotten Sonne*; and this he did for us *when we were*
mies; Nay God hath not only given us his Son for a Sa
but he hath given us himſelf for an husband; now as th

and loves all in the family, but gives himself to his wife, so God bestowes his *Sun to shine, and his rain to fall on the good and bad*, but he gives himself onely to his Saints. O let us apprehend this love, let us often by sad and solemne meditation renew the sense of this love to us in Christ, and we cannot but give up all we have, and all we are to God.

2. Get we a Soveraigne love to God again. It was from this Soveraigne love that those admirable *Self-denyals* of the Martyrs sprung; we must not think they had bodies of brasse, or muscles of steel, or that they were not as sensible of torments as others were; Oh no, it was their love to God did swallow up all: as the heat of a feaver swallowes up the heat of an ulcer, or as the heat of a fire swallowes up the heat of a feaver; So the heat of the Martyrs love to God swallowed up the heat of all fires, together with the heat of all loves to their wives, children, friends, and their own lives. I deny not but we may love these comforts with a subordinate love, as an husband will allow that his wife should love her friends with an inferiour love, onely the prime love must be kept for him; nor will it be sufficient that she love her husband better then many thousands, if there be one in her affections before him, so it will not be sufficient that we love the Lord better then many things, but we must love him better then every thing. Such a love was *in Paul*, and *in the Brethren who loved not their lives unto the death.* We must love the Lord above all, not subordinately as a creature, but soveraignly as a Creatour. Philip. 3. 7, 8. Revel. 12, 11.

3: Let us cleave to God with stedfastnesse and resolvednesse of spirit, come what will come. Thus *Barnabas* exhorts the Brethren *that with purpose of heart they would cleave to the Lord.* Thus *Daniel* was purposed *not to defile himself with the portion of the Kings meat, though it cost him his liberty or life.* *David* could say, that *the Princes spake against him; and the Princes persecuted him*, yet he was resolved, and his resolution was as strong as an Oath, *I have sworne, and will performe it, that I will keep thy righteous judgments.* This is the nature of Christian resolution, that it chooses that which the Spirit reveals to be good, notwithstanding all oppositions that come betwixt. When credit, and profit, and vain feares put in, and suggest that the witnessing of such truths may cost us our *life*; Resolution answers Acts 11. 23. Dan. 1. 8. Psal. 119 23, 161, 106.

ſwers all, *it matters not ſo I can retain Chriſt, tell me not of difficulty of the way, onely let me know which is the way, I am reſolved to follow the Lamb whitherſoever he calls me; I know there is no threatning ſo terrible as Chriſts is, no promiſe ſo ſweet as Chriſts is, no command ſo holy as Chriſts is, and therefore I am reſolved to expoſe my ſelf to drink that cup, how bitter ſoever, which my Father ſhall give to drink.*

4. Endeavour after a diſpoſition or habit to lay down life for a good conſcience. It is a true ſaying that *none are ſaved but Martyrs*, I mean *Martyrs* either actually or habitually, have faith enough to encourage, and love enough to conſtrain them to be *Martyrs*, if the honour of their profeſſion ſhould require it. This takes away their objection who ſay, it is harſh and unſeaſonable to trouble us now with any thorny diſcourſe of *Martyrdome*. 1. We muſt know that the habite of *Martyrdome* is included in the moſt fundamental principles of Chriſtianity, and therefore they deſerve no anſwer but ſilence to think a diſcourſe of it at any time harſh and unſeaſonable. 2. The Church never enjoyes ſuch a calme, but a terrible ſtorm may unexpectedly daſh it away, and therefore there is no man though born in the moſt peaceable time of the Goſpel, but before the glaſſe of his life be run out, he may be overtaken with a fiery tryall. 3. There is no profeſſor of the Goſpel that can he live and dye during the publick tranquillity of it, but he muſt privately be brought to that plunge that either he muſt hazard his life, or elſe in ſome fearfull horrible manner againſt conſcience diſhonour Chriſt; as ſuppoſe a *Ruffian* that hates Religion of his own ſhould pull any one of us into a corner, and with a naked blade either make us forſwear our Religion, or loſe our life. 4. As the Prophet *Ezekiel* forwarned the Jews,

Ezek. 7. 26. *We have had miſchief upon miſchief, and rumour upon rumour,* if miſchief and rumours continue, and multiply upon us as faſt as they have done of late, the dayes may be ſooner upon us then we are aware, when there may be too much occaſion to practiſe this point of *Self-denyal*, and no time to preach it: howſoever let us ſeek of God for the habite or diſpoſition of it, for that is fundamental.

5. Maintain a godly jealouſie and fear of our own hearts: for want of this, all the Diſciples fainted (eſpecially Peter

nd shamefully denyed Christ. Memorable is that story of *Pendleton* and *Sanders*; *Sanders* was fearfull he should not indure the fire, *Pendleton* seemed resolute, *Be not fearfull* (said he to Sanders,) *for thou shalt see me and this fat flesh of mine fry in the fire before I will yeeld.* Yet he that was so strong in his own strength fell away, and the other so fearfull was inabled by God to burne for his truth. To fear Martyrdome, and to pray against it with submission to Gods will, is warranted by our Saviours own example, *He prayed earnestly that if it were possible the cup might passe away from him*; but still with submission to his Fathers pleasure. That place concerning our Saviour is very remarkable, *Who in the dayes of his flesh when he had offered up prayers and supplications, with strong cryes and teares unto him that was able to save him from death, and was heard in that he feared.* Heb. 5 7. Heard? how was he heard? not in removing the cup from him, but in strengthening him to drink it with victory. If we pray as Christ prayed, the cup shall be removed from us, or sweetned unto us.

6. Resist wherein we can fleshly impediments; for the flesh will be ready by all means to hinder us from offering this sacrifice to God. As 1. by distinctions. Is a man resolved to hold his estate, liberty, life, come on what will? such a one never wants a distinction to mock God withall; So the Teachers of circumcision at *Galatia*, *As many as desire to make a faire shew in the flesh, these constraine you to be circumcised, onely lest they should suffer persecution for the crosse of Christ.* Gal. 6. 12. They did not see but to avoide persecution they might preach circumcision, being they did it *pro abundanti cautela*, not to overthrow the faith of Christ crucified, but for their security. Such distinctions many use at these times. 2. By perswasions. Thus carnall reason pleads the case, *give a little to the times, save thy self and thine.* Or thus: *What, are you the onely quick-sighted men, wiser then a Church, then a State? May there not, will there not a law come out in a moment, whereby you may be defranchized, or exiled, or banished, or burned?* But to answer these reasonings, remember Christs answer to *Peter*, *Get thee behind me Satan, for thou savourest not the things of God, but of men.* Matth. 16. 23. A certain person perswading an other to recant the truth, told him that he spake to him out of love. *O yes* (said the Martyr) *I con-*

feſſe it, but there is ſomething in you that is mine enemie, the fleſh. And it is ſaid of Maſter *Hooper*, that when a bo brought, and laid before him upon a ſtool with his pardon the Queen in it, if he would recant; he being now at the ſ at the very ſight of it cryed out, *if you love my ſoule, away it, away with it.* 3. By terrours. Thus when the Spirit of had ſuggeſted unto *Spira* to ſuffer, or if he doubted of the to go away, though never ſo far, rather then deny the of life, preſently the fleſh begun in this manner, *Be wi viſed fond man, conſider reaſons on both ſides, and then judg Doſt thou not foreſee what miſery this raſhneſſe will bring upon Thou ſhalt loſe thy ſubſtance, thou ſhalt undergoe the moſt ex torments that malice can deviſe, thou ſhalt be counted an he of all, and thou ſhalt dye ſhamefully. What thinkeſt thou ſtinking dungeon, the bloody axe, the burning faggot? — thou bring thy friends into danger, thou haſt begotten children, thou now cut their throats?* It concernes us in this caſe to wit the fleſh; if it tell us of priſons, let us tell it how more terrible is the priſon of hell; if it preſent to us the cond nation of tribunals, do we preſent to it that great condem on of the great tribunal; if it threaten us with diſpleaſure friends, preſent to it the diſpleaſure of God, and of glor Spirits.

7. Conſider, and peruſe the *Acts and Monuments of the C* in the caſe of *Martyrdome.* Others ſufferings cannot but b ſome reſolutions in us. And herein if we begin with the be ning of the world; As ſoon as we hear of any work of Relig we hear of the perſecution of *Abel. Noahs* Arke on the w was a type of the condition of the Church of Chriſt in all ons; What hard things did *Abraham*, and the reſt of the triarchs indure in their generations? Hiſtories tell us that *Ia* was ſawen aſunder with a woodden ſaw; *Jeremy* was put a dungeon, ſticking in the myre (as ſome ſtories ſay) even to the ears, and after was ſtoned to death; *Ezekiel* was in *Babylon*; *Micah* was thrown down from a ſteep place his neck broke; *Amos* was ſmitten with a club, and ſo brai The ſtorie of the perſecutions of the *Machabees*, prophe *Dan.* 11. 36. and recorded by the Apoſtle *Heb.* 11. 35. ceeding lamentable; The text ſayes that *they were*

Dan. 11. 36.
Heb. 11. 35. to the end.

ked, ſcourged, impriſoned, ſtoned, ſawen aſunder, ſlaine with the ſword, wandred up and down in ſheep-skins, and goat-skins, be-ng deſtitute, afflicted, tormented, they wandred in deſerts, and ountains, and dens, and caves in the Earth. And for the Chri-ian Church we know what Christ himſelf the great leader of is people ſuffered: When *Stephen* the firſt Chriſtian Martyr as ſtoned, *Dorotheus* witneſſeth that two thouſand of others hich beleeved in Christ were put to death the ſame day. That any ſuffered in thoſe very times is plain to me from theſe very exts, *And* Saul *made havoke of the Church.* ——— *And* He-od *vexed the Church.* ——— *Elſe what ſhall they do which are aptized for the dead, if the dead riſe not at all? Why then are they aptized for the dead?* This place is difficult, and many inter-retations are given of it; but this I prefer as moſt agreeable to he ſcope of the Apoſtle; *Elſe what ſhall they do* (what ſhall ecome of them, in what miſerable condition were they) *who re baptized* (with their own blood, not only ſuffering grievous orments, but even death it ſelf,) *for the dead* (for the cauſe nd quarrell of the dead, for the faith of them that now are ead, and in ſpeciall for maintaining this very Article of the ſurrection of the dead.) The force of this argument is very vident, and it well agreeth with the argument of the Apoſtle hat inſueth, *Why ſtand we in jeopardy every hour? I proteſt by our rejoycing which I have in Christ, I dye daily. And if I have ought with beaſts of Epheſus after the manner of men, what ad-antageth it me, if the dead riſe not at all?* As for the word *aptizing* it is not onely ſo taken moſt frequently by the Fa-hers and Schoolmen, who uſually diſtinguiſh baptiſme into *aptiſma flaminis, fluminis, & ſanguinis, Of the Spirit, Water, nd Blood*, but alſo in ſundry places of Scripture, as *Matth.* 0. 22. *Mar.* 10. 38, 39. *Luke* 12. 50. *I have a baptiſme to be aptized with, and how am I ſtraitned till it be accompliſhed?* All he Apoſtles after many ſore and grievous afflictions ſuffered many violent deaths, *John* onely excepted, who yet was ban-ned into *Patmos*, and by *Domitian* throwen into a tun of ſcald-ng lead though by a miracle delivered. *Brightman* ſpeaking f the ſtories of thoſe times, ſayes, that every page and leaf as it were all red coloured in blood: The Covenant of grace a bloody Covenant, both in regard of the blood of Chriſt

Acts 8. 3. Acts 12. 1. 1 Cor. 15. 29.

Ver 30, 31, 32.

Luke 12. 50.

first sealing it, and the blood of the blessed Martyrs adding wise their seals in confirming of it.

It is a most heart-breaking meditation to consider the gings, madnesse, and fury of the Heathen against the C ans in those times. *Hierome* in an Epistle to *Gromatius* that there was no day in a whole year, unto which the of five thousand Martyrs cannot be ascribed, except one first day of *January*. All the pollicie, wit, strength, and tion of men and devils were exercised and stretched out to utmost, for devising the most miserable torments, and site tortures; as plates of Iron burning hot, laid upon naked flesh; pinsers red-hot pulling off the flesh from the bodkins pricking and thrusting all over their bodies; casti to lime-kilnes, and into caldrons of scalding lead; whi untill almost all the flesh was torne off their bodies, and bones and bowels appeared, and then laid flat upon shells and knives; their skins were flead off alive, and their raw flesh was rubbed with salt and vineger, their were beaten all over with clubs untill their bones and were beaten asunder; they were laid upon gridirons, roste basted with salt and vineger; one member was pulled fr nother; by fastning them to the boughs of trees, they rent bodies asunder; they were tossed upon the horns of bulls, their bowels hanging out; they were cast among dogs t devoured; they were put under the Ice naked into rivers; were tortured on the rack, on the wheel, and on the gi with flaming fire under them; they made it their sports t them devoured by wild beasts; and in the night in stea torches they burnt the bodies of the Saints to give them for their pastimes.——In after-times Antichrist began to ris to bring a fearful darknesse over the face of the Church; Rev. 8. 12. which times the Holy Ghost propheſied, *the Moon, and and Starres were smitten.* Never will be forgotten those la able extremities that Gods poore people then indured, volumes are extant, the reading whereof might cause the h heart that lives to break. O let us warme our hearts at fires! Let us peruse and consider those *acts and monuments Church* in the case of Martyrdome.

8. Be acquainted with the promises of *Self-denyal*; h

ays a word at hand to relieve our ſelves withall in the worſt of ufferings. Now theſe promiſes are of ſeveral ſorts. 1. * *Of* * Pſal. 9. 9, 18. *ſiſtance.* 2. * *Of acceptance.* 3. *Of reward.* And again the Pſal 37. 24. romiſes *of reward* are 1. Of this life, *He that forſakes all for* Pſal. 46. 1, *hriſt ſhall receive an hundredfold*; ſaith *Matthew*: *Manifold* to the end. *re in this preſent time*; ſaith *Luke*: the joy, the peace he ſhall * Exod. 2. 24, ave in his conſcience ſhall be many times, an hundred times 25. etter then the comfort of all theſe outward things. O but Exod. 3. 7. may ſome ſay) what will become of my poſterity? Peace of 1 Per. 2. 20, onſcience, and joy in the Holy Ghoſt redounds only to my Matth. 19. 29. elf, but for my children I ſhall leave them fatherleſſe and help- Luke 18. 30. leſſe: To this by way of anſwer, God often ſtiles himſelf *the ather of the fatherleſſe*, and if of any fatherleſſe, then ſurely f thoſe whoſe parents have loſt their lives for Jeſus Chriſt. *eave thy fatherleſſe children* (ſaith the Lord) *I will preſerve* Jerem. 49. 11. *em alive, and let thy widowes truſt in me.* 2. Of eternal life, Matth. 19. 29. *ch ſhall inherite eternall life. Be of good comfort* (ſaid *Bradford* Mark 10. 30. his fellow-Martyr) *we ſhall have a merry ſupper with the Lord* Luke 18. 30. *is night.* Chriſtians! What would we have? the ſoul in- eed is of a large capacity, all things here below can never ſa- ſfie it, but eternal life, the inheritance above will fill the nderſtanding with knowledge, and the will with joy, and at in ſo great a meaſure, that the expectation of the Saints all be exceeded; *for he ſhall be admired of them that be-* 2 Theſſ. 1. 16. *eve.*

9. Mind the principle that muſt carry us through death, and ake death it ſelf honourable. We reade *Heb.* 11. That *by ith ſome quenched the violence of fire.* — *Others were tortured.* — Heb. 11. 34, *ey were ſtoned, they were ſawen aſunder, they were tempted, they* 35, 37. *re ſlaine with the ſword; and all this by faith. Faith* is the race that enables us to *deny our ſelves*, yea *life it ſelf*; other aces may do much, but *faith* hath the principal work in this. *y faith ye ſtand*, ſaid the Apoſtle to his *Corinthians*, it is *faith* 2 Cor. 1. 24. at makes a man ſtand in his greateſt tryals, and therefore hen Chriſt ſaw how *Peter* ſhould be tempted, he tells him that had *prayed that his faith ſhould not fail*, noting that while his Luke 22. 32. *ith* held all would be ſure; *Faith* in this caſe is like the corke at is upon the net, though the lead on the one ſide ſinke it wn, yet the corke on the other ſide keeps it up in the water:

Davidi

Psal. 27. 13. *David professed that he had fainted unlesse he had believed* leeving keeps from fainting in the time of trouble.

10. When sufferings come, then stir up, and put forth grace of *faith* in the exercise of it: Look up to God strength and assistance, commit our selves and cause who him, plead the promise, plead our call that he hath ca to this, plead the cause that it is his. Mr. *Tindall* in a let his to Mr. *Fryth* who was then in prison, hath four expre of the work of *faith* in the time of suffering; *If you give self, cast your self, yield your self, commit your self who onely to your loving father, then shall his power be in you, and you strong, he shall set out his truth by you wonderfully, and for you above all your heart can imagine.* But because the root, or principle of *Self-denyall* in this case of suff I shall therefore propound two questions in the foll Paragraphs.

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§ 1. *What are the differences betwixt faith and pr of heart in sufferings.*

I Answer ——

1. If *Pride* be the principle, a man is ready to put himself though he be not called: it is true that in some o ordinary cases, a man may have an inward calling by extraordinary motion of Gods Spirit, as some of the M had; but in an ordinary way a gracious heart fears it self dares not venture till God calls, it depends more on God then any strength it hath to carry it through.

2. If *Pride* be the principle, a man cares not for Gods any further then he is interested in it; should God use to honour his name, and he no way come in, he re it not.

3. If *Pride* be the principle, a man doth not so strengthen himself with the consolations of God; or the of the promises, as he doth with his own self-proud thou the heart is not so much taken up with the glorious rewa God in heaven, as with some present self-good here: w

as *faith* is altogether for ſpirituall and ſupernaturall good, it carries the ſoul beyond all preſent things.

4. If *Pride* be the principle, there is no good got by ſufferings, the ſoul doth not thrive under them, it doth not grow in grace by them, it growes not more holy, more heavenly, more ſavoury in all the ways of it, the luſtre and beauty of godlineſſe does not increaſe upon ſuch a one, he is not more ſpiritual, he doth not cleave cloſer to God, he is not more frequent with God in ſecret, he doth not enjoy more inward communion with God then formerly; but if *faith* be our principle in ſuffering, there is never ſuch thriving in grace as then, then *the Spirit of glory and of God uſeth to reſt upon Gods ſervants*; a godly mans ſervice prepares him for ſufferings, and his ſufferings prepare him for ſervice: the Church never ſhined brighter in holineſſe then when it was under the greateſt perſecution.

5. If *Pride* be the principle, there is not that calmneſſe, meekneſſe, quietneſſe, ſweetneſſe of ſpirit in the carriage of the ſoul in ſufferings, as where *faith* is; *Pride* cauſes the heart to ſwell, to be boyſtrous, and diſquiet, to be fearce and vexing, becauſe it is croſſed; but *faith* brings in the Spirit of Jeſus Chriſt, and that was a quiet and meek Spirit in ſufferings, *as the ſheep before the ſhearer: When he was reviled, he reviled not again*: Where is reviling and giving ill language, there is *pride* ſtirring in that heart. *Cyprian* ſpeaking of the Martyrs contemning death, ſaith, *We ſee not that humble loftineſſe, or that loſty humility in any, but in the Martyrs of Jeſus Chriſt.*

Act 8. 32. 1 Pet. 2. 23.

Cyprian de dup. Martyr.

6. If *Pride* be the principle, there is joyned with that mans ſufferings a deſire of revenge, he would if he could returne *evil for evil*, and doth as far as he dares; but thoſe who have *faith* to be their principle, they commit their cauſe to God; *though men curſe, they bleſſe*; they can heartily *pray for their perſecutors*, as *Chriſt* and *Stephen* did for theirs: The *banner* over a gracious heart in all the troubles that befall it, *is love*; and therefore whatſoever the wrongs be that are offered to ſuch, there is ſtill a Spirit of love preſerved in them.

Psal. 27. 13. *David professed that he had fainted unlesse he had believ*
leeving keeps from fainting in the time of trouble.

10. When sufferings come, then stir up, and put fo
grace of *faith* in the exercise of it: Look up to G
strength and assistance, commit our selves and cause wh
him, plead the promise, plead our call that he hath c
to this, plead the cause that it is his. Mr. *Tindall* in a le
his to Mr. *Fryth* who was then in prison, hath four expr
of the work of *faith* in the time of suffering; *If you gi*
self, cast your self, yield your self, commit your self wh
onely to your loving father, then shall his power be in you, a
you strong, he shall set out his truth by you wonderfully, a
for you above all your heart can imagine. But because
the rock, or principle of *Self-denyall* in this case of suf
I shall therefore propound two questions in the foll
Paragraphs.

§ 1. *What are the differences betwixt faith and pr of heart in sufferings.*

I Answer ——

1. If *Pride* be the principle, a man is ready to put
himself though he be not called: it is true that in some e
ordinary cases, a man may have an inward calling by
extraordinary motion of Gods Spirit, as some of the M
had; but in an ordinary way a gracious heart fears it self,
dares not venture till God calls, it depends more on God
then any strength it hath to carry it through.

2. If *Pride* be the principle, a man cares not for Gods
any further then he is interested in it; should God use
to honour his name, and he no way come in, he re
it not.

3. If *Pride* be the principle, a man doth not so
strengthen himself with the consolations of God; or the
of the promises, as he doth with his own self-proud thou
the heart is not so much taken up with the glorious rewa
God in heaven, as with some present self-good here: w

faith is altogether for ſpirituall and ſupernaturall good, it carries the ſoul beyond all preſent things.

4. If *Pride* be the principle, there is no good got by ſufferings, the ſoul doth not thrive under them, it doth not grow in grace by them, it growes not more holy, more heavenly, more ſavoury in all the ways of it, the luſtre and beauty of godlineſſe does not increaſe upon ſuch a one, he is not more ſpiritual, he doth not cleave cloſer to God, he is not more frequent with God in ſecret, he doth not enjoy more inward communion with God then formerly; but if *faith* be our principle in ſuffering, there is never ſuch thriving in grace as then, then *the Spirit of glory and of God uſeth to reſt upon Gods ſervants*; a godly mans ſervice prepares him for ſufferings, and his ſufferings prepare him for ſervice: the Church never ſhined brighter in holineſſe then when it was under the greateſt perſecution.

5. If *Pride* be the principle, there is not that calmneſſe, meekneſſe, quietneſſe, ſweetneſſe of ſpirit in the carriage of the ſoul in ſufferings, as where *faith* is; *Pride* cauſes the heart to ſwell, to be boyſtrous, and diſquiet, to be fearce and vexing, becauſe it is croſſed; but *faith* brings in the Spirit of Jeſus Chriſt, and that was a quiet and meek Spirit in ſufferings, *as the ſheep before the ſhearer*: *When he was reviled, he reviled not again*: Where is reviling and giving ill language, there is *pride* ſtirring in that heart. *Cyprian* ſpeaking of the Martyrs contemning death, ſaith, *We ſee not that humble loftineſſe, or that loſty humility in any, but in the Martyrs of Jeſus Chriſt.*

Act. 8. 32. 1 Pet. 2. 23.

Cyprian de dup. Martyr.

6. If *Pride* be the principle, there is joyned with that mans ſufferings a deſire of revenge, he would if he could returne *evil for evil*, and doth as far as he dares; but thoſe who have *faith* to be their principle, they commit their cauſe to God; *though men curſe, they bleſſe*; they can heartily *pray for their perſecutors*, as *Chriſt* and *Stephen* did for theirs: The *banner* over a gracious heart in all the troubles that befall it, *is love*; and therefore whatſoever the wrongs be that are offered to ſuch, there is ſtill a Spirit of love preſerved in them.

§ 2. *Wherein lyes the power of Faith to carry us through ſufferings, and death?*

I Anſwer —

1. *Faith* diſcovers the reality of the beauty and excellency of ſpirituall things, which before were but looked upon as notions, conceits, and imaginary things; hence *faith* is deſcribed to be Heb. 11. 1. *the ſubſtance of things hoped for, and the evidence, or demonſtration of things not ſeen.* The things of Chriſt, of grace, of heaven, what poor empty notions were they to the ſoul? what uncertain things before faith came in? but *faith* makes them to be glorious things, *faith* diſcovers ſuch reall certain excellencies in them, and is ſo ſure, that it will venture ſoul and body, will bear an hardſhip, yea it will venture the infinite loſſe of eternity upon them.

2. *Faith* makes the future good of ſpirituall and eternall things to be as preſent to the ſoule, and workes them upon the heart as if they did now appear. This comes to paſſe becauſe faith ſees things as the word makes them knowne, it pitches upon the word in that way that it reveals the minde of God. Now the word ſpeaks often of mercies that are to come as preſent things. Iſa. 52. 9, 10. *Break forth into joy, ſing together ye waſte places of* Jeruſalem, *for the Lord hath comforted his people, he hath redeemed* Jeruſalem. Thus the Prophet ſpeaks of the deliverance of the Church from captivity as a thing already done, which was not fulfilled many years after. As ſoon as *Jehoſhaphat* had received the promiſe, he falls on praiſing the Lord, as if the mercy were already enjoyed, 2 Chron. 20. 17, to 22. *Praiſe ye the Lord, for his mercy indureth for ever.* *Chriſt* ſaith of *Abraham* that John 8. 56. *he ſaw, and rejoyced, and was glad,* Chriſts day was unto him as if it had been then. And it is ſaid of the godly who lived in former ages, that though the Heb. 11. 13. *promiſes were a-far-off,* to be fulfilled, yet *they imbraced them.* ἀσπασάμενοι. The word in the Original ſignifies, *they ſaluted them.* Now ſalutations are not but betwixt friends when they meet together. 1 Tim. 6. 19. *Faith takes hold upon eternall life*; it takes preſent poſſeſſion of the glorious things of the Kingdom of God; it makes the ſoul to be in heaven converſing with God, and Chriſt, his Saints and Angels already: That which is promiſed *faith* accounts it given,

given, *And the land which I gave to* Abraham, *to thee will I give it.* It was only promiſed to *Abraham*, but *Abrahams* faith made it to him as given. Gal. 35.12.

3. *Faith* makes uſe of things paſt as if they were preſent. 1. It makes uſe of Gods mercies to our fore fathers; thus the Church makes uſe of the mercy of God to *Jacob*, when he wreſtled with him and prevailed, as if it were a preſent mercy to themſelves. *He had power over the Angel and prevailed, he wept and made ſupplication unto him, he found him in Bethel, and there he ſpake with us*; not only with *Jacob*, but with us. *q. d.* whatſoever mercy God ſhewed to him, we make it ours. *God ſpake with us.* Thus *David* and his people did when he ſaid, *he turned the Sea into dry land, they went through the flood on foot, there did we rejoyce in him.* The comfort of the mercies of God for many years paſt to their fore-fathers, they make as theirs, *there did we rejoyce in him.* 2. *Faith* makes uſe of all the promiſes that God hath made to any of his people though never ſo long agoe, yea it fetches out the comfort of thoſe promiſes, as if they were made now to us. Compare *Joſh.* 1.5. with *Heb.* 13.5. *God ſaith to* Joſhua, *I will be with thee, I will not fail thee, nor forſake thee.* This *Paul* applies to the Beleevers in his time, as if it had been made to them. Be content (ſaith he) with ſuch things as you have, for he hath ſaid, I will not leave thee nor forſake thee. Upon this one inſtance, whatſoever promiſe God ever made to any of his people, ſince the beginning of the world for any good, if our condition comes to be the ſame, *faith* will make it her own, as if God had but now made it to us in particular. 3. *Faith* makes uſe of Gods former dealings with our ſelves: when all ſenſe of Gods mercies failes, that God ſeems to be as an enemy, *faith* will fetch life from his former mercies, as if they were now preſent. *I have conſidered the dayes of old* (ſaith *David*) *the years of ancient time, I call to remembrance my ſong in the night. —— I ſaid, this is my infirmity, but I will remember the years of the right hand of the moſt High*; He checks himſelf for doubting of Gods mercies becauſe of his former mercies, and he recovers himſelf by bringing to minde the former dealings of God with him. Now in this work of faith what abundance of ſtrength doth it bring in from former mercies, former promiſes, former dealings? Hoſ. 12.4. Pſal 66.6. Joſh. 1.5. Heb. 13.5. Pſal 77.5,6,10

O this muſt needs wonderfully ſtrengthen the heart to any ſuffering whatſoever.

4. *Faith* carryes the ſoul on high, above ſenſe, above reaſon, above the world; when faith is working, Oh how is the ſoul raiſed above the fears and favours of men? *I care not* (ſayes *Ignatius* a little before his ſuffering) *for any thing viſible or invisible, ſo that I may get Chriſt; Let fire, the croſſe, the beaſts out of beaſts, breaking of my bones, tearing of my members, grinding of my whole body, and the torments of the devils come on me, ſo that I may get Chriſt.* *Euſeb. l. 3. c 39*

Faith puts an holy magnanimity upon the ſoul, to ſleight and to overlook with an holy contempt, whatſoever the world proffers or threatens: *Faith* raiſes the ſoul to converſe with high and glorious things, with the deep and eternall councels of God, with the glorious myſteries of the Goſpel, with communion with God and Jeſus Chriſt, with the great things of heaven and eternall life. Men before *faith* comes into their ſouls, have poor low-ſpirits, buſied about mean and contemptible things, and therefore every offer of the world prevailes with them, and every little danger of ſuffering ſcares them; but when *faith* comes, there is another manner of ſpirit in a man, *a princely ſpirit* (as *Luther* calls it) that dares to adventure loſſe of life for the name of Chriſt. When *Valens* the Emperour ſent his officers to *Baſil* to turne him from the faith, they firſt offered him great preferments. But *Baſil* rejected them with ſcorn, *offer theſe things* (ſayes he) *to children*: then they threatned him moſt grievouſly, *nay threaten* (ſayes *Baſil*) *your purple-gallants, that give themſelves to their pleaſures.* What great ſpirits did *faith* put into thoſe worthyes, *through faith ſubdued Kingdomes, ſtopped the mouthes of Lyons, quenched the violence of the fire, of weak were made ſtrong.* Heb. 11 33, 34. Certainly *faith* is as glorious a grace now as ever it was, and if it be put forth, it will inable the ſoul to do great things; the raiſing of the ſoul above reaſon and ſenſe, is as great a thing as any of theſe; *the faith* of *Abraham* was moſt glorious, for which he is ſtiled *the father of the faithfull*, and yet the great thing for which he was commended, is, *that he beleeved against hope.* Rom. 4. 18. When the ſoul is in ſome ſtrait, it looks up for ſome help, and ſenſe ſayes, *it cannot be*; reaſon ſayes, *it will not be*; wicked men ſay, *it ſhall not be*; yea it may be God in the way

of his providence ſeems to go ſo croſſe, as if *he would not have it to be*; yet if *Faith* have a word for it, it ſayes *it ſhall be*: Yea when God ſeemes to be angry, when there appeares nothing to ſenſe and reaſon but wrath, yet even then *faith* hath hold on Gods heart, that his hand cannot ſtrike.

5. *Faith* gives the ſoul an intereſt in God, in Chriſt, in all thoſe glorious things in the Goſpel, and in the things of eternall life: *faith* is an appropriating, an applying, an uniting grace; it is a bleſſed thing to have the ſight of God, there is much power in it, but to ſee God in his glory, as my God, to ſee all the Majeſty, greatneſſe, and goodneſſe of God, as theſe things that my ſoul hath an intereſt in, to ſee how the eternall councels of God wrought for me to make me happy; to ſee Chriſt in whom all fulneſſe dwels, in whom the treaſures of all Gods riches are, and all theſe are mine; to ſee Chriſt coming from the Father for me, to be my Redeemer; Oh what a bleſſed powerful thing is this! What is all the world now to ſuch a ſoul? where is all the bravery of it, or the malice and oppoſition of it? the loſſe of outward things, liberty or life are great evils to thoſe who have no intereſt in better, but to ſuch as have intereſt in higher things, there is no great matter though they loſe all theſe.

6. *Faith* ſets all Gods attributes on work for the good and relief of a beleever; It is one thing to have intereſt in God and Chriſt, and another thing to have God and Chriſt working for us. I will not deny but God and Chriſt are working ſtill; yet when faith lyes ſtill and is not active, although we do not loſe our intereſts in God, yet we cannot exſpect ſuch ſenſible manifeſtations of Gods workings for us. We have a notable expreſſion of Gods ſtirring up his ſtrength and wiſdome for thoſe whoſe hearts are right with him. *The eyes of the Lord runne to and fro throughout the Earth to ſhow himſelf ſtrong for thoſe whoſe heart is perfect towards him.* 2 Chron 16. 9. Although we be in the dark, and know not how to order our ſteps, yet there is an infinite wiſdome working for us; although we have but a little ſtrength, yet if we have *faith* to ſet Gods ſtrength on work, *we ſhall* (as the Church of *Philadelphia*) *keep Gods word, and not deny his name.* Revel. 3. 8. Thus much for *the denyal of natural ſelf.*

Sect. 19.

Of the denyal of religious, gracious, or renewed self; and first of Cautions.

I Muſt now direct in the laſt place how we are to *deny religious, gracious, or renewed ſelf*; as a mans own *duties, holiness, righteouſneſſe, the graces of the Spirit*. In proſecution of which (as in the former) I ſhall give ſome { Cautions. / Directions.

The Cautions are theſe. —

1. That *graces, duties* are the ſpeciall gifts and bleſſings of God. It is *of the fulneſſe of Chriſt that all we have received, and* John 1. 16. *grace for grace*. And the Apoſtle tels us, that *God hath bleſſed* Epheſ. 1. 3. *us with all ſpiritual bleſſings in heavenly places in Chriſt*. Mee thinks here I ſee the tranſcendent excellency of the Saints, the happineſſe of their condition above all the men of the world; if God have given a man *grace*, he hath the beſt and choiſeſt of that which God can give; God hath given us his Sonne, and God hath given us himſelf, and God hath given us his Spirit, and God hath given us the *graces* of his Spirit; theſe are the neſt of the flower, and the honey out of the rock of men; they that have this gift need not to be diſcontented at their own or envious at the condition of any other; they have the principall verb, the one neceſſary thing. *O bleſſed be the God and* Epheſ. 1. 3. *Father of our Lord Jeſus Chriſt who hath thus bleſſed us: How with all ſpirituall bleſſings in heavenly places.*

2. Notwithſtanding they are Gods ſpecall gifts, yet we muſt *deny them* comparatively, and in ſome reſpects, as in theſe Caſes. —

1. In point of *juſtification*, in relation to righteouſneſſe, compariſon of Chriſt, in the notion of a Covenant of life and ſalvation. It is a dangerous thing to hang the weight of our ſoules upon any thing which hath any mixture of weakneſſe, imperfection, or corruption in it, as the pureſt and beſt of all our *duties* have; it is a dangerous thing to teach, that *faith*, or any other evangelical *grace*, as it is a work done by us, doth

e us: there is nothing to be called our righteouſneſſe, but *e Lord our righteouſneſſe.* *Faith* it ſelf doth not juſtifie habitu- Jer. 23. 6.
lly, as a thing fixed in us, but inſtrumentally, as that which ceives and lets in the righteouſneſſe of Chriſt ſhining through upon us; as the window inlightens by the Sun-beams which lets in, or as the cup feeds by the wine which it conveyes. So hen in point of *juſtification* we are to renounce all our *duties* nd *graces.*

2. In point of *ſanctification*; For ſo we are to attribute the rength, the power, and the glory of all our *graces and duties* nto Jeſus Chriſt, and nothing to our ſelves. And yet under- and we aright, though every beleever is thus to *deny himſelf*, ſpirituall things, even in the point of *ſanctification*, yet he not to ſpeak evil of the *grace* of God within himſelf; he may ot miſcall his *duties and graces*, ſaying, *theſe are nothing but e fruits of hypocriſie*, for then he ſhould ſpeak evil of the pirit whoſe works they are; neither is he to trample or tread n theſe *graces* of God: A man tramples and treades upon the rt, but he will not trample upon gold or ſilver; why? be- uſe that is a precious mettall, and the ſtamp or image of the rince is upon it; Now our *duties and graces, our righteouſneſs nd holineſſe*, as to the matter of *juſtification*, they are nothing orth, and ſo we trample upon all; but as to the matter of nctification, they are precious mettall, and they have the Image Chriſt upon them, and therefore for a man to tread on them, r a man to ſay, *all this is nothing but hypocriſie*, that is not *lf-denyall*; properly *Self-denyall in ſpirituall things*, as to the atter of *juſtification*, it is to renounce all; and as to the matter *ſanctification*, it is to attribute the ſtrength, the power, and e glory of all unto Jeſus Chriſt, and nothing to ones *ſelf*. *his is true Self-denyal.*

Sect. 20.

The maner of denying our religious, gracious, or renewed ſelf.

The directions of *Self-denyall* in reſpect of our *religious, gracious, or renewed ſelf*, are theſe. ——

1. Be we ſenſible of, and humbled for our pride in ſpirituall things,

things. There is nothing that a Christian is more ap
proud of then spirituall things. Before he takes up pro
possibly he is proud of his clothes, or friends, or hon
possessions; but afterwards there is nothing that he is m
to be proud of then of his parts, and gifts, and graces,
rituall things; for look where a mans excellencie lies, th
pride growes, now the excellencie of a Christian lies in sp
things, and therefore there his pride growes, and there
most apt to be proud. O be we sensible of this, and mourn
this! It was M^r. *Fox* his speech. *As I get good by my sins
I get hurt by my graces.* It is a dangerous thing to be pro
a mans *duties and spirituall gifts*, we had better to be pro
clothes, or friends, or honours; for this pride of *spiritual*
is directly opposite to a mans justification. The first
humility is to see ones pride; the first step of *self-denyal* is
convinced of ones inclination or desire after *self-exalting*,
*admiring, self-advancing. Oh what a proud heart have I!
a selfe-advancing heart have I?* There is no beleever but he
something of *self*; be he never so humble, yet he hath
thing still that tastes of the Caske; there was never any thi
so transformed, melted, or changed into the mold of the
pel, but there was still some savour of *self* remaining in
We had need therefore to be jealous of our selves, and to
over our selves; and if at any time *self* break out, if at any
the soul begins to be advanced in regard of *duty, or spiri
things*, let us fall down before God, and humble our selves
the pride of our hearts.

2. Look up, and consider the glory, purity, and holine
God. This consideration will humble a soul, and cause
deny it self in spirituall things. See this in *Job*; no sooner
he a great prospect of the glory of God, but he *denyes* h
concerning his own righteousnesse, which before he
Job 9. 2, 3. much upon to his friends. *I know it is so of a truth, but
should man be just with God? if he will contend with him, he c
answer him one of a thousand.* Gods fulnesse will convince
bundantly of our emptinesse, his purity will shew us our
his all-sufficiency our nothingnesse. When *Job* was bro
little neerer to God, he was more humbled before God.
Job 42. 5, 6. *heard of thee by the hearing of the ear, but now mine e*

thee. (*i.e.*) I have a clearer and more glorious manifeſtation of thee to my ſoul then ever: I now perceive thy power, thy holineſſe, thy wiſdome, thy faithfulneſſe, thy goodneſſe, as if I ſaw them with my eye, *Wherefore I abhorre my ſelf in duſt and aſhes.* He could not go lower in his thoughts of himſelf then this expreſſion laid him; *abhorrence* is a perturbation of the mind ariſing from vehement diſlike, or extreameſt diſeſteem; *abhorrence* ſtrictly taken is hatred wound up to the height; and *to abhorre, repenting in duſt and aſhes*, is the deepeſt act of abhorrence; Thus low *Job* goes, not only to a diſlike, but to the furtheſt degree of it, *abhorrence of himſelf* when he ſaw the Lord. See this in *Iſaiah*, when God came neer him, and he ſaw much of God, then he cryed out, *Woe is me, for I am undone,* Iſa. 6 5. *becauſe I am a man of unclean lips.* How knowes he that? Why *mine eyes have ſeen the King the Lord of Hoaſts.* What? did not *Iſaiah* know he was *a man of polluted lips* till then? yes, but he was never ſo ſenſible of it as then: He ſaw his pollution more then ever by the light of the glory of God that ſhone round about him; he never ſaw himſelf ſo clearly as when the Majeſty of God dazzelled his eyes. When the Sun ſhines bright in a roome, we may ſee the leaſt moate in the aire, ſo when the glory of God irradiates the ſoul, we ſee all the moats and atomes of ſin, the leaſt ſpot, and unevenneſſe of our hearts and lives.

3. Have Chriſt in eye. The more we ſee an humble Chriſt, a *ſelf-denying Chriſt*, the more ſhall we learne humility and *Self-denyall.* Now Chriſt was the moſt eminent, tranſcendent example of *Self-denyall* that ever was. He thought it no rob- Philip. 2 6,7. bery to be equal with God, and yet he humbled himſelf and took upon him the form of a ſervant. O what *Self-denyall* is here? was there ever ſuch a *Self-denyall* as this? Chriſtians! conſider your Chriſt, and the more will you learne to deny your ſelves even in ſpiritual things.

4. Acknowledge we our ſelves debters to Chriſt for all our gifts, and for all our graces. Poſſibly a man may wear brave apparell, but he owes for them at ſuch a ſhop, whiles he is abroad he ſwaggers, and is proude of his clothes, but when he comes into the ſhop, and looks upon the book, and conſiders what he hath to pay, he ſtrikes ſail then: Thus the Goſpel is the

great ſhop, and from Chriſt in the Goſpel we have all our and graces, and though I may be proud in ſpirit at another yet if I come into the Goſpel, and ſee what an infinite debt am to Chriſt, and to free grace for all that ever I have, think, *What? ſhall I be proud? What? ſhall I not deny in ſpirituall things?*

5. Study the Goſpel, and the way of the Goſpel. Where ſhall we ſee an humble Chriſt but in the Goſpel? Where we ſee the rich and free grace of God in Chriſt, but in the Goſpel? Where ſhall we get faith in Chriſt, but in the preaching of the Goſpel, and in the ſtudying of the Goſpel? Surely grace of *Self-denyall in ſpirituall things* growes onely in the garden of the Goſpel; I deny not but there is a common, humility, or *Self-denyall*, as I may ſo ſpeak; ſuch a *Self-denyall* I mean, as growes among the Heathen, and among moral men; but betwixt that and this we may obſerve theſe differences.

1. Take a moral, civil man, and though he may ſeeme humble and to *deny himſelf*, yet he is proud of his humility. Philoſopher coming into *Plato's* houſe, and ſeeing it very rich, *I trample upon* Plato's *pride*, ſaid he. *But* (ſaid *Plato*) *with a without your own pride.* Now a Beleever doth not onely himſelf, but he is ſenſible of his own pride in that very thing wherein he is humble.

2. Take a moral, civil man, and though he may ſeem to *himſelf*, yet it is but in this or that particular thing, but a Beleever *æenyes himſelf* in every thing. *I count all things but* Phil. 3. 8. *and droſſe* (ſayes the Apoſtle) *for Jeſus Chriſt.*

3. Take a moral, civil man, and though he may ſeem to *himſelf*, yet it is but the artifice of his reaſon and reſolution. *I goe on in ſuch and ſuch a way* (ſayes he) *I am undone.* He denyes this pleaſure, and that company. But now a Beleever *denyes himſelf in ſpirituall things* by the beholding of Jeſus Chriſt.

4. Take a moral, civil man, and though he may ſeem to *himſelf*, yet there is no myſterie in it; but there is ever a myſterie of grace in a Beleevers *ſelf-denyal.* As thus, he cryes, *What ſhall I do to be ſaved?* and yet he profeſſeth doth not expect to be ſaved *by his doing*, here's a myſ-

Again, he counts himself *leſſe then the leaſt of all Gods mercies*, and yet he thinks God hath done more for him then if he had given him all the world; here's a myſtery. Again, he looks upon himſelf as *the greateſt ſinner*, and thinks of every one better then himſelf, and yet when he looks upon a drunkard, or a ſwearer, or the like, he profeſſeth that he would not change his condition with ſuch a man for all the world, what a myſterie is this?

5. Take a moral, civil man, and though he may ſeem to *deny himſelf* in temporal things, which devils themſelves may do, yet he cannot, as the Beleever, deny himſelf in ſpirituall things. One makes mention of a certain godly man that was ſore tempted by Satan in his time, the godly man was much in duty, to whom Satan ſaid, *Why takeſt thou this pains? thou doſt watch, and faſt, and pray, and abſtaineſt from the ſinnes of the times; but O man, what doſt thou more then I do, art thou no drunkard, no adulterer*, ſayes Satan? *no more am I. Doſt thou watch, and faſt*, ſayes Satan? *I never ſlept, I never ate, nor drank; what doſt thou more then I? I will tell thee*, ſaid the godly man, *I pray, I ſerve the Lord, I walk humbly, I deny my ſelf; Nay then*, ſayes Satan, *thou goeſt beyond me, for I am proud, and I exalt my ſelf, and therefore herein thou goeſt beyond me.* And thus we may difference betwixt true *Self-denyall* and falſe.

6. Reſt not on any thing below Jeſus Chriſt. Neither grace, nor duties, nor holineſſe are to be truſted upon. We muſt hold them faſt in point of practiſe and obedience, but it is our ſinne and danger to hold them faſt in relyance and confidence. I deſire to be rightly underſtood in this truth. Some becauſe they need not to relye on duties, they let go their duties, they let prayer, and repentance, and ſorrow for ſinne go, they ſay *it is no matter for duties, they need not to trouble themſelves, Chriſt hath done all.* This is to *turn the grace of God into wantonneſſe.* We muſt let go both our graces and duties in point of juſtification, but hold them we muſt as our lives in the tenor and converſation of our lives. Prayer, hearing, faſting, repenting muſt not dye whileſt we live; do them we muſt, but glory in them we muſt not: we muſt not reſt in any thing whatſoever below Jeſus Chriſt. I ſhall inſtance in theſe particulars.

1. We muſt not reſt upon our own preparations *for duties.*

It is a commendable thing to prepare our hearts; we must pr… that we may pray; we should have secret communion with o… God, before we come to seek communion with him in a Serm… but we must not rest upon our own preparation when we ha… prepared; if we advance that into the throne of Jesus Chri… and rest upon that when we should only rest upon him, it is th… way to make all our preparations miscarry.

2. We must not rest upon our enlargements *in duties.* It may be we have a spring-tide of assistance comes in; a Minister preaches with great presence of the Spirit of God, and … Jude 20. Saint prayes (as we find it) *in the Holy Ghost*; (*i.*) he finds th… holy Spirit of God leading him from petition to petition, melti… him with brokennesse when he is confessing sin, filling him wi… rejoycing when he is remembring mercy, raising him with a… high wing (as it were) of importunity, when he is begging… of favour (as it was an admirable temper in holy *Bradford*, th… he was not content till he found God coming into his spirit wit… severall dispensations according to the several parts of his pray… er) and now as soon as the duty is done, it may be he goes awa… and strokes himself. *Oh what an admirable prayer was hee… surely I shall do well this day, I shall be able to wrestle with … temptations*, this is the very way to miscarry, thousands ha… found it; so that when he comes to pray again, it may be h… prayes most dully and flatly, the Spirit is grieved, and gone… and he can say little or nothing.

3. We must not rest upon the comforts we have *in duty, … after duty.* It may be when we have been at duty, and have ha… some soul-ravishments, O now we think our nest is built ver… high, and our rock is firme, and we shall go on vigorously… *Chrysostome* hath a saying to this purpose, *He thinks* (saith he) *a Saint when he comes from a Sacrament, should be able to flye … the face of a devil, and though he walk in midst of snares, yet … should be able to encounter with them all.* Comforts are very swee… Nehem. 8. 10 things, and indeed strengthening things; *The joy of the Lor… is our strength*, saith *Nehemiah*; nothing more animates soul… then joy, onely here is the danger, if we rest on these joyes a… comforts; surely if so, we provoke God to withdraw the… The Spirit of God is a most choise and tender thing, it dwe… in none but a clean pure temple most cleanly swept.

any pride ſpring up in our hearts we loſe our comforts.

4. We muſt not reſt upon graces. This was *Peters* fault, he was full of conceit, and ſelf-confidence, he had grace, and he reſted on it, *Lord, though all forſake thee, yet will not I*; yet ſoon after *Peter* did forſake and deny his Maſter, and we do not find *Peter* ſo confident afterwards: when Chriſt ſaid to him, Simon Peter *loveſt thou me more then theſe?* No compara- tive words now; no more then *Lord thou knoweſt I love thee.* *Peter* was whipped with ſelf-confidence, and the woefull fruits of it, and now in a good degree it was purged out of him. Surely it was a leſſon well worth the learning though it coſt the whipping. We muſt not reſt on graces, nor on any thing elſe on this ſide Jeſus Chriſt. Matth. 26. 33. John 21. 15, 16, 17.

7. Be often putting forth new actings of faith in Jeſus Chriſt. The more we beleeve, the more do we deny *Religious ſelf*. Hence it is that *Self-denyall in ſpiritual things* is not to be found in the Law, but in the Goſpel; the Law though it hath its uſe (and we dare not but make uſe of it) yet properly it will not make a man to *deny himſelf*, but rather to ſeek himſelf *in ſpiritual things*; *Obey and live*, ſaith the Law, *but if thou faileſt in any one point thou art loſt for ever*; in this caſe (if there were no other way) who would deny his own righteouſneſſe? nay who would not ſeek to ſave himſelf by his own righteouſneſſe? But now ſayes the Goſpel, *by works thou canſt not live, but if thou wilt throw down all thy own righteouſneſſe at the feet of Chriſt, and beleeve on him, and reſt only on him, thou ſhalt be ſaved.* O this will make a man to deny his own righteouſneſſe, and to deny *himſelf in ſpiritual things*. Go we therefore to Chriſt, let us maintaine beleeving apprehenſions of the Lord Jeſus Chriſt. He alone is the humble ſelf-denying perſon that ſeeks juſtification, not by works, but by faith only.

8. Let it be the joy of our ſouls to exalt and ſet up Chriſt within our ſouls. Though in order to juſtification we muſt deny our graces, eye Chriſt without us; yet we muſt have a care to ſee and feel Chriſts Kingdom within us, to ſet up Chriſt in our hearts, and to diſcerne him ruling and commanding there as a King in his throne. And there is true *Self-denyall* in this, for where-ever Chriſt reignes there ſinne goes down. As the people would have all the men put to death which would not 1 Sam. 11. 12.

have *Saul* to reigne over them, ſo doth a true beleeving mortifie whatſoever oppoſeth Chriſts Kingdom, he rem whatſoever may hinder Chriſts ſpiritual dominion, he all veil and ſtoop for Chriſts exaltation within him. O Chriſt reign over all within us, in our underſtandings as phet illightening us, in our wills as a King commanding our affections as a Prieſt mortifying us, in our loves as an band marrying us; let the whole man be ſubject unto Chriſt. This is the character of a true *ſelf-denyer*, Chriſt within him, he every way ſubjects himſelf to Chriſt, in underſtanding to know Chriſt, in his will to chooſe and brace Chriſt, in his thoughts to meditate upon Chriſt, fear to ſerve and honour Chriſt, in his faith to truſt and upon Chriſt, in his love to affect Chriſt, in his joy to in Chriſt, in his deſires to long after Chriſt, in his indeav to exalt Chriſt, in all his *duties*, *graces*, *gifts*, *abilities* make them ſerviceable unto Chriſt: Why this is *to ascribe the glory of all our duties and graces to Jeſus Chriſt, and not to our ſelves.* Now is Chriſt *all in all*, now we truely *deny ſelves*, *our ſinfull-ſelves*, *our naturall-ſelves*, *our righteous ſelves.* Thus much of *Self-denyall.*

CHAP. VI. SECT. I.

Of the Nature of

Experiences.

EXperience (ſay ſome) *is a knowledge and trial of ſomething by ſence not evident in it ſelf, but manifeſted by ſome event or effect.* This definition contains both Natural and Spiritual Experiences, but my purpoſe is to ſpeak onely of the latter, in that reſpect I look ſtrictly at *Experiences*, as *Real* Ser-

ripture-truths. When I mark how true every part of Gods Word is, how all the Doctrines, Threatnings and Promiſes contained therein, are daily verified in others, and in my own ſelf, and ſo improve or make uſe of them to my own Spiritual advantage, this I call *Experience.*

SECT. 2.
Of the gathering of Experiences.

THat our *Experiences* may further us in the way to Heaven, we muſt learn 1. To gather them: 2. To improve them.

1. For the gathering of them, the onely way is —

1. To mark things which fall out; To obſerve the beginnings and events of matters, to eye them every way, on every ſide, that they may ſtand us in ſtead for the future: This obſervation and pondering of events, with the cauſes that went before, is the ripener of wit; *Who among you will give ear to this? Who will hearken for the time to come? whoſo is wiſe, and will obſerve thoſe things, even they ſhall underſtand the loving kindneſſe of the Lord.* Iſa. 42. 23. Pſal. 107. 43.

2. To treaſure up, and lay in theſe obſervations, to have ready in remembrance ſuch works of God as we have known and obſerved. The Philoſopher ſaith, that *Experience* is *multiplex memoria*, *A multiplied memory*, becauſe of the memory of the ſame thing often done, ariſeth *Experience*: *I remember the yeres of old*, ſaith *David*; I remember how thou didſt rebuke *Abimelech*, and overthrow *Nimrod*, and *Pharaoh*, and *Ahitophel*: and thus would we treaſure up *Experiments*, the former part of our life would come in to help the latter, and the longer we live, the richer in Faith we ſhould be; even as in Victories, every former overthrow of an enemy, helps to obtain a ſucceeding Victory. This is the uſe of a ſanctified memory, it will loſe nothing that may help in time of need, or in the evil day; it records all the breathings, movings, ſtirrings, workings of a ſoul towards Chriſt, or of Chriſt towards a ſoul. Pſal. 143. 5.

3. To caſt theſe things thus marked and laid in under ſeveral ſpiritual heads, of *Promiſes*, *Threats*, *Deceits of the heart*, *Subtilties*

tilities of Satan, *Allurements of the world*, &c. I might m the Heads into any thing that is *good* or *evil*: 1. Into any that is *good*, whether it be *God*, or the *things given us by* his Spirit, his Councels, his Ordinances, his Work of Sanctification, and all the fruits of the Spirit. 2. Into any thing *evil*, whether it be *Sin* or *the fruits of Sin*, as Corruption, ability to good, vanity of all the Creatures, the Judgem of God. Thus we must sort our *Experiences*, as the Apothe sorteth his Drugs.

SECT. 3.

Of the improving of Experiences.

2. FOr the improving of *Experiences*, ——

1. We must consider what Scripture-truth is ver thereby

in { Others. / Our selves.

1. In *others*, as if we consider how God blesseth and c eth the religious; wherein that Text is verified, *Bless* Isa. 3. 10. *righteous, for it shall be well with them, for they shall eat the of their doings*: Or if we observe how God punisheth th nal and hypocritical, wherein that Text is verified, *Wo* Isa. 3. 11. *wicked, it shall be ill with them, for the reward of their hand be given them.*

1 Pet. 2. 3. 2. In *our selves*, as if by a Spiritual *Experience* we *to be good*; wherein that Text is verified, *If so be ye have that the Lord is gracious*: If we finde *the things given us* to be *good*; as that his Spirit is good, according to that Psal. 143. 10. *Thy Spirit is good*: That his Ordinances are *good*, acco Psal. 73. 28. to that Text, *It is good for me to draw near to God*; ——and, Psal. 119. 50. *is my comfort in affliction, for thy word hath quickened me*: Sanctification, and the fruit of the Spirit, are *good*; acco Lam. 3. 26. to that Text, *It is good that a man should both hope, and wait for the salvation of the Lord*: —— *It is a good thing* Psal. 92. 1. *thanks unto the Lord, and to sing praises unto thy name*, O

High:—*It is good to be zealously affected always in a good thing*:— Gal. 4. 18.
It is a good thing that the heart be established with grace; or if Heb 13. 9.
by *Experience* we discern the *evil* of sinne it self out of measure
sinful, according to that Text; *Sin by the commandment is be-* Rom. 7. 13.
come exceeding sinfull: If we finde out the corruption of our
own Nature, according to that Text, *Behold, I was shapen in* Psal. 51. 5.
iniquity, and in sin did my mother conceive me: If we discover
the abomination of our own righteousnesse, according to that
Text, *We are all as an unclean thing, and all our righteousnesses are* Isa. 64. 6.
as filthy rags: If we feel our own inabilities to do any good,
according to that Text, *To will is present with me; but how to* Rom. 7. 18.
performe that which is good, I finde not: —*Not that we are suf-* 2 Cor. 3 5.
ficient of our selves, to think any thing as of our selves, but our
sufficiency is of God: If we have tryal of the vanity of all crea-
tures, as of Riches, Honour, Wisdom, according to that Text,
Vanity of vanities, all is vanity: O how will these blessed *Expe-* Eccles. 1, 2.
riences, backed by Scripture-truths, kindle our affections! I deny
not, Faith works more stedfastnesse, and firmnesse of adherence,
but *Experience* usually breeds the greater strength of affections:
I love the Lord (saith *David*) and why so? *because* (of this Psal. 116. 1.
Experience) *he hath heard my voice, and my supplications.*

2. We must endeavour to produce that fruit, that frame of heart, which the Lord requires, directs, and looks for in such and such cases. Thus the Sanctification of *Experiences* is evidenced by the *Dispositions* answering Gods minde, which are left upon the heart, and brought forth in the life afterwards; namely, when Divine discoveries are the more strongly believed; the heart by threats more kindly awed; adherence to the Promises more strongly confirmed; the deceitful heart more narrowly watched; Satans suggestions more watchfully resisted; the bewitchings of the world kept at a greater distance from the soul; in a word, when by this experimental application of Gods works to his word, God is more advanced, and Self more abased, the honour of the Lord is more studied, and the edification of his people endeavoured, holy love encreased, service quick'ned, faith strength'ned, Christ improved; then is this business Christianly managed indeed. But of these more largely in the next Section.

Sect. 4.

Of the Sanctification of Experiences in their ſeveral Uſes.

THe Sanctification of *Experiences* is evidenced (as we ſ by ſuch *Diſpoſitions* as theſe: —

1. When Divine diſcoveries are more ſtrongly believed, is one fruit of *Experience*, it wonderfully ſtrengthens our f When the *Iſraelites* ſaw the *Egyptians* drowned, then *the*
Exod. 14. 31. *leeved the Lord, and his ſervant Moſes.* When we find things in the event to be as we believed, this confirms
Pſal. 41. 11. Faith, as *David knew that God favoured him, by his verances.*

2. When the heart by threats is more kindely awed: another fruit of *Experience*, *The righteous alſo ſhall fe fear*; firſt *ſee*, and then *fear:* When the Primitive Chri
Act. 5. 5. ſaw *Ananias fall down, and give up the ghoſt*, then *grea came on them that heard thoſe things*; this holy fear many
Pſal. 119. 120. poſſeſſeth the Saints: *My fleſh trembled for fear of thee (ſ David) and I am afraid of thy judgements.* — *When I heard,*
Hab. 3. 16. *belly trembled* (ſaith *Habakkuk*) *my lips quivered at the rottenneſſe entred into my bones, and I trembled in my ſelf, might reſt in the day of trouble:* As the child quaketh wh ſeeth his Father correct a ſervant, ſo the faithful tremble they obſerve the ſeverity of Gods wrath againſt impe ſinners.

3. When the deceitfull heart is more narrowly wat Hath it cozened us once and again? *Experience* hereof breed in us a godly jealouſie and ſuſpitionover our hearts; are now conſcious of our own weakneſſe, and of the ſnare t in every creature, to take and entangle us; and this will waking Beleevers circumſpect and careful, how they ent evil motions, how they keep up holy thoughts, how they form holy *duties*, how their affections move towards that is above, leſt they ſhould miſcarry upon the ſands.

4. when Satans ſuggeſtions are more watchfully reſiſted, is the voice of *Experience* in ſuch a caſe, *Doth Satan ſo*

assail us? be not dismayed; Are his temptations most fierce? be more most diligent in the means of grace, the practise of holinesse, the labors of an honest calling; Pray earnestly, exercise faith, stick faster to the word of promise, stop our ears against scruples and doubtings; Draw nigh to God, for Satan will then cease to vex thee with his temptations any more: Resist the Devil, and he will fly from you: it is true, the Beleever is too weak of himself to withstand the least assault, but if we relie on the Lord, we may through his power be made victorious in the greatest assaults whatsoever; and here is the comfort of *Experience*, That a Soul having once returned with victory, through the power of his might, *He will abide in the secret place of the most high for ever.* Jam. 4. 7.

5. When the bewitchings of the world are kept at a great distance from the Soul: This was *Solomons* case and cure, after all his travels and great delights, he no sooner returns *as to himself*, but he fils the world with this news; What news? *Vanity*. And what more? *Vanitie of vanities*; And what more? *All is vanity*: *Experience* of its *vanity*, weans him from the love of this earth, it takes him off the creature, and lifts him unto the Lord his Creator; so should we (if ever we were charmed with such *Syren* songs) be more careful, lest we be drawn away with the pleasing delights of things transitory, and keep them at a greater distance from us. Eccles. 1. 2.

6. When the Lord Jesus is more studied and advanced: The man that feels Christs gracious power and vertue, will be sure to exalt Christ, and set him up on high; when *Israel* saw the mighty work of *David* in overthrowing *Goliah*, then *David* was much set by: The Believers *experience* of Christs mighty and gracious working, makes Christ very precious to him, then he cryes, as the souldiers of *David*, *Thou art worth ten thousands of us*: Hence it is that Gods people value him above all their profites, friends, ease, credit and lives. *Matthew* left the Receipt of Custom, *James* and *John* their Ships, and Nets, and Father, *and followed him*, yea, *many for his sake loved not their lives unto death*; no wonder, for they had many sweet *experiences* of Christ: Christ to their apprehension was *the faireſt of ten thousand*, none but Christ, none but Christ. 2 Sam. 18. 3. Rev. 12. 11.

7. When the peoples edification is endeavoured: Have we

tasted of the goodnesse of God? let us then provoke others
believe, and to serve the Lord together with us; this is one
of *Experience*, and that use we should make of it towards oth
When *Gideon* heard the telling of the dream, and the interp
tation thereof, he worshipped, and turned into the host
Judg. 7. 15. Israel, and said, *Arise, for the Lord hath delivered the host*
Midian into your hands.

8. When a mans own self is more abased: Do we live the l
of grace and true holiness? this will teach us to deny our sel
wholly: *If any man* (saith *Christ*) *will come after me, let him*
Luke 9. 23. *ny himself, q.d* If any man will come after me in the knowled
of my Will, in the belief of my Promises, in the love of
Truth, in the obedience of my Precepts, let him deny himse
let him lay aside his own wisdom, his own will, his own imag
nation, his own affections, his own ends, as base and unwort
marks to be aimed at: *Let him deny himself*; whatsoever is
himself, or belonging to himself, as a corrupt and carnal man
let him go out of himself, that he may come to me; let him empt
himself of himself, that he may be capable of me, that I ma
rule and reign in him, and that he may wholly subject himself
me and my service: This the Apostle stiles, *A living, not*
2 Cor. 5. 15. *our selves, but unto him that dyed for us*; he alone underst
and hath *experience* of the end of Christs death, that ma
Christs glory the end of his life, and lives not to himself, b
to Christ.

9. When holy love is more encreased: *I love the Lord, b*
Psal. 116. 1. *cause he hath heard my voice and my supplication*: We cann
taste of the Lord, but we must have an hearty love to th
Lord: Will you hear the voice of Experience? 'tis this, *O ta*
Psal. 34. 8. *and see how good the Lord is*; and then, *O stay me with flag*
Cant. 2. 5. *and comfort me with Apples, for I am sick of love*; such a o
truly affects Christ and all that follow Christ; such a one lo
the person of Christ, without his priviledges; a naked Chri
as well as a Christ cloathed with all his robes, in all his glo
and resplendent beauty; Christ in a Prison, as well as Christ
a Throne: Thus *John* (after all his *Experiences* of Chri
love to him) could love Christ on the crosse, when othe
forsook him, as well as in the Temple, when he was work
miracles.

10. Whe

10. When hope is quickened, ſuch times may come, that eath and darkneſſe may ſurround us, and we may grovel in the uſt: But here is our comfort, *That tribulation worketh patience, nd patience experience, and experience hope*: Have we any *Ex-* Rom. 5. 4.
erience of Gods gracious dealings with us in former times? ave we ſometimes been refreſhed by his hand? hath he ſome-mes helped us? was he found of us when we ſought him? nay, ften unſought for? hath he come to our ſouls, and renewed ur ſtock, and filled our becalmed ſpirits with freſh gales of race? how ſhould we then but hope? *As it was in this re-* *pect, it is and ever ſhall be*; if new temptations ariſe, and new ſts break in and ſpoil, it is the voyce of *Experience*, *I was de-* 2 Tim. 4. 17, 18.
vered out of the mouth of the Lyon, and the Lord ſhall deliver me om every evil worke, and will preſerve me unto his heavenly Kingdom, to whom be glory and dominion for ever and ever——
nd, *We had the ſentence of death in our ſelves, that we ſhould not* 2 Cor. 1. 9, 10.
truſt in our ſelves, but in God which raiſeth the dead, who deliver- *d us from ſo great a death, and doth deliver us, in whom we truſt* *will yet deliver us.*

11. When joys of the Spirit are raiſed and ſtirred up: Who he that hath not been delivered out of ſome miſerable exi-ents? and if we have, we may well ſay with *David*, *Thou* *ſt ſhewed me great troubles and adverſities, but thou wilt return* Pſal. 71. 20, 21.
d revive me, and wilt come again, and take me up from the *pths of the earth, and comfort me*: Former comforts are as a ll obligatory under Gods hand, to aſſure us that he will not rſake us: *Whom God loves, he loves unto the end.* —*Becauſe* John 13. 1.
u haſt been my help, therefore in the ſhadow of thy wings will I Pſal. 63. 7.
oyce.

12. When Faith is more and more ſtrengthened, *Expe-* *nces* ſhould be turned into *Confidences*: Thus *David* im-oved his *Experiences*, *The Lord that delivered me out of the* 1 Sam. 17. 36, 37.
w of the Lyon, and out of the paw of the Bear, he will deliver *out of the hand of this Philiſtim*: In like manner ſhould we e notice of Gods dealings, and after we have once tryed n and his truth, let us truſt him for the future; *Tryed Truth,* *d tryed Faith unto it, ſweetly agree, and anſwer one another.* nce it is that *Experience* of Gods love, ſhould refreſh our th upon any freſh onſet; *So let all thine enemies periſh* Judg. 5. 31.

(ſaid *Deborah*, the heart of that bleſſed woman was enl
as it were Prophetically) *when one falls, they ſhall all fall*;
is the like reaſon, *So let all thine enemies periſh, O Lord.*
rience in our ſelves or others, will inlarge our faith to loo
greater matters ſtill from our gracious powerful God: *H*
Lord given us a victory over the Philiſtims? then *Awake,*
Deborah, *awake, and be inlarged, O my faith!* Every new
perience is a new knowledge of God, and ſhould fit us fo
encounters: I deny not but we ought to truſt God upon
grounds; though we had never tryed him; but when he
our faith by former *Experiences*, this ſhould ſtrengthen
confidence, and ſhore up our Spirits, and put us on to go
chearfully to God, as to a tryed friend. It was the ſpeec
one eminent in holineſſe, upon occaſion of the accompliſh
of a great requeſt made to God by him, *I have tryed God*
now I will truſt him indeed. If we were read in the ſtory
own lives, we might have a Divinity of our own, drawn
the obſervation of Gods particular dealings towards us:
might ſay, *This and this truth I dare venture upon, I have*
2 Tim. 1, 12. *true, I dare build all my happineſſe upon it*; as *Paul, I know*
I have truſted, and I am perſwaded he is able to keep that
have committed unto him againſt that day; *q. d.* I have
him, he never yet failed me, I am not now to ſeek how fa
he is to all thoſe that are his.

13. When ſcruples and doubts are removed, *O* (cry
ſoul) *I have many Experiences, but no comfort as yet.*
vid, after the *remembrance of his ſongs in the night*, left hi
Pſal. 77. 7. ſtill in doubt; and he goes on to ſay, *Will the Lord caſt*
ever? and will he be favorable no more? In this caſe it
duty of Chriſtians, to call to minde their former *Experi*
Faith and *Joy* again and again: for though they comfort
one time, yet they may at another. Have we found a Pa
(which is a *breaſt of Conſolation*) milkleſſe? yet again ſuck
fort may come in the end: If after we have impanell'd
and Grand Inqueſt to ſearch, and our firſt Verdict conde
or they bring in an *Ignoramus*; yet do, as wiſe Judges o
ſend them about it again, they may finde it the next time
nah look'd once, it ſeems, and found no comfort, for he
Jonah 2. 4. *will look again towards thine holy Temple*: So ſome have

over their hearts by signs at one time, and have to their thinking found nothing but Hypocrisie, Unbelief, Hardness, Self-seeking, &c. but not long after, examining their hearts again by the same signs, they have espyed the Image of God drawn fairly upon the Tables of their hearts, and so found a world of comfort.

O but (cryes the soul) *I have tossed and tumbled over my heart, I have searched into the Registers and Records of Gods dealings, and me thinks, I can call nothing into remembrance betwixt God and me:* What, nothing? look again: Did God never speak peace to our hearts? Did Christ never shed his love abroad into our souls? Have we at no time found in our heart pure streins of love to Christ? Pure drops of godly sorrow for offending Christ? Have we never an old tryed *Evidence*, which hath been acknowledged and confirmed again and again in open Courts? What, not one? Surely, if we can now call to mind but one, if in truth, it may support us: If one promise do belong to us, all do; for every one conveyes whole Christ, in whom all the Promises are made, and who is the matter of them: As in the Sacrament, the Bread conveys whole Christ, and the Wine conveys whole Christ: so in the Word, every Promise conveys whole Christ; if we can but say as the Church of *Ephesus*, *This thing I have, that I hate sin*: we may plead this to God, yea though Rev. 2. 6. it be in a lesser degree, if in truth and sincerity (for God brings not a pair of Scales to weigh, but a Touchstone to try our graces) if it be true gold, though never so little of it, it will passe current with him: *He will not quench the smoking flax*, though Isa. 42. 3. it be but a smoke, not a flame; though it be but as a *wick in the socket*, (as it is in the Original) likelier to dye and go out, then to continue, which we use to throw away, yet he will *not quench it*, but accept it. O let us comfort our selves with these words!

O but (cryes the soul again) *I have searched all crevasses for light, but alas, I cannot see the least beam of it: What help now remains?* If it be thus, poor soul, *Be not faithlesse, but believing.* Christ helps some to live above glorious Manifestations; sometimes in absence of these Manifestations, just ones may live, and rejoyce in the invisible Essence of God: Christians may live waiting on God, when his face is wholly hid from them;

them; or Christians may live depending on God, when all ſubordinate ſtays or helps are loſt: In ſuch a ſoul there must this reſolution, Let God do what he will with me, I'le hang him ſtill, *Though he kill me, yet will I truſt in him*, and there comfort in this.

If ſo (ſaith the ſoul) *then what need of Experiences, ſo as I have the Promiſes, and may live by Faith?* O but for all be not careleſſe of *Experiences*: for 1. It is the goodneſs God, that beſides the promiſes of good things to come, is pleaſed to give us ſome preſent evidence and taſte of what believe: This heightens his mercy, that beſides Faith, he ſhall train up his children by daily renewed *Experiences* of his fatherly care. 2. Though it be one thing to live *by Faith*, another thing to live *by ſight*, yet the more we ſee, and feel, and taſte of God, the more we ſhall be lead to relye on him, for that which as yet we neither ſee nor feel: This is the very meaning of God, that by that which we feel, we might be ſtrengthened in that we look for.

SECT. 5.

The conſideration of Experiences in a practical courſe, or ſome practical Rules to be obſerved.

IT were good for Chriſtians intending the practical part, to obſerve theſe or the like Rules.

{ Some Cautionary.
{ Some Directory.

1. The Cautionary Rules may be theſe: —

1. In gathering *Experiences*, *Beware of miſpriſion of Providences.* There are many miſtakes now a days, and therefore it is our beſt and onely courſe, for our ſecurity, to interpret all Gods works out of his Word: We muſt make the Scripture [as we ſaid before] a conſtruing book to the book of Providences: Judge neither better of proſperity, nor worſe of adverſity, then Gods word warrants us. This was the Pſalmiſts cure, his *Experience* put a *Probatum eſt* to this preſcription,

Pſal. 37 16,17. *thought to know this, it was too painful for me, until I went*

Sanctuary of God, then underſtood I their end: God may proſper a wicked man, and he may conſtrue this as an argument, and note it as an *Experience* of Gods gracious dealing with him, and dear love unto him: O take heed! *To the Law and to the Teſtimony, if they ſpeak not according to this word, it is becauſe there is no light in them.* Iſa. 8. 20.

2. In improving *Experiences*, beware how we argue from one *Experience* to another: Judgements threatned, are not always inflicted after one and the ſame manner; God meets with the wicked ſometimes in this life, and ſometimes he reſerves their plagues for another. In like maner the gracious Providences of God are not always diſpenſed after one and the ſame maner; indeed *David* could ſay, *The Lord that delivered me out of the paw of the Lyon, and out of the paw of the Bear, he will deliver me out of the hand of this Philiſtim*; and *Paul* could ſay, *I was delivered out of the mouth of the Lyon, and the Lord ſhall deliver me from every evil work:* and ſo we may ſay, that *God many times hath delivered us, and doth deliver us, and therefore that he will deliver us ſtill:* But this maner of arguing, as it is demonſtrative, ſo it hath ſome limitations, which we muſt carefully take notice of; as— 1 Sam. 17. 36, 37. 2 Tim. 4. 17, 18

1. That beſides a meer Providence, we take notice of ſome Promiſe of God on which we build: Thus *Paul* delivered from death at one time, argued that God would deliver him at another time; but in his arguing he eyes the Promiſe, he hangs on God, *which* (ſaith he) *raiſeth the dead.* 2 Cor. 1. 9, 10.

2. That we conſider the maner of the Promiſe, becauſe

1. Some Promiſes are disjunctive; as when God in his mercy conveys any thing to us either in particular, or in the equivalent, by way of Commutation and Compenſation with Spirituall things. Thus a Chriſtians *Experience works Hope*, but not always of the ſelf-ſame outward iſſue, and maner of deliverance out of his trouble, which he hath before-time found; No, we muſt *hope* according to the *Word*, or according to the quality of the *Promiſe*: *Pauls* hope (after *Experience* of many deliverances) was not expreſly or peremptorily, that *the prick in his fleſh ſhould be removed*, but that *Gods grace ſhould be ſufficient*, and ſo he had the fruit of his former *Experience*, becauſe he obtained an equivalent ſupply, but not otherwiſe. Rom. 5. 4.

2. Some Promiſes are conditional in reſpect of us; as when God promiſeth protection from contagious ſickneſſe, and from trouble, and war: *If my people which are called by my Name* 2 Chron. 7. 14. *ſhall humble themſelves, and pray, and ſeek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their ſin, and will heal their land.* In theſe or the like Promiſes, God may give us the *Experience* of his Word at one time, but deny it at another, becauſe we fail in the condition of the Promiſe on our parts. Obſerve, Chriſtians! would we conclude a deliverance as formerly, be ſure then to look to the frame and diſpoſition of our Spirits: If we are in the way of the Promiſe, then we may conclude it for certain; if we miſs God in the courſe of his Providence, or in the improvement of the means he hath appointed, then we may ſet it down, That God will do whatſoever he hath promiſed to give, in his own way, or otherwiſe not.

3. Some Promiſes are indefinite; as that in *Jam.* 5. 14, 15. Jam. 5. 14, 15. *Is any ſick among you? let him call for the Elders of the Church, and let them pray over him: —— and the prayer of faith ſhall ſave the ſick, and the Lord ſhall raiſe him up*: In this caſe God may ſometimes, yet doth not always performe promiſe according to the letter, though a man may be truly qualified with the conditions ſpecified in that Promiſe, *toties quoties*, again and again. It only intends thus much; That God may, and ſometimes will ſave the ſick, and raiſe him up at the Churches prayers, but he will not ever do ſo. Now as God doth not always perform, ſo neither are we abſolutely, or infallibly, or univerſally to conclude, The Promiſe is not univerſal, but indefinite, and accordingly our concluſions ſhould not be univerſal, but indefinite: we ſhould indeed, becauſe of the Promiſe, adventure our ſelves upon God in ſuch a condition, not knowing but in his outward diſpenſations he may make it good to us, yet with ſubmiſſion to his pleaſure, if otherwiſe he diſpoſe of us: And as this is all we muſt do, ſo this is all we can ſay, or conclude in ſuch a caſe as this is.

2. The directory Rules may be theſe: ——

1. Let us communicate our own *Experiences* to the good of others. *David* in his deliverances invites others to have recourſe unto him. *Bring my ſoul out of priſon, that I may* Pſal. 141. 7.

praiſe thy Name, then ſhall the righteous compaſſe me about when thou ſhalt deal bountifully with me. Conceal not within our boſomes theſe things, the communicating whereof may tend to publike profit; ſurely it were a courſe much tending to the quick'ning of the faith of all, if we would impart to one another our mutual *Experiences.*

2. Let us trade others *Experiences* to our own particular profit. Thus *David* in deſertion hath recourſe to Gods gracious dealings with his fore-fathers, *Our fathers truſted in thee; they truſted, and thou didſt deliver them; they cryed unto thee, and were delivered; they truſted in thee, and were not confounded.* What favour God ſheweth to any one, he will vouchſafe to every one that ſeeketh him diligently, if it may be for his good. Thus we finde in Scripture that ſometimes a perſonal *Experience* was improved to an univerſal advantage. *James* 5. 11. *Heb.* 13. 5, 6. Pſal. 22. 4, 5.

3. Let us caſt our *Experiences* under ſeveral heads, and make the *word and works* face one another, and anſwer one to another, or to make the work compleat, it were not amiſſe to diſtribute the frame into three columns; and in the firſt to ſet down *Experiences*, in the ſecond the *Texts*, in the third *Diſpoſitions* anſwering Gods mind, in ſuch and ſuch a caſe, to be left on the heart afterwards.

4. Let us pray with fervency (when ever we ſet a time apart to view over our *Experiences*) that thoſe *Diſpoſitions* anſwering Gods mind in every particular *Experience* may be written in our hearts, and brought forth in our life afterwards. This will be the chief uſe and choyce comfort of the ſoul in this duty. And this Method a poor creature and ſervant of Chriſt hath followed in his own particular practice; whereof I ſhall give you a taſte in the following Section.

Sect. 6.

The Experiences of a weak Christian, cast into the Method propounded.

§. 1. *Judgements on the Wicked.*

Experiences.	Texts.	*Dispositions required in this case, and to be prayed for.*
1643. *Feb. 9. Preston* was taken by the Parliaments forces, severall Papists slain in it, some naturally of a good disposition; and therefore many mourned for their untimely death, but rejoyced in the accomplishment of the Promise.	Rev. 16. 6, 7. *They have shed the blood of Saints, and thou hast given them blood to drink.--Even so Lord God Almighty, true and righteous are thy judgements.* Rev. 19. 2. *He hath judged the great whore, which did corrupt the earth with her fornication, &c.*	*Rev.* 18. 4. Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues. *Rev.* 18. 20. Rejoyce over her thou Heaven, and ye holy Apostles and Prophets, for God hath avenged you on her.

	Texts.	*Dispositions, &c.*
1648. *Octob.* 29. This day a Souldier was slain in *Preston*, in the open Faire, and not long after another Souldier was slain in the very act of drunkennesse; it is reported that he was drunk the night before, and that he threat'ned that very morning before night either to kill, or to be killed.	Gal. 5. 19, 20, 21. *Now the workes of the flesh are manifest, which are these: hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murthers, drunkennesse, revellings, and such like.*	*Gal* 5. 16. Walk in the Spirit, and ye shall not fulfill the lusts of the flesh. *Gal* 5. 24. They that are Christs have crucified the flesh, with the affections and lusts. 1 *Cor.* 6. 20. Ye are bought with a price, therfore glorifie God in your body, and in your Spirit, which are Gods.

§. 2. *Gods love to the Saints.*

Experiences.	Texts.	*Diſpoſitions required in this caſe, and to be prayed for.*
1641. *May* 20. This day the Lord caſt one into a ſpiritual, heaven-raviſhing love-trance; he taſted the goodneſſe of God, the very ſweetneſs of Chriſt, and was filled with the joyes of the Spirit above measure. O it was a good day, a bleſſed fore-taſte of Heaven, a love-token of Chriſt to the ſoul.	Cant. 2.3. *I ſate down under his ſhadow with great delight, and his fruit was ſweet to my taſte.* 2 Cor. 7.4. *I am filled with comfort, I am exceeding joyfull in all our tribulation.* Acts 13.52. *And they were filled with joy, and with the holy Ghoſt.*	1 *Pet.* 1.8. Whom having not ſeen, ye love; in whom though now ye ſee him not, yet believing ye rejoyce with joy unſpeakable, and full of glory. *Rev.* 22.17,20. And the Spirit and the Bride ſay, come; and let him that heareth ſay, come; & let him that is athirſt, come: — He which teſtifieth theſe things ſaith, Surely I come quickly. Amen. Even ſo come Lord Jeſus.

	Texts.	*Diſpoſitions, &c.*
1647. *July* 1. This day *R. M.* lying on his deaths-bed was filled with the comforts of the Spirit, and ſweet aſſurance of faith; the laſt drawing nearer his end, he proclaimed *Gods goodneſs, and ſweetneſs, and mercy*, which were his laſt words; and after in the midſt of our prayers, he gave up the ghoſt.	Pſal. 116.15. *Precious in the ſight of the Lord is the death of his Saints.* Revel. 14.13. *And I heard a voice from heaven, ſaying unto me, write, Bleſſed are the dead which dye in the Lord from henceforth, yea ſaith the Spirit, that they may reſt from their labours, and and their works do follow them.*	*Deut.* 32.29. O that they were wiſe, that they underſtood this, that they would conſider their latter end. *Job* 14.14. All the days of my appointed time will I wait, till my change come. *Revel.* 22.20. Surely I come quickly. Amen. Even ſo come Lord Jeſus.

§. 3. *Several Chaſtiſements or Afflictions on my ſelf and others.*

Experiences.	Texts.	*Diſpoſitions, &c.*
1648.	Joh. 15:20. *Remember the word that I have ſaid unto you, The ſervant is not greater then the Lord, if they have perſecuted me, they will alſo perſecute you.*	*Matth.* 5.12. Rej and be exceeding for great is your in heaven: for ſo cuted they the Pr which were befor
Jan. 24. One had a grieved and troubled heart, by reaſon of ſome oppoſition of wicked people: At night he read a feeling paſſage of M^r. *Rogers* on *Judges* 13. thus:--*I have often thought it Gods mercy, to keep the knowledge of ſuch diſcouragments from them that are to enter into the Miniſtery, leſt they ſhould be deterred wholly from it, till by Experience they be armed againſt it.*	1 Cor. 4. 13. *We are made as the filth of the world, and are as the off-ſcouring of all things unto this day.*	*Matth.* 5.44. Pr them which deſpi uſe you, & perſecu
	Pſal. 69. 20. *Reproach hath broken my heart, and I am full of heavineſſe, &c.*	*Rom.* 8.35. Who ſeparate us from th of Chriſt? ſhall tri tion, or diſtreſs, or ſecution? &c.
		Rom. 12.14. Bleſs which perſecute bleſs, and curſe not

§. 4. *Performances of gracious Promiſes to my ſelf and others.*

Experiences.	Texts.	*Diſpoſitions, &c.*
1642.	Zech. 12. 10. *And I will pour upon the houſe of* David, *and upon the inhabitants of* Jeruſalem *the Spirit of grace and of ſupplications.*	*Jer.* 29. 12, 13. ſhall ye call upon ye ſhall go and pr to me, and I will he unto you; and ye ſeek me, and find when ye ſhall ſea me with all your
Jan. 6. This day a private Faſt being obſerved, the Lord gave ſome that Exerciſed the very Spirit and power of prayer, to the raviſhment of hearers: Surely it was the Spirit ſpake in them, Chriſt manifeſting his preſence in thoſe very inlargements; To him onely be the glory.	Rom. 8. 26. *Likewiſe the Spirit alſo helpeth our infirmities, ——it maketh interceſſion for us, with groanings which cannot be uttered.*	*Jer.* 31.9. They come with weepi with ſupplications lead them.

§. 5. *The Temptations of the World enſnaring, of Sin prevailing, of Satan cheating.*

Experiences.	Texts.	*Diſpoſitions, &c.*
1647. *Arch* 27. Ones heart was overwered, and exceedly troubled with the es of this life. O baſe rld, how doſt thou them that intermedwith thee?	Eccleſ. 1.2,14. *Vanity of vanities, ſaith the Preacher, vanity of vanities, all is vanity;* — *Behold, all is vanity and vexation of Spirit.*	*Luk.* 21.34. Take heed to your ſelves, leſt at any time your hearts be overcharged with--the cares of this life. 1 *John* 5.4. This is the victory that overcometh the world, even our faith.

Experiences,	Texts.	*Diſpoſitions, &c.*
1648. *April* 4. and 17. A or creature in the ght was fearfully ubled in his dreams th devils and torents, and Satans powover his ſoul; he prehended ſtrongly t Satan was with n, and very buſie to ſnare him, which at very firſt awaking ck him with tremb- and horror of art.	2 Cor. 2.11. *We are not ignorant of his devices.* Epheſ. 6.11.—*Of the wiles of the devil:*— Revel. 2 24. *Of the depths of Satan.* — 1 Theſſ. 3.5. *By ſome means the tempter hath tempted you.* 1 Pet. 5.8. *Your adverſary the devil as a roaring lyon, walketh about, ſeeking whom to devour.*	*Eph.* 6.11. Put on the whole armor of God, that ye may be able to ſtand againſt the wiles of the devil. *Jam.* 4.7. Reſiſt the devil, and he will flee from you.— 1 *Pet.* 5.9. Whom reſiſt, ſtedfaſt in the faith. 2 *Pet.* 2.9. The Lord knoweth how to deliver the godly out of temptations. *Eph* 6.16. Above all, take the ſhield of faith, wherewith ye ſhall be able to quench all the fiery darts of the wicked.

§. 6. *Victories of the World, Lusts, Temptations, Corruptions,* &c.

Experiences.	Texts.	*Dispositions,* &c.
1647. *March* 27. A poor soul being mightily insnared with the world, and finding by experience its vanity & vexation, he resolved against it; desiring thenceforth piously to make his soul to rejoyce in Gods blessings and his own labours, & to give himself to the Lord wholly for the remainder of his days: This desire he makes at the feet of Christ.	Eccles. 2.14. & 3.22. & 5.19. *There is nothing better, then that a man should rejoyce in his own works, for that is his portion: Every man also to whom God hath given riches, and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoyce in his labour, this is the gift of God.*	*Philip.* 4.11. I learned in whatso state I am, therewi be content. 1 *Tim.* 6.8. And h food and raiment be therewith conte 1 *Tim.* 6.17. C Charge them th rich in this world they be not high ed, nor trust in unc riches, but in the l God, —that the rich in good works dy to distribute.

Experiences.	Texts.	*Dispositions,* &c.
1648. *March* 6. This night in his sleep a troubled soul was by Satan tempted to sin, but the Lord stood by him, put prayers into him though asleep, whereby he overcame the temptation; then awaking, he deeply apprehended Satans approach and busie temptations: it struck him into fears, but praising *God* for his assistance he received boldnesse, and then slept again.	2 Cor. 12. 7, 8, 9. *There was given to me a thorne in the flesh: —for this thing I besought the Lord thrice that it might depart from me; and he said unto me, my grace is sufficient for thee, for my strength is made perfect in weaknesse.*	1 *Cor.* 15. 57. thanks be to God, w giveth us the vi through our Lord J Christ. 2 *Cor.* 12 9. Most gl therefore will I re glory in my infirm that the power of C may rest upon me. *Jam.* 4.5, 6. The s that dwelleth in us eth to envy: but he veth more grace.

§. 7. *Observations of Gods Providences.*

Experiences.	Texts.	*Dispositions, &c.*
1648. *March* 1. This day one musing on Gods Providences, he occasionally took up a Book, and read in it that *The Recording of Providences is not the least portion of Gods Praise, of our Duty, of Posterities Patrimony.*	Job 5. 27. *Lo, this we have searched, so it is, hear thou it, and know it for thy good.* Job 42. 5. *I have heard of thee by the hearing of the ear, but now mine eye seeth thee.*	*Ps.* 34. 8, 9. O taste and see that the Lord is good; blessed is the man that trusteth in him: fear the Lord ye his Saints. *Ps.* 48. 8, 9. As we have heard, so have we seen in the city of the Lord: —we have thought of thy loving kindness, O God.

§. 8. *The breathings of the Spirit in others and my own Soul.*

Experiences.	Texts.	*Dispositions, &c.*
1648. *May* 7. This day one felt many sweet impressions of Gods Spirit in his heart, sometimes melting, and sometimes chearing his soul in the publick Ordinances of the Word and Sacraments: This could not but be the breathings of Christ.	Cant. 1. 5. *I am come into my garden, my sister, my spouse, I have gathered my myrrhe with my spice; I have eaten my honey-comb with my honey, I have drunken my wine with my milk.*	*Ps.* 89. 15. Blessed is the people that know the joyfull sound, they shall walk O Lord in the light of thy countenance. *Cant.* 5. 1. Eat O friends, drink, yea drink abundantly, O beloved.

§. 9. *The withdrawings of Christ from the Soul.*

Experiences.

1648.

JULY 1. or thereabouts, one gave me a Relation of her ſad deſertion thus: —— That one night as ſhe ſate by the fire, ſhe thought ſhe ſaw the ground open, and a gulfe of fire appearing; whereupon ſhe cryed, I am damned, I am damned: If at any time ſhe ſaw any fire, ſhe ſuppoſed that ſhe muſt go into it, and that the devils would fetch her into it. Once wringing her hands, ſhe cried out, O what was I born into the world for? one ſtanding by, anſwer'd to glorifie God; to whom ſhe reply'd, you ſay true, for God ſhall be glorified in my damnation: If any offered to pray, or to reade, ſhe uſually cryed out, it was too late to pray for her; & they ſhould not reade that pure Word of God by her, for it belonged not to her. At laſt God appeared and ſhe felt marvellous comforts.

Texts.

Job 13.24,26. *Wherefore hideſt thou thy face, and holdeſt me for thy enemy? Thou writeſt bitter things againſt me.*

Pſal. 88. 14, 15, 16, 18. *Lord, why caſteſt thou off my ſoul? Why hideſt thou thy face from me? I am afflicted and ready to die, —— while I ſuffer thy terrors I am diſtracted, thy fierce wrath goeth over me, thy terrors have cut me off. —— Lover and friend haſt thou put far from me, and mine acquaintance into darkneſſe.*

Prov. 18. 14. *The Spirit of a man will ſuſtain his infirmity, but a wounded Spirit who can bear?*

Iſa. 54. 8. *In a little wrath I hid my face from thee for a moment, &c.*

Diſpoſitions, &c.

Pſa. 77. 5, 6, 7, 10 I have conſidered the days of old, the ye of ancient times: I ca to remembrance my Song in the night, commune with my ow heart, and my Spi makes diligent ſearch will the Lord caſt off for ever, and will h be favourable no more and I ſaid, This is my infirmity.

Iſa. 50. 10. Who among you that fea eth the Lord, that o beyeth the voice of his ſervant, that wal eth in darkneſſe, an hath no light? le him truſt in the nam of the Lord and ſtay upon his God.

2 *Cor.* 12. 8, 9. For this thing I beſought the Lord thrice that it might depart from me, and he ſaid unto me, My grace is ſuffi cient for thee.

§. 10. *Deceits of the heart beguiling.*

Experiences.	Texts.	*Diſpoſitions, &c.*
1648.		
Octob. 24. One that took notice of the ſlipperines of his heart in the very act of performance: *Sometimes it ſlily ſteals away after idle and wandring imaginations: ſometimes it lets in baſe thoughts of praiſe, vain-glory, &c. ſometimes it raiſeth up many good and holy motions, meditations, deſires and affections, which yet are nothing to the preſent performance; and therefore come not from the Spirit of Grace, but from Satan.* O cheating cozening heart!	Jer. 17. 9. *The heart is deceitful above all things, and deſperately wicked, who can know it?* Rom. 7. 21, 22, 23. *I find then a law, that when I would do good, evil is preſent with me: for I delight in the law of God after the inward man; but I ſee another law in my members, warring againſt the law of my minde, and bringing me into captivity to the law of ſin which is in my members.*	*Gen.* 15. 11. And when the fowls came down upon the carkaſes, *Abraham* drove them away. *Mat.* 26. 41. Watch and pray, that ye enter not into temptation; the Spirit indeed is willing, but the fleſh is weak. *Rom.* 7. 24, 25. O wretched man that I am, who ſhall deliver me from the body of this death? I thank God through Jeſus Chriſt our Lord: So then with my mind I my ſelf ſerve the law of God, but with my fleſh the law of ſin. 1 *Pet.* 4. 7. Be ye therefore ſober, and watch unto prayer.

I had gathered many more Experiences; *but that all offence (though but taken,) may be removed, let theſe ſuffice.*

CHAP. VII. SECT. 1.

Of the Nature of Evidences.

THe Scriptures ſet out the ways of diſcovering things ſpiritual, by *ſight* and by taſte: By *Experience* is meant; and by ſight, Faith, *aſſurance of faith is intended: Peter* ſpeaks of *taſting* that *the Lord is gracious*; and *by faith ſaw him which is inviſible:* joynes both together, *O taſte and ſee that the Lord is gracious. Bleſſed is the man that truſteth in him.* We have done with *taſting*, the next is *ſeeing*, which I call *Aſſurance*, or *Evidences*. Would we know what theſe *Evidences* are? I look at them as *inherent and habitual obſervations of the Spirits actings in the Soul*, of which the beloved Apoſtle ſpeaks ſo often, *Hereby we know that we know him, if we keep his Commandments. — We know that we have paſſed from death unto life, becauſe we love the Brethren. — By this we know that we love the children of God, when we love God and keep his Commandments: — Theſe things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life*; and the Apoſtle *Paul, Now we have received, not the Spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God.*

1 Pet. 2. 3.
Heb. 11. 27.
Pſal 34. 8.
1 John 2. 3.
1 John 3. 14. and 5. 2. and 5. 13.
1 Cor. 2. 12.

SECT. 2.

Of the gathering of Evidences.

NOw for the *Evidences*, it is our duty { 1. To gather them. 2. To keep them. 3. To improve them.

1. For the gathering of them, obſerve we { 1. A right ſeaſon. 2. The right way.

1. Seaſons muſt be obſerved; for when thick miſts ſurround us, and black clouds cover us, we cannot ſo well judge of

of our ſelves, or of our own concernments: *David* in deſertion refuſeth to be comforted; he ſpilt all the cordials and phyſick that was brought him, he was not only void of comfort, but refuſed it: *What? bring me promiſes* (will a Soul then ſay) *you may as well carry them to one in Hell; What? are theſe the Evidences of Gods love? I ſee no ſuch thing, here's nothing but ſcruples, and doubts, and flaws*: O how apt is ſuch a one at ſuch a time, to *forſake his own mercy*, to take Satans part, to plead againſt his own title, his own intereſt, in the beſt things he can have intereſt in: Now therefore, if we will draw a Book of *Evidences*, it is good to obſerve times, and ſuch precious opportunities of comforts and refreſhings as God vouchſafeth unto us. Pſal. 77. 2. Jonah 2. 8.

2. The right way muſt be obſerved, and that conſiſts——

In eying
1. The precious promiſes of Chriſt.
2. The inward graces unto which thoſe promiſes are made.
3. The truth of thoſe graces written in our hearts.
4. The teſtimony of the *Spirit*, *witneſſing with our ſpirits that we are the children of God*.

1. We muſt eye the precious promiſes, and yet not ſo as that we muſt cloſe with them, or reſt on them alone, without ſeeking for, or cloſing with Chriſt in thoſe promiſes; the Promiſe is but the Casket, and Chriſt the Jewel in it; the Promiſe is but the field, and Chriſt the Pearl hid in it, and to be chiefly look'd at; the Promiſes are the means by which we are aſſured, not the things on which we are to reſt: It were folly for a man to think he hath an intereſt in an Heireſs Lands, becauſe by ſome means or other he hath got the writings of her Eſtate into his hands; all know that the intereſt of the Lands goes with her perſon, and with relation of marriage to her, otherwiſe without a title to her ſelf, all the writings may juſtly be fetched out of his hands again; ſo it is with the *Promiſes*, they hang all upon Chriſt, and without him there is no intereſt to be had in them.

2. We muſt eye the inward graces to which the Promiſes are made, not that we muſt be too much carried away with the ſigns of Chriſt in our hearts, and not after Chriſt himſelf; as

pleaſures that are lawful in themſelves, may be unlawfully when our thoughts and intentions are too long, or too fr or too vehement in them; ſo that to dead the heart either preſent delighting in God, or purſuing after him with the ſtrength of our Souls, as our only chiefeſt good; ſo an im rate recourſe unto ſigns (barely conſidered as ſuch) is as u rantable, when thereby we are diverted, and taken off more conſtant actual exerciſe of daily thoughts of Faith wards Chriſt immediately, as he is ſet forth to be our Righ neſs; and yet the mindes of many are ſo wholly taken up their own hearts, that as the Pſalmiſt ſayes of God, *Ch ſcarce in all their thoughts*: Let theſe conſider, what diſho this will be to Chriſt, that his train and favorites (our G ſhould have a fuller court, and more frequent attendance our hearts then himſelf, who is the King of glory: No rectifie this error, the way is not wholly to reject all uſes o *Evidences*, but to order them rightly; as thus,——

1. Let not the uſe of graces go before, but follow af addreſs of Faith firſt renewed, and acts of Faith firſt put upon Chriſt himſelf: Thus whenſoever we would go down our own hearts, and take a view of our graces, let us be firſt to look wholly out of our ſelves unto Chriſt, as our Juſti tion, and to cloſe with him immediately, as if we had no pr or by-paſt grace to evidence our being in him; and if (whiles Faith is thus immediately claſping about Chriſt) finde either preſent or fore-paſt graces coming in, as hand to attend and witneſs to the truth of this adherence unto C this will derogate nothing from Chriſts honour, or the Doct of *Free-grace.*

2. Let us in the cloſure of all, begin afreſh to act Faith Chriſt immediately, with a redoubled ſtrength; as Faith ſh give a leading to the uſe of Graces, ſo the ſight of our G ſhould be as a back-door to let Faith in again, to converſe Chriſt: Even as at the Sacrament, the elements of Bread Wine, are but outward ſigns to bring Chriſt and the heart ther, and then Faith lets the outward elements go, and c and treats immediately with Chriſt: So grace is an inward and whiles men make uſe of it, onely as of a bare ſign them come in to Chriſt, and their rejoycing is not in it or

but in Christ; their confidence is not upon it, but upon hrist: There is no danger at all in making such use of signs; r thus we make our Graces subordinate and subservient to ith, whilest it makes Christ its *Alpha* and *Omega*, *The begin-g and the end of all.* I know it is strongly objected against hristians, That many forget, and seldome use an intire, immedi-e close with Christ, whilest in the mean time the stream of eir most constant thoughts and deepest intentions, are ever nning upon their Graces, and the gracious workings thereof duties towards Christ: Others on the contrary run all on hrist, despising the Graces of the Spirit, because (say they) *hrist is all in all to them*; so that if we ask such, Have you any race, change of heart? &c. tush, what do you tell them of epentance, Holiness, &c. they have Christ, and that is suffi-ent; they have the substance, and what shall they now do with adows of Ordinances, Duties, Graces? they have all in Christ, hat should they look for *Evidences*, from any Graces inherent themselves? O let those mourn over themselves, that have ith much affection been seeking after Christs benefits, peace of onscience, holinesse of heart and life, but have not sought first nd last to embrace, and have the person of the Lord Jesus hrist himself; and let such tremble, who in advancing Christ imself, and *Free-grace*, will needs abolish and despise those eavenly Graces which flow from him unto all the Elect: *The aw of God is written on the heart of Christ*, *Heb.* 10. 7. and if Heb 10. 7. ver he wraps us up in the Covenant of Grace, *He will write his* with Ps. 40. 8. *aw in our hearts also*, Heb. 8. 10. The right way for both, is Heb. 8. 10. o order their *Evidences* aright, and by this course Graces will ave their due, and the life of Faith will still be actually main-ained and kept upon wing, in its full ure and exercise towards hrist alone for Justification.

Why would not some men have Grace *or Sanctification an* *Quest.* vidence?

In some it ariseth from their lusts, which they have a minde to *Answ.* ve quietly in, desirous to keep their peace, and yet unwilling o forsake their lusts; and hence they exclude this *Witness of wa-r* or Sanctification, to testifie in the Court of Conscience; in thers, I think, it doth not arise from want of grace, but because he Spirit of Grace and Sanctification runs very low in them;

it

it can ſpeak little, and that little very darkly and obſcure them, therefore they have no great minde that it ſhou brought in as any witneſſe for them; others I think may much Grace, yet for a time they caſt it by as an *Evide* them, becauſe they have *Experience* how difficult and tr ſome it is to finde this *Evidence*, and when 'tis found, how bleſome to reade it, and keep it fair, and thereby to have co peace and quietneſs: And hence ariſe thoſe ſpeeches, *you look to your Sanctification? it is a blotted Evidence, have it to day, and loſe it to morrow, and then where is your* Theſe men, becauſe they feel not that meaſure of Sanctifi they would, do therefore vilifie and deny that they have; be they *feel a Law of ſin in their members, leading them away* therefore they will not take notice of the Law of their m whereby that *inner man delighis in the Law of God*, and mo bitterly under *the body of death*, by which they might ſee

Rom. 8. 1. *Paul*, That *there is no condemnation to ſuch*, Rom. 8. 1. But propoſe one thing to Conſcience: Suppoſe thou wert now on thy Deaths-bed, comforting thy ſelf in thy elected and fied eſtate; ſuppoſe the Spirit of God ſhould now grapple

2 Theſſ. 2. 13. thy Conſcience, and tell thee, *If thou art juſtified, then ar ſanctified*, 2 Theſſ. 2. 13. *Is it thus with thee?* what wilt anſwer? if thou ſayeſt, *Thou art not ſanctified*, the Word Spirit will bear witneſs againſt thee, and ſay, *Thou art no juſtified:* If thou ſayeſt, *Thou knoweſt not, thou looke Sanctification, or the fruits of the Spirit*; they will reply, *then canſt thou know or ſay thou art elected or juſtified?* for truth as clear as the Sun, *None are juſtified, but they are ſa ed, and if they are not ſanctified, they are not juſtified*: O b God for any little meaſure of Sanctification, do not ſcorn o cretly deſpiſe this Spirit of Grace, knowing that witho thou ſhalt periſh, but if thou haſt it, thou haſt an *Evide* thy part in Chriſt; ſurely Grace is *the image of Chriſt ſtam upon the Soul*, and they who reflecting upon their Souls, ſee image of Chriſt there, may be ſure that Chriſt is theirs; C hath given all himſelf to thoſe, to whom he hath given this p of himſelf.

3. We muſt eye the truth of thoſe Graces thus written in hearts: There is a great deal of counterfeit Grace in the w

a true Christian can have nothing, as discernable to others, but an hypocrite may have and do for the outward semblance as much as he; it is good therefore to try the truth of our Graces, and herein the rise, maner and end of our motions carry much manifestation in them. But of this more largely in the *Duties of Self-Examination*, and *Receiving of the Lords Supper*.

4. We must eye *the testimony of the Spirit, witnessing with our spirit, that we are the children of God*: As God hath set up a frame of holinesse in every Believer, so *he hath given unto us the earnest of the Spirit*: The Graces of the Spirit are a *real earnest* of the Spirit, yet they are not always *an Evidentiall earnest*, therefore an earnest is often superadded to our Graces. Rom. 8. 16. 2 Cor. 5. 5

There is a threefold work of the Spirit;

1. To convey and plant Grace in the soul.
2. To act and help us to exercise the Graces which are planted there.
3. To shine upon and enlighten those Graces, or to give an earnest of those Graces.

This last work the Spirit fulfils two ways;

1. By Arguments and Inferences, which is a mediate work.
2. By presence and influence, which is an immediate worke.

This the Apostle calls *Witnesse-bearing*, the Spirit *brings in the witnesse of the water, and of the blood*, which is his mediate work; but besides and above these, he gives a distinct witness of his own, which is his immediate work, and is in a way of peculiarity and transcendency called, *The witnesse of the Spirit*: Hence that of the Apostle, *We have received not the Spirit of the world, but the Spirit which is of God, that we may know the things that are freely given us of God*; The things freely given us, may be received by us, and yet the receipt of them not known to us; therefore the Spirit for our further consolation, doth (as it were) put his hand and seal to our receipts; whence he is said, *To seal us up unto the day of Redemption*. 1 John 5. 8. 1 Cor. 2. 12. Eph. 4. 30.

Quest. *But how may a man discern between the testimony of the Spirit, and the illusion of Satan?*

Answ. I Answer, There is ever an harmony and sweet accord between the inward and outward testimony, between the Spirit of God, and the Word of God, and therefore we may discern the testimony of the Spirit *by the Word*. Thus in the Old Testament,

all Revelations were to be examined by the Word, *Deut.* *Isa.* 8.20. and in the New Testament our Saviour tels us, John 16. 13. *the Spirit shall lead you into all truth:* How so? *For he shall speak of himself, but what he shall hear, that shall he speak:* what is that which the Spirit heareth, is it not that which is already contained in the Scriptures?

Object. Dr. *Crisps* assurance of Faith.

Nay then (say some) the credit of the voyce of the Spirit, must depend upon the Word, but this must not be allowed, that any thing should be of such credit, as to give credit to the Spirit.

Sol.

I answer, Why not? the Scripture we know is already known and received as the Word of God, and therefore what comes after it, must needs borrow credit from it: Indeed, *the truth* what the Spirit speaketh doth not depend upon the Word, yet *the credit* of it doth.

Object. Dr. *Crisp* ibid.

But there is no more Evidences (say they) *save only the* receiving Evidence, *the Spirit of Christ, and the* receiving Evidence *which is faith; the Spirit within thee saith,* Thy sin is forgiven thee, *and Faith receiveth it, and sits down satisfied; now here is thy* Evidence, *if thou hast only these two, thou hast thy portion, thou needest no more.*

Sol.

I Answer: 1. In this way, what profane person is there in this world, which may not conclude for himself, if he will but force upon himself this perswasion, *That the Spirit saith it, and I believe it?* 2. *The revealing and receiving Evidence* (i.e.) the Word of the Spirit, and the subscription of Faith, do not lay the ground of perfect peace, except there come in also the Evidence of inherent qualifications. For the better understanding of this observe, That the Evidence of the Spirit is either mediate when it enables the soul to frame a Syllogism, wherein the minor (*sc.* the dictate of the Conscience, so far maketh to this Evidence as our graces are witnessed unto by the Spirit, 1 *Cor.* 2.12. or immediate, which is indeed without any such discourse of our conscience, and wherein our spirit is meerly passive or receptive; it is an act of irradiation or impression of Gods love, or (as some call it) a transcript of the decree of Gods election set upon the Conscience: the Scripture cals this especially, *A Seal of the Spirit*, which imports the meer passiveness of the heart to it, as of the wax to the seal; and this Evidence is solitary, without reference to inherent Graces, yet howsoever, it excludes them not

not, nor cometh in till that mediate evidence precede, *Eph.* 1. 13. Hence I infer, the mediate testimony of the Spirit, that ordinarily concludes for *hic & ille*; doth not speak according to the Word, but where a Text of Scripture hath a *Quicunque* for the Proposition, and a work of the sanctifying spirit for the assumption; as thus, the Scripture saith, *They that repent and believe:* —— *They that are led by the Spirit of God, are the Sons of God*, Mark 1. 15. Rom. 8. 14. Hereupon the renewed and sanctified Conscience saith, *I do repent and believe, I am led by the spirit, therefore I am the childe of God*: Now this conclusion deduced, if afterwards the immediate testimony of the Spirit (manifested by an heavenly impression and irradiation upon the Soul) comes in with his attestation to confirm it, we may not doubt either of this or of the former testimony, because now they both speak according to the word and work Grace in the heart; the ground of all this is in the nature of this testimony of the Spirit, which is rather an attestation, then a testimony; a secondary, not first deponent: Is not this rightly concluded from that of *Rom.* 8. 16. *The Spirit witnesseth with our spirit?*] where we Rom. 8. 16. have two witnesses joyning together their testimonies to assert this truth, *That we are the Sons of God*; two, I say, *viz. our spirit*, and the *Spirit of God*: The witnesse of our spirit (*i.*) of our conscience, is the first, the Spirit of God is the second: His work is not μαρτυρεῖν, but συμμαρτυρεῖν, *to witness together with our Spirit*; (*i.*) To confirm and ratifie what that hath asserted; so that indeed the evidencing of this testimony of the Spirit, is after the testimony of our own Conscience; if this do not first speak and conclude, that other of the *Spirit* speaks not at all: Now the testimony of the Confcience is the Conclusion of the practical Syllogism, and the certainty of this conclusion depends upon the verity of the assumption which mentioneth the work of Grace in the heart: So then, let it be the care of the Christian, to make good the verity of the assumption, that he may truly say, *I do repent, I do believe, I am led by the Spirit*; and this shall not only afford him comfort by the Conclusion, but also (when the immediate testimony of the Spirit comes in with his attestation to confirm it) it will assure him, that he is not misled by the suggestion of Satan, but guided by the *Spirit* in this point of assurance: *Surely* (will he say) *this is the Spirit of God, for*

now he ſpeaks according to the Word of God, and according to the work of his own grace within me.

SECT. 3.
Of the keeping of Evidences.

IF in *eyeing the promiſes, and graces, and truth of thoſe graces written in our hearts,* the ſpirit ſhall come in, and ſhine upon our *graces,* either mediately by way of argument from ſanctification, or more immediately by way of preſence, then labour to keep our *Evidences* clear and fair; maintain that which we have gotten, and keep it as the beſt treaſure under heaven. Chriſtians had need to preſerve our *Evidences* clear and bright, that they may be ſeen and read upon all occaſions.

But how ſhould we keep thus our *Evidences*?

1. Hearken to the Word, and hearken to the Spirit, and hearken to our own conſciences! What ſay all theſe to our ſouls? Eſpecially the Word ſaith thus, *Whoſoever loves the brethren, he is tranſlated from death to life*; now doth thy conſcience tell thee that *ſo do I though it be in weak meaſure?* then here is the Word and thy conſcience for thee; and doth the ſpirit come in, and witneſſe with thy conſcience that *it is ſo indeed?* then it is well with thy ſoul, thou keepeſt thy *Evidence* to purpoſe. 1. John 3. 14.

2. Be daily renewing our faith in Chriſt, eſpecially that act of faith, by which our ſouls knit, or tie themſelves to Chriſt for ſalvation: Cauſe our ſoules every day in ſolemn manner to act that part: put forth this primitive act of faith in our ſouls: the daily exerciſe of this will increaſe and ſtrengthen the divine habit of faith in the ſoul, and make the ſoule ſenſible of every act of it. By frequent beleeving we ſhall feele in our very hearts-root that we do beleeve, and ſo *we ſhall have the witneſſe in our ſelves that we are in Chriſt*, we ſhall knowingly carry in our hearts the Counterpane of all the promiſes. 1. John 5. 10.

3. Performe all thoſe duties and exerciſes of Religion, which God hath ordained for this very purpoſe: As 1. Reading the word, *Theſe things write we unto you, that your joy may be full.* 1. John 1. 4.

2. Hear

Hearing the Word, for therfore is the Miniſtry of Chriſt *to give* Luk. 1. 77.
owledge of ſalvation to his People by the Remiſſion of their ſins.
The Sacraments, for they are *the ſeals of the righteouſneſſe of* Rom. 4. 11.
ith. 4. Prayer, *Aſk and you ſhall receive, that your joy may be* John 16. 24.
ll. To this purpoſe is Gods promiſe, *I will bring my people* Eſay 56. 7.
my holy mountaine, and make them joyful in my houſe of
ayer.

4. Maintain holines and purity of life. *The effect of righte-* Eſay 32. 17.
ſneſſe is quietneſſe and aſſurance for ever, and *to him that order-* Pſal. 50. 23.
h his converſation aright will I ſhew the ſalvation of God. The
aints while they keep their ſincerity enjoy aſſurance, for the Rom. 8. 15.
pirit of God, which is in them *ſheds abroad the love of God in their* 16.
arts, inabling them to cry Abba father: and bears witneſſe with
eir ſpirits that they are the children of God. But when they fall
nto wilful tranſgreſſions, and *grieve the Spirit of God*, aſſurance
s gone. This made *David* after his foule ſins to cry out ſo ve-
nently, *Make me to heare joy and gladneſſe. Reſtore me to the*
y of thy ſalvation. O take heed of ſpotting our *Evidences*,
f defiling our *Evidences* by any ſinful acts.

5. Take heed of yeelding to any baſe doubts, or fears, or ob-
ections of Satan and our own hearts; deny not the work of
race in us, leſt we *grieve the ſpirit of God*; if any ſhall yield
o ſlaviſhly to the miſgivings of their own hearts, or to the
emptations of Satan, that they ſhall conclude againſt them-
elves, *they have no faith, no love*, though all other Chriſtians
an ſee theſe in them, what diſhonour is it to God, and to the
pirit of God? what ſhall a dark humour, a melancholy
hought prevaile on thy ſoul more then the Word, and more
hen the teſtimony of thy own conſcience enlight'ned by the
pirit? Take heed of this as of a great pride in thy heart: what
o yeeld more to a ſturdy, dark, unſubdued humour, then to *E-*
idence it ſelf? O take heed! O hearken not to what fear ſayes,
r to what humour ſays, or to what Satan ſays, or to what the
orld ſays, but hearken to what truth it ſelf ſays, and hearken
o what conſcience ſays, when it is illight'ned by the ſpirit, as in
ood times, when we are at the beſt: Hearken to theſe, and ſo
et our hearts and wils over-powered with the *Evidence*, and
eeld and ſubject our ſelves to it.

6. Keep the graces of the ſpirit in continual exerciſe upon all

occaſions, for grace exerciſed both brings and maintains comfort; it may be with a Chriſtian in his feelings with the worſt man living, but he may thank his own negligence, his own dulneſſe, his not ſtirring up of the grace of Gods ſpirit in him, O therefore it is, that he hangs the head upon every petty croſſe, upon every petty occaſion: labour to have an heart ready to exerciſe grace ſuitable to every condition, for then grace will reflect ſweetly, then we ſhall maintain and continue our comforts.

SECT. 4.

Of the improving of Evidences.

3. FOr the improving of *Evidences*, we muſt endeavour to produce that fruit, that frame, that diſpoſition of heart which the Lord requires, directs and looks for in ſuch a way as the admiring of Gods unſearchable grace in Chriſt, with a ſober, moderate and ſelf-denying uſe of our *Evidences* and *comforts*; a fiducial pleading of all the precious promiſes of the Goſpel; a chearful bearing of croſſes; a holy contentment in Creature-comforts, a bold approaching to the Throne of Grace upon all occaſions, a valiant adventuring for Chriſt, longing for the appearings of the Lord Jeſus, a confident contempt of ſin, a couragious reſiſting of temptations; I may adde humility, love to God, fear of offending, zealous labours to advance Chriſt in the power of grace, &c. all which are the fruits of legible *Evidences* in true Chriſtian hearts: And *Evidences* thus improved, then is the whole buſineſſe Chriſtianly managed indeed. But of theſe in the next Section.

SECT. 5.

Of the Sanctification of Evidences in their ſeveral uſes.

THe Sanctification of *Evidences* is manifeſted (as we ſhall) by ſeveral *Diſpoſitions*: To inlarge my ſelf; No ſooner

ul ſeded in its Scripture-perſwaſions, and Spirit-perſwaſions, t God hath tranſlated it unto Chriſt, but immediately there lows.

A deep admiring of Gods unſearchable grace in the Lord Je- Chriſt: *Hath the Lord aſſured me that I am his? O my Soul, ſtand zed at this endleſs, boundleſs love of the Lord; it is of his grace t ever I did bethink my ſelf of the danger of my ſinful courſe at formerly in; it is of meer grace that the Lord Chriſt dyed my ſins, and roſe again for my Juſtification; It is of his ſpe- grace, that the Spirit of Chriſt ſhould thus whiſper to my Spi- Thy ſins are forgiven thee. O the bountifulneſs and love of to man! O I am ſwallowed up in this depth! It is a myſtery ich may aſtoniſh Angels, an Orient Pearle which outſhines all the rkling Jewels of the whole Creation.* When the Jews heard of Proclamation of King *Cyrus*, by which they were ſet free m their long and tedious captivity, they were rapt with ; they were like to men that rather *dreamed*, then poſſeſſed thing that their ſouls longed after: How much more will ſurance that we are ſet free from the perpetual bondage of ſin, reſtored to the everlaſting freedom of righteouſneſs and life, ke us wonder at the infinite wiſdom, and unſpeakable good- s of our heavenly Father? The Saints conſidering the good- s of God towards man in his creation, brake forth into y admiration, *Lord, what is man, that thou art mindful of him?* Pſal. 8. 4, 5. e Prophet calling to minde long after, what God had done his ſoul, cannot paſſe it over without fervent praiſe, *What ll I render to the Lord for all his benefits towards me?* How Pſal. 116. 12. uch more ought and will that man that is aſſured of Gods fa- r and love towards him, for ever admire the mighty power, ſpeakable goodneſs, and rich mercy of God, who hath deli- red him from the pit of hell, from the power of Satan, from curſe of the law, and from the waiting for of all the wicked vils, and damned Spirits, and withal, hath tranſlated him into kingdom of his deareſt Son? O needs muſt his heart be in- med with love, and inlarged in praiſes!

2. A ſober, moderate, and ſelf-denying uſe of *Evidence-* *forts*; I ſpeak not herein againſt the frequent actings of ces, or againſt the ſimply looking on them, or comforting our ves in them, eſpecially under ſad hours; but againſt the exceſ-

ſive

ſive, over-flowing, over-loving way of *Evidence-comfort*, the abuſes thereof; which may be in theſe particulars. 1. When we pore more frequently upon the comforts of our gracious actings, then upon Jeſus Chriſt and his death; we live too much on the ſight of a new-created birth in ſelves, & the image of the ſecond *Adam*, though indeed we Chriſt himſelf to live on. 2. When we wonder ſo much is done in our ſelves by the grace of Chriſt, that we make a mixture of *ſelf* therewith, *and immediately we and write of our ſelves an hundred in ſtead of fifty.* 3. think graces and comforts ſo rooted in our ſelves, that we lect God and Chriſt for the upholding, encreaſe and them. 4. When we reſt upon, and too much confide power of inherent grace, former revelations, and witne Gods Spirit, which are all but creatures, acts of God and in us; and therefore in doing thus, we make an Idol herent grace, and put that truſt in it, which we ſhould Numb. 15. 39. the Lord alone: and ſo, as the Lord ſpeaketh, *We go after our own hearts.* Now all theſe flow from the corrupt our nature, and not from *the nature of aſſurance*; the duct of true *Evidences*, is a praiſing of God for them, comforting our ſelves in them, as in the fruit of his eterna 2 Cor. 1. 1. 2 unchangeable love: *Our rejoycing is this, even the teſti our conſcience, that in ſimplicity and godly ſincerity, had our converſation in the world*; but not a making of the only or chief grounds of our hope and comforts, for G 1 Cor. 1. 19. this caſe may leave us to our ſelves, *That no fleſh ſhould in his preſence.*

3. A fiducial pleading of all the precious promiſes of the goſpel; *And hath the Lord indeed given me a kiſſe of his mouth, ſure ſigne of his love? Why then, O my ſoul, ariſe, and lay all the Promiſes, which God of his mercy in Chriſt doth offer Goſpel: Be not diſmaid by reaſon of thy unworthineſs, for Promiſe is of grace freely offered, and freely given to them be moſt unworthy in their own eyes: Thou art unworthy leaſt crum of Mercy, but of the riches of his grace God given thee the Promiſes of higheſt advancement, if thou embrace them. I will be a father unto you, and ye ſhall be* 2 Cor. 6. 18. Rom. 9. 16. *and daughters, ſaith the Lord Almighty: —— And it ſhall*

the place where it was ſaid unto them, Ye are not my people, that there they ſhall be called, The children of the living God: —— *He that overcometh ſhall inherit all things, and I will be his God, and he ſhall be my Son.* Rev. 21. 7. *Surely Lord, I will lay hold on theſe promiſes I will yet draw nigher to thee, and put my truſt in thy mercy; I will henceforth flie to the throne of grace, to get my title made ſurer and ſurer unto my conſcience. O Lord, I believe, help thou my unbeliefe.* Thus the ſoul pleads with God, and God is well-pleaſed with ſuch pleadings; the ſoul is aſſured of ſalvation, and yet prayeth in the midſt of aſſurance, *Who am I, Lord, that thou ſhouldſt make ſuch ample and free promiſes unto thy poor ſervant? Of thy free mercy, and according to thine own heart haſt thou ſpoken all theſe great things, to make thy ſervant know them; and now O Lord God, eſtabliſh, I beſeech thee, the word that thou haſt ſpoken concerning thy ſervant.* 2 Sam. 7. 25.

4. A chearful bearing of croſſes: Hence *Paul* eyeing that object of aſſurance, that *weight of glory*, he counts all *his affliction light, momentany*; he ſung in the dungeon, and reckoned it a ſpecial favour to be a ſufferer for Chriſt; The fire of divine love ſo inflames Chriſtians in this condition, that much water of Perſecution cannot quench it; yea, ſuch is the nature of this fire, that it feeds on thoſe waters, and grows more fervent by that which would quench it: no wonder: it is but *a light affliction, but it cauſeth unto us a more excellent and eternal weight of glory*; and parts of this *glory*, the Chriſtian now receiveth aforehand, as earneſts of the whole: This makes him to rejoyce (even in the midſt of croſſes and loſſes) with a joy unſpeakable and glorious: And hence it is that a Chriſtian deſpiſeth the ſufferings for the joys, yea, the ſufferings are ſo overcome by the joys, that the ſufferings do not turn his joys into ſadneſs, but his aſſurance turns the ſadneſs of his ſufferings into joys, *for he rejoyceth in his ſufferings.* 2 Cor. 4. 17. Phil. 2. 17.

5. An holy contempt of Creature comforts: This is another fruit of aſſurance, it will make a man indeavour to rid himſelf from ſuch feculent matters here, to contemn them, to trample them under his feet, and out of the greatneſs and goodneſs of his ſpirit, ambitiouſly to long after the preſence of the Lamb. Do I ſpeak or write to the denizens of Heaven? *Tell me then you that carry the Evidences of Heaven in your hands and hearts,*

Is it not thus with you? hath not God wrought your hearts to this frame and divine disposition? if not, he will do it first or last: for citizens of Heaven set not much by the best things on earth when they are themselves, and act like their Saviour. It was a good speech of an Emperour, whatsoever he himself was, I am (said he) *gaze on my purple Robes, and golden Crown, but if you know what cares are under them, you would not take them from the ground for them*; but suppose there had been no cares but pleasures in them, yet *Moses* when he had this assurance
Heb. 24. 25, 26 of Faith, *He refused to be called the son of Pharaohs daughter, choosing rather to suffer affliction with the people of God, then to enjoy the pleasures of sins for a season; esteeming the reproach of Christ greater riches then the treasures of Egypt, for he had respect unto the recompence of reward.*

6. A bold approaching unto the throne of Grace upon all occasions: Because we are assured, therefore we beg any thing of God with greater affiance; *Prayer is nothing else but the stream and river of Faith, and an issue of the desire of that which we joyfully*
John 10 28. and 17. 11. *believe:* Our Saviour Christ knew that *his sheep should never perish*, and yet he prayeth, *Holy Father, keep them in thy name*: he knew assuredly, that the Lord would deliver him from every
2 Tim. 4 18. evil work, yet without ceasing he prayeth to be *delivered from every evil.* Assurance adds fervency to prayer; the firmer our Faith is, the more free is our access, with boldness and confidence to the throne of Grace, the more fervently and boldly can we pray *Abba Father*: Assurance heark'neth what the Lord speaketh, and speaketh back again in fervent groans and desires; it hears the promise of God, and therefore is bold to pray, and will not
2 Sam. 7. 27. keep silence, *Thou, O Lord of Hosts, God of Israel, hast revealed to thy servant, saying, I will build thee an house, therefore hath thy servant found in his heart to pray this prayer unto thee*; nay, Assurance puts on the Soul to ask any thing it wants; these be the times when the Spirit moveth the waters, therefore, *Now* (saith Assurance) *cast in your Petition, and whatsoever grief it hath in it, it shall be cured of it*: Now the King holds out his *golden Scepter*. *And therefore* (saith Assurance) *let the Queen come in boldly with her request, though it be for a Kingdom*; yea, this King likes it best if *first* we *seek a Kingdom, and the Righteousness* inseparably annexed to it, for then we shall have *all other things with it.*
Mat. 6. 33.

7. A valiant adventuring for Christ: Is a man assured of Gods love in Christ? such a one fears not any troubles, he knows all comes through his fathers hands, and that man and Devil cannot do what they would, and therefore he goes on comfortably *to day, to morrow, and to the end*; he is like one of *Davids* Worthies, or like *David* himself, that having got experience, fears nothing; he walks up and down the world like a Gyant, higher by head and shoulders then most men, he holds in his hand a strong *shield*, that the Devill himself cannot pierce, but it *quencheth his fiery darts*: He gets a victory against the world by his *Faith*, and *Samson*-like, breaks all bands of temptation as straw, he *leaps over a wall, breaks a bow of steel, lays heaps upon heaps.*

8. An earnest longing for the *appearing of the Lord Jesus*: As he adventures and conquers in life, so he can think of death, without any prevailing fear; he can say with *Paul*, *I desire to be dissolved, and to be with Christ*; and with *Stephen*, *Lord Jesus receive my spirit*; and with the Spouse in the *Canticles*, *Come away, my Beloved, and be thou like a Roe, or to a young Hart upon the Mountains of spices.* It is the voyce of Assurance, *My life is hid with thee, O Christ, and therefore appear quickly, my Life, my Jesus, that I may quickly appear with thee in glory; let the day of gladness quickly come, wherein both soul and body, even my whole self, may eternally enjoy thee: I cannot be still put off with these tastes and earnests, my love and longing is rather inflamed by them to the fruition of thee:* The very voyce of these earnests is, *Come*; yea, they scarce know any other language but *Come*, therefore again and again they say, *Come*; yea, after they have said, *Come*, as if that were not enough, they say, *Come quickly*; and now, what can the Soul say more to her Lord? only as before she still said, *Come*, so now will she still say, *Amen; even so, Amen and Amen.*

Phil.1.23. Act.7.59. Cant.8.14.

9. A loathing of sin, indignation for sin, contest with sin, and a continuall watch against the baits and allurement of sin: How can it be conceived that a man should be assured of the pardon and forgiveness of many sins, but it will work a greater loathing and detestarion of sin, unfeigned abasement for former weakness, and continual watchfulness, to keep himself pure for the future, that he lose not his comfort, nor dishonour God, who hath done so great things for him? It is Satans cavil against the

Saints, That *Assurance begets security*: Assuredly, if it be true Assurance, it will through Christ mortifie our lust, and quicken us to more sincere setled and constant obedience; nor is it possible that a Christian should hold his assurance any longer, then while he follows, cherishes, and feeds in himself this heavenly affection.

Obj. 1 John 1. 8. Prov. 20. 9. Eccles. 7. 20.

But some may object, If we say we have no sin, we deceive ourselves: ---Who can say his heart is clean? ---There is no man upon earth that sinneth not: ----- And how can these two stand together, Sin and Assurance?

Sol.

I Answer, Gross sins, grievous sins, are not compatible with the hope and assurance of a Christian, especially reigning sins committed with delight, or indulgence: and yet such sins, as we call infirmities, blemishes, remainders of Original corruption under which the Regenerate must labour so long as they live. These are not altogether incompatible with assurance, nor do they hinder the lively workings of faith, in receiving the promises; it is good therefore to distinguish betwixt sins, which administer matter of hmiliation, and such as may give occasion to the Soul to question its Regenerate estate: As—1. There are sins of simple ignorance, unavoidable infirmity, sins of forgetfulness, inconsideration, passion, pettishness, inordinate heat whereto there is no advised consent, and these may stand with Assurance. But 2. There are foul sins, enormous crimes (not to speak of sins wilfully committed with full consent, delight and contentment to the utter extinguishing of the Spirit of Grace which shall never befall them that are called according to the purpose of God) and those sins hinder Assurance, so that the sinner cannot for the present lay actual claim to any one privilege of Grace formerly enjoyed; I deny not but he may still retain his right and title to eternal life, but he is in this condition suspended from actual claim, untill he rise again by Repentance, and so recover not a new right and title, but a new claim by vertue of the old title.

10 A courageous resisting of doubts, scruples, temptations: not but that doubts will come after assurance: We see the Sun is one day bright, and the next day is covered; *Evidences* may be lost, though interest be continued: yet *Assurance* and *Evidences* rightly improved and sanctified to us, may help us against all the shakings, and shiverings, and doubtings of the Soul, and

of their own nature they do reſiſt them: Hence the beſt cure and remedy of doubtings, is to perfect and ſtrengthen our aſſurance; the more purely the fire burns, the leſs ſmoke it hath; when the light and heat of the Sun are greateſt, then the clouds and miſty vapours are feweſt: *Aſſurance* and *Doubting* are like a pair of ſcales, where the weight of the one bears away the other.

But how ſhould aſſurance be ſtrength'ned?

1. Quest.

1. Go we to God, for God who gave it can ſtrengthen it: Every grace depends upon him, not onely for birth, but alſo for complement; his ſtrengrh muſt lead us on from ſtrength to ſtrength, and therefore if we would have ſtrong aſſurance, we muſt go to a ſtrong God, and beg of him for it: *O Lord* (ſay) *my knowledge is dim; lighten that candle, open mine eyes yet more and more, that I may ſee thy truth; my aſſents many times ſhake, but do thou eſtabliſh and confirm my heart in thy truths; my embracings, applications, are very trembling, and broken, and interrupted, but do thou guide my eye to look upon my Saviour, and do thou guide my hand to lay hold on him, do thou enable my will and affections, to embrace all the goodneſs of thy ſelf, of thy Chriſt, of thy Word; my faith is but weak, but Lord, I would have more faith, even full aſſurance of faith, and thou canſt work it, O do it for thy weak ſervant.*

2. Be in the way of ſtrength: There are ways in which God doth reveal his arm (i.) his Ordinances; he that is too good for the Ordinances, will ever be too weak in his faith. *One thing* (could *David* ſay) *have I deſired of the Lord that I may dwell in the houſe of the Lord all the days of my life*: and to what end? *that I may behold the beauty of the Lord, and viſit his Temple*: what this beauty is, he himſelf expounds, *We thought of thy loving kindneſs in the midſt of thy Temple*: The loving kindneſs of God, his mercy & countenance upon his own ſervants, that is the Lords beauty, that is it which makes him amiable in his own people. Pſal. 27. 4. Pſal. 48. 9.

3. Let aſſurance know its priviledges, and then it will grow ſtronger. *Ye are a choſen generation, a royal prieſthood an holy nation, a peculiar people*: they who deſcended from the blood of *Abraham* had more priviledges then others, and have not they greater who come of the blood of *Chriſt*? The Prieſts of the Law had ſingular exemptions, and Kings of all men are moſt highly priviledged; and do believers come ſhort, who are not 1 Pet. 2. 3.

Prophane, civil, typical Priests, but *royal Priests?* who are n
Priests only, nor Kings only, but both *Kings and Priests: An*
priesthood, an holy nation, a peculiar people. If we did once through
know our priviledges, the grants of favor, the free access, the sin
gular acceptance we have with God in and through the Lord Je
sus Christ, how might we keep down our fears, & our doubtings &
with fullest eagernes embrace our God, our Christ, our Promise

4. Observe, and call to mind our former *Experiences* of God's
Psal. 77. 10. favor and love: *I will remember* (saith *David*) *the years of the*
right hand of the most high (i) the years & times of my life, wherein
I had sweet experiences of Gods mercies and love: why, what
of that? he tells you, *Because thou hast been my help, therefore in the*
Psal. 63. 7. *shadow of thy Wings wil I rejoyce.* But of this point in the last Chap.

2. *Quest.* *But what if after all these means used, no Sun appears, our Evidences are quite lost, God suspends all comforts?*

Answ. In such a case we must endevor to live above *Evidences*, by working the soul to close with, & depend upon an absolute Promise: To this purpose it pleaseth the Father of Mercies, sometimes to convince and perswade the soul, that he will supply what is wanting, heal backslidings freely, work both will and deed fully, whereby he sustains the soul in life, and raiseth it up as it were from the grave of despair & dismal distress. Thus *David* expects to receive his *Assurance*: when he cryed, *Why art thou cast down,*
Psal. 42. 5, 12. *my soul? —— Hope thou in God, for I shall yet praise him for the help of his countenance*: And if at our first conversion, when we had nothing but the offer of Free-grace to look upon, we cast ourselves on God, why not now, when our *Assurances* wholly fail?

Sect. 16.

The Evidences of a weak unworthy servant of Christ, laid down according to the Rules aforementioned.

THe life of all we have said, is *Practice:* Hence I make bold to lay down the *Evidences* of a poor creature, not worthy to be named, much less to have his Name written in the Book of Life --He gives them thus:---wherein howsoever he speaks in the first person, as intending them for his own use; yet he desires to direct himself therein as *Paul* did, *nevertheless I live, yet not I,*
Gal. 2. 20. *Christ liveth in me.* On every every evidence he desires this to be written, and thus to be understood, *I live, yet not I.*

1. The Texts containing Promises. | 2. The graces to which Promises are made; or my particular Evidences. | 3. The truth of these graces examin'd | 4. The testimony of the Spirit.

After acts of faith first put forth upon *Christ* himself, and closing with him immediately, as if I had no present or by-past grace to evidence my being in him: I now bring in these graces or workings of the Spirit of *Christ* in me, as handmaids to attend, and to witness to the truth of this adherence unto *Christ*, which I call my Evidences.

See in the duty of Self-examination and Receiving of the Lords Supper.

Which is either by Arguments and Inferences from the word and work of grace in the heart, or by presence and influence, manifested by an Heavenly impression and irradiation upon my soul.

1. John 3.5.8. 1 Pet.1. 23.
2. Joh. 1.11,12. 2 Pet.1.3,4.
3. Gal.2. 20.
4. Psal.119.6,7.
5. Psal. 119. 5, 128.
6. 2. Cor.7.10.
7. Ezek.9.4,6. Psal.119.136 2 Pet. 2. 7,8.
8. Rom.10.1.
9. John 4. 19. Psa.119. 165. 1 Joh.3.10,14 1 John 4.7.
10. Rom.7.23. Gal. 5.17.
11. Psal. 19. 12.
12. 1 John 3.3. Rev.15.3.
13. Mat.10.39. Mark 10. 21 Luke 9.23,24
14. Psal. 89. 15. Isa.12.3. John 15. 11. Rom.14. 17. Gal.5.22. 1 Pet. 1,8.

1. My Convercsion from corruption to Christianity, the time whereof (I bless God) I remember.
2. My desire and endeavour to relye on the Promises of Christ, both for this life and that to come.
3. My Experience that I could act Faith, and lay hold, and rest upon the Promises of God in divers cases and conditions.
4. The chief aim and bent of my heart, which for the main is God-ward and Christ-ward.
5. My respect to all Gods Commandments, desiring that I could give up my self wholly to God to do all his will.
6. My renewed repentance for my often failings, and sins commited against God.
7. My grief for the sins of the times and places where I lived.
8. My earnest desire and prayer to God for Israel, and for all I know, That they might be saved.
9. My love to God in Christ, to his Word, Services, Saints, and all things that belong to him.
10. My sence and feeling of the fight and combat between the flesh and the Spirit.
11. My watch to strive against secret sins, which no eye sees, as well as against publike, notorious, scandalous sins.
12. My desire after Christ for his holiness, as happiness; taking him for my King and Husband, as for my Jesus and Saviour.
13. My willingness to suffer shame and disgrace, and (if my heart deceive me not) persecution and death for Christ my Saviour.
14. The unspeakable joy of Gods Spirit, which sometimes I have felt in and after Ordinances; and especially once, when for the space of two dayes I was carried away into extasie and ravishment: This was when I began to see Spiritual things; and upon which followed more desire and endeavours after grace.

[1. The

1. The Texts containing Promises.	2. The Graces to which Promises are made, or my particular Evidences.	3. The truth of these graces.	4. The testimony of the Spirit.
15. Mal. 4. 2. Eph. 4. 15. 2. Pet. 3. 18.	15. My sensible growth in the measures of Gods sanctifying graces, as in knowledge, and faith, and hope and patient expectation of Gods presence and assistance in all things to come.	See in the duty of Self-examination and Receiving of the Lords-Supper.	This is either by Arguments or Inferences from the work of grace in the heart, or by presence and influence of the Spirit, manifested by an heavenly impression and inclination upon the heart, a sweet and free Gods grace and pardoning mercy, quieting and giving peace to me, without reference to inherent grace
16. Psa. 119. 67. Heb. 12. 7, 8, 11.	16. My patience under infirmities and afflictions, with an earnest desire that I may be bettered by my afflictions.		
17. Col. 2. 2. Heb. 6. 11, 19. Heb. 10. 22. 2. Cor. 5. 17. Gal. 5. 22. Rom. 8. 15, 16	17. My assurance of faith, and of my spirituall safety; which is 1. Both by the evidences of internal vision or reflection, for I know that I beleeve, as certainly as I know that I live: and 2. By application of the Promises of the Gospel: and 3. By the effects and fruits growing from the root of grace: and 4. By the testimony of Gods Spirit, which sometimes (after prayer especially) hath suggested to my Spirit that I am Gods childe.		
18. Psal. 27. 14. Psal. 40. 1.	18. A desire to wait upon God, if at any time he delay to hear prayers.		
19. Psal. 28. 6. Psa. 66. 18, 19 Psa. 116. 1, 2.	19. The return of my prayers, which many a time God hath graciously made sensible and known to my soul.		
20. 2 Tim. 4. 8. Rev. 22. 20.	20. My sincere and hearty longing for the time of restoring, and for the appearing of Christ, who is my chiefest treasure, and my All in All.		
21. Phil. 1. 10, 11.	21. My Conscience hath born witness with me, that my heart was sincere towards God.		
22. Psal. 139. 23, 24.	22. I rest not in the approbation of men, unless I can approve my heart unto God.		
23. Rom. 7. 24. Rom. 8. 13. Gal. 5. 17. Col. 3. 4, 5, 8, 9. Tit. 2. 11, 12.	23. Besides these and the like, I may fetch (say some Divines) as good if not better Evidences from Mortification, in denying my self, in overcoming my passions, in crucifying my corruptions, as from any graces whatsoever.		
	But, O my soul, rest not on these inward graces of the Spirit; now when all is done, begin again to act faith upon Christ immediately with a redoubled strength.		

His *Evidences* thus gathered in, the prime and especial work of the soul is, the keeping and improving of *Evidences* in their severall uses. But of that before, *Sect.* 3. 4. And thus much of *Evidences.*

CHAP.

CHAP. VIII. SECT. 1.

Of the Nature and kindes of

Meditation.

MEditation *is a deep and earneſt muſing upon ſome point of Chriſtian inſtruction, to the ſtrengthening of us againſt the fleſh, world and Devill, and to the leading us forward towards the Kingdom of Heaven; or* Meditation *is a ſtedfaſt bending of the mind to ſome ſpiritual matter, diſcourſing of it with our ſelves, till we bring the ſame to ſome profitable iſſue.*

Now this *Meditation* is either *ſudden, or ſet, occaſional, or ſolemn, and deliberate.*

1. *Sudden, Occaſional, or External Meditation*, ariſeth from ſuch things as God by his providence offers to our eyes, ears and ſenſes. *When I conſider the Heavens, the work of thy fingers, the Moon and Stars which thou haſt ordained: What is man that thou art mindeful of him, or the ſon of man, that thou viſiteſt him?* This *Meditation* of *Davids* was *occaſional.* Pſal. 8. 3,4.

2. *Deliberate, ſet,* or *ſolemn Meditation*, ariſeth out of our own hearts, when purpoſely we ſeparate our ſelves from all company, and go apart to perform this exerciſe more throughly, making choice of ſuch matter, time and place as are moſt requiſite thereunto; Now this *Meditation* is double, for it is either converſant about matters of knowledge, for the finding out of ſome hidden truth, or about matters of affection, for the enkindling of our love unto God: The former of theſe two we leave to the Schools and Prophets; the latter we ſhall ſearch after, which is both of larger uſe, and ſuch as no Chriſtian can reject, as either unneceſſary, or over-difficult.

SECT. 2.

The Circumſtantials of Meditation.

THe circumſtantials of our *Meditation*, are *time* and I ſhall adde to theſe (though I cannot call it a circum the *ſubject matter*, which by way of *preparation* to the may take notice of.

1. For the *time*: No time can be preſcribed to all men; neither is God bound to hours, neither doth the contrary poſition of men agree in one choice of opportunities; ſome their hearts moſt in frame in the morning; others learn wi of their reins in the night-ſeaſon; others finde *Iſaac's* time fitteſt time, *who went out in the evening to meditate*: No pre of others can preſcribe to us in this circumſtance, it is enou that we ſet apart that time wherein we are apteſt for ſervice.

Gen. 24. 63.

2. For *place*: We judge ſolitarineſs and ſolitary places fit for *Meditation*, eſpecially for *ſet and ſolitary Meditation*: we found Jeſus meditating alone in the Mount, *John Bapti* the deſert, *David* on his bed, *Daniel* in his houſe, *Iſaac* in field. *The Bridegroom of our Soul*, the Lord Jeſus Chriſt, baſhful (ſaid *Bernard*) and never comes to his meditating Bo in the preſence of a multitude: Hence was the Spouſes invita *Come my beloved, let us go forth into the field, let us lodge in villages, let us go up early to the vineyards, let us ſee if the flouriſh, whether the tender grapes appear, and the pomegra put forth, there will I give thee my loves*: We muſt in this c abandon worldly ſociety, both outward and inward: Many queſter themſelves from the viſible company of men, which carry a world within them; both theſe ſocieties are enemies this *Meditation*.

Can. 7. 11, 12.

3. For the *matter* of our *Meditation*, it muſt be Divine a Spiritual; *viz.* Gods Word, or ſome part thereof: It is wo to think how ſome meditate on ſin, contrary to Gods Word ſtudying to go to Hell with the leaſt noiſe of the world; other bend their thoughts onely on the ſearch of natural things; as The motion of the Heavens, the reaſon of the ebbing and flow

f the Seas, the kindes of ſimples that grow out of the earth, nd the Creatures upon it, with all their qualities and operati-ns; but in the mean while, the God that made them, the vile-eſs of their nature, the danger of their ſin, the multitude of their mperfections, the Saviour that bought them, the Heaven that he ought for them, &c. are as unregarded, as if they were not: he matter of our *Meditation* muſt be ſome thing divine; *I re-member thee on my bed, and meditate on thee:* —*I will meditate of thy works, and talk of thy doings.* Pſal. 63. 6. and 77. 12.

Sect. 3.

Of occaſional Meditation.

Occaſional Meditation ariſeth from ſuch things as God by his providence offers to our eyes, ears or ſenſes: Examples of this ſort are infinit, for a taſte take theſe few:

1. Upon our firſt waking in the morning, meditate how the Lord can at the laſt day as eaſily raiſe up our dead bodies from the duſt, as he hath now awaked us out of ſleep; and as now we riſe from *the grave our bed*, ſo then we muſt ariſe from that *bed our grave.*

2. Upon ſight of the morning sky, *meditate*, That if one Sun make ſo bright a morning, what a ſhining morning will that be when Chriſt *(the Sun of Righteouſneſs)* ſhall appear, attended with all his bright Angels, Archangels, Cherubims, Seraphims, Bodies and Souls of Saints? When there ſhall be as many Suns on a day, as there are ſtars on a bright winters night.

3. Upon the occaſions of the day, meditate, how the Lord ſeeth us, and underſtands all our thoughts, and is acquainted with all our ways: *The eyes of the Lord run to and fro throughout the whole earth, to ſhew himſelf ſtrong in behalf of them, whoſe heart is perfect towards him*, and therefore we ſhould do all things as in the awful preſence of God. 2 Chron 16. 9.

4. Upon our particular callings we may accordingly meditate; as—

1. A Magiſtrate, thus, *As I judge others, ſo will the Lord judge me; it will not be long ere death arreſt, and I muſt go*

Psal. 82. 6. *without bail: Me thinks I hear that sound in mine ears, I have said ye are gods; but ye shall die like men.*

A Minister, thus; *The time I have to spend is not mine, but the peoples; Me thinks whiles I idle it away, I hear them crying after me, To your closet, and there pray for us that we perish not; study for us, that we may learn of you how to walk in his paths, for if we perish, and you will not give warning, then must our blood*
Ezek. 3. 18. *be required at your hands.*

3. A Tradesman, thus; *What is that ballance in my shop, but a* memento *of distributive and commutative Justice? if my dealings be not just to a point or pin, I shall then be weighed in God's ba-*
Prov. 11. 1. *lance, and be found too light*: A false ballance is an abomination to the Lord, *and so is a true ballance, without true dealing with all men.*

4. An Husbandman, thus; *As I sowe in spring, so I reap in harvest, and God hath said,* He that soweth iniquity, shall reap vani-
Prov. 22. 8. Psal. 126. 5. nity, *but* they that sowe in tears shall reap in joy; *Lord, while I sowe in tears, give me* April *showers of repentance, that when the harvest comes, and the Angels must reap, they may gather me into thy barne of Heaven.*

5. A Souldier, thus; *What trade is this I follow? what devices are these I carry about me to murther afar off? whose image do I bear in this killing disposition, but his whose true title is,* The Destroyer? *I had need look about me that I be in a righteous cause; I am sure, all the titles of God sound of mercy and gracious respects to man, God the Father is his Maker and Preserver, God the Son his Saviour and Redeemer, God the Holy Ghost his Sanctifier and Comforter: O Lord, that my enemies may be thy enemies, and my cause thy cause, or that I may leave this calling.*

5. Upon night approaching, *meditate,* That seeing our days are determined, and the number of our moneths are with the
Job 14. 5. Lord, and our bounds are appointed which we cannot pass, that one day more of our limited time is gone and past, and we are now nearer to our end by a day then we were in the morning.

6. Upon occasion of lights brought in, *meditate, If the light of a poor candle be so comfortable, which is nothing but a little inflamed aire, gathered about a moystened snuff, What*

the light of that glorious Sun, the great Lamp of Heaven? but much more, what *is* the light of that infinitely resplendent *Sun of Righteousnesse*, who gave that light to the Sun, and that Sun to the world?

4. Upon the sight of a bright sky full of stars, meditate; *How worthy a Science it is to see and observe those goodly spangles of light above our heads, their places, qualities, motions? But the imployment of a Christian is farre more noble, Heaven is open unto him, and he can look beyond the vail, and see further above those stars, then it is thither, and there discerne those glories, that may answer to so rich a pavement: I see indeed those glittering glorious stars, with my bodily eyes; but I see withal by the eyes of my faith, that this is but the floor of that goodly fabrick, the outward curtain of that glorious tabernacle: I see within that incomprehensible light, which none can see and not be blessed: How many are these stars before my eyes! but Oh! what millions of pure and majestical Angels? what millions of happy and glorified Souls? how many mansions of my Father (one of them being my own) do I see by Faith? Come down no more (O my soul!) after thou hast once pitched upon this heavenly glory; or if this flesh force thy descent, be unquiet till thou art let loose to immortality.*

Thus from our up-rising to our down-lying, we may upon every object presented to our senses, frame a sudden or *occasional Meditation.*

SECT. 4.

Of deliberate Meditation, and the parts thereof.

Deliberate Meditations arise, and are wrought out of our own hearts: Now every such Meditation consists of these parts.

The { Entrance. / Proceedings. / Conclusion.

1. The entrance is either { Common. / Proper.

1. The common entrance is some short, yet pithy prayer,

that God may guide and direct us therein, by the gracious assistance of his holy Spirit.

2. The proper and particular entrance, is the choyce of some theme or matter, and a setling of our selves on that which we have chosen.

2. The proceedings of our *Meditation* are in this method.

1. To begin in the understanding.
2. To end in the affections.

1. Concerning that part which is in the understanding, it is good to keep that course which the common places of Natural and Artificial reason do lead us unto: as to consider the matter of our *Meditation*, 1. In its description: 2. In its distribution: 3. In its causes: 4. In its effects: 5. In its *ubi*: 6. In its properties: 7. In its opposites: 8. In its Comparates: 9. In its Scripturall Testimonies; only in these heads observe these cautions.

1. That we be not too curious in prosecution of these Logicall places; the end of this *Duty* is not to practise Logick, but to exercise Religion, and to kindle Piety and Devotion: Besides every theme will not afford all these places; as when we meditate of God, there is no room for *Causes* and *Comparisons*: it will therefore be sufficient, if we take the most pregnant and voluntary places.

2. That if we stick in the disposition of any of these places (as if meditating of *sin*, we cannot readily meet with materiall and formal causes) we rack not our mindes too much with the inquiry thereof, but quietly passe over to the next.

2. Concerning that part which is in the affection, it is good to follow that course which the common places of Rhetorick do lead us unto: These are six.

viz.
1. A relish of what we have meditated on.
2. A complaint, bewailing our wants of this relish.
3. A wish of the soul for what it complaineth to want.
4. A confession of our inabilities, to effect what we wish.
5. A petition for the supply of our inabilities.
6. A confidence of obtaining what we petition for.

3. The conclusion of the work contains these parts:

1. A thanksgiving.
2. A recommendation of our souls and wayes to God.

I shall adde no more, but only wish the soul thus concluding, to lift up the heart and voice to God, in singing a Psalm answerable to its disposition, and matter meditated on; and by this means shall the soul close up it self with much sweetness and Spiritual contentment.

SECT. 5.

An Example of the Souls love to Christ.

AFter entrance by Prayer, and choyce of this theme, the soul may proceed thus:—

1. *Description.*

O my soul, what is this souls *love to Christ*, whereof thou studiest? *It is a spiritual fire kindled from above in the hearts of his darlings, towards their Bridegroom the Lord Jesus Christ.* Or, *it is a sparkle of that fire of the Holy Ghost, struck into the tinder of our souls, which immediately smokes, and send up the flame thitherward, whence it first had its rise*: Or, *it is the souls rest or reposal of it self in the bosome of Christ, with content unspeakable and glorious, being perswaded of her interest in that Song of the Spouse, I am my welbeloveds, and my wel-beloved is mine.* This, O my soul, is the nature of thy *love to Christ.* Cantt. 6. 3.

2. *Distribution.*

There is a twofold *love*, one of *desire*, which is an earnest longing after that which we believe would do us much good, if we could attain to it; another of *complacency*, when having attained that which we desire, we hugge and embrace it, and solace our selves in the fruition of it: Now the first of these loves is an Introduction to the second, and both of them (in relation to Christ) issue from a proportionable act of faith precedent: 1. That affectionate longing, and thirsty *love*, wherewith we pant and gasp after Christ proceeds from the first acts of faith, whereby we assent to all Gospel-promises, as true and good in themselves, and better unto us then any thing in the world, could we but once be assured that they belong unto us. 2. That other love of complacency, when (with the Psalmist) *we return unto our rest, because the Lord hath dealt bountifully with us*, when sweetly we repose our selvs in the lap of our Saviour with content Psal. 116. 7.

un-

unspeakable, and full of glory, it proceeds from the last act of faith, wherby we are actually perswaded by those welcome whispers of the Spirit of adoption, that certainly Christ is our Saviour, and that our debts are cancelled to the very last mite; or observe (O my soul!) these two things of this love: 1. That subject to all variations or changes, ebbings and flowings that perswasion; sometimes in a violent temptation, or in a sensible desertion, our perswasion fails, and so this *love of complacency* is either stupified, or it falls back into that thirsty anxious *love of desire* 2. That this *love of complacency* admits of degrees, proportionable to the degrees of our perswasion; if that be clear and strong, this love is more cheerful and pleasant; if that be weak and obscure, this love is more cold, with many fears and jealousies, — *whence this love of complacency* may not unfitly be subdivided into an *Ordinary* and *Heroical love*; ordinary love proceeds from a weak dergee of that last act of Faith; *heroical love* springeth from a more eminent and transcendent pitch of perswasion concerning our own reconciliation in particular: It is called *ordinary*, because most Christians (though effectually called) do ordinarily feel but such a timerous love in themselves; it is called *Heroical*, because it is constantly onely in such, as either before the *evidence* of the Word and Spirit, have had some special revelation to put them out of all doubt, concerning their estate God-ward; or in such as by a certain close walking with God have been long exercised in a Christian course, have often entertained Christ Jesus at supper in their hearts, and habituated themselves into a more familiar acquaintance with that holy Spirit, which brings all the good news from Heaven, to the diligent souls which carefully wait for it.

3. *Causes.*

1 John 4. 13. But whence is this *love*, O my soul? The Apostle is plain, *We love him, because he first loved us*: When the Spirit of God in the promises *lets in* some intimation of Gods love into the soul, then she loves him again: That expression of the Psalmist, Psal. 42 8. *The Lord will command his loving kindnesses in the day-time*, is pertinent to this; it is a phrase taken from Kings and Princes, and great Commanders in the field, whose words of Command stand for Laws; so the Lord sends out his *loving kindnesse*, saying, *Go out, my everlasting love and kindeness, take a Commission*

me, goto that humble, thirſty, hungry ſoul; go and proſper, and prevail, and ſettle my love effectually upon him; I command thee do it: It may be at the firſt viſit, the poor ſoul cries out, *What, I love? What, I mercy? will Chriſt Jeſus accept of me?* Oh, I am the worſt of ſinners; could I pray, or performe duties as ſome others do, I might have ſome hopes of mercy; but what? is it poſſible that the Lord of Heaven ſhould love me? *Yes, thee, even thee, ſaith the Lord: go out my loving kindneſſe to that poor ſoul, break open the doors of that weary weltring heart, knock off thoſe bolts of carnal reaſon, and all baſe arguments, and clear and warme that broken, bruiſed, humbled ſoul, and tell him from me, That his ſins are pardoned, his ſighs and prayers are heard, and he ſhall be ſaved; I charge thee do the work before thou comeſt in again:* Here, O my ſoul, is the immediate cauſe, Gods *love* thus affecting the heart, it breeds a *love* in the heart to God again: *I drew them* (ſaith God) *with the cords of a man, even with the bands of love.* Hoſea 1. 4.

4. *Effects.*

And what are the effects (O my ſoul!) of this *love?* O this *love* hath many holy gracious effects, it will make the ſoul to rejoyce in Chriſts preſence, to grieve in his abſence, to pleaſe Chriſt in all things, to deſire union with Chriſt, though it never ſee good day, though it have no other wages; to beſtow readily and freely any thing it hath on the Lord Jeſus Chriſt, to deny it ſelf, or any thing that may come in competition with Chriſt, to part with her *Iſaac's*, her deareſt things, *To account all things as dung and loſſe, that ſhe may win Chriſt*, to be content with nothing, but love again from the party beloved, to be ever and anon thinking and muſing on the Lord Jeſus Chriſt, to be ordinarily & frequently ſpeaking of Chriſt: Love is full of eloquence in the praiſes of her beloved, ſo is the ſouls love to the Lord Jeſus Chriſt. O how that Spouſe of Chriſt runs on in a deſcription of his rarities and tranſcendencies, *My beloved is white and ruddy, the chiefeſt among ten thouſand* (or as it is more elegantly in the Original, *He is an enſign-bearer among ten thouſand*) — *He is altogether lovely, or he is all entire, he is all compoſed of loves*: Betwixt thoſe Verſes [10. and 16.] there's a deſcription of Chriſt ſo ſtuffed with choiceſt delicacies of expreſſion, that thou canſt not match it (O my ſoul!) out of any of thoſe Poets which Phil. 3. 8. Cant. 5. 10. 16.

have flown higheſt in amorous inventions; at laſt ſhe concludes with a triumphant Epiphonema, *This is my beloved, and this is my friend, O daughters of Jeruſalem:* Nay, *love* will make the ſoul not only *ſpeak*, but do any thing for the Lord Jeſus Chriſt: O then ſhe cries, *How may I pleaſe Chriſt better? what duty muſt I do? and what ſins muſt I avoid? if there be any of the bed-chamber of the Bridegroom, tell me I beſeech you, how may I hear, and pray, and walk, and approve my heart to my Chriſt and King, that nothing may diſpleaſe him.* Laſtly, *love* will make the ſoul Acts 5. 41. ſuffer for Chriſt, and to *rejoyce in ſuch ſufferings*; it is *a fire that much Water of perſecution cannot quench*; nay, it feeds on thoſe waters, and grows hotter by them: As oppoſition riſeth againſt it, ſo it riſeth againſt oppoſition, yea, it riſeth by it, until it riſe above it.

5. *Oppoſites.*

Now what are the contraries to this *love of Chriſt*, but an *hatred of Chriſt?* One would wonder there ſhould be ſuch a thing in the world, as *hatred of Chriſt:* But why then ſhould the Apoſtle threaten, *If any man love not the Lord Jeſus Chriſt, let him be Anathema, Maranatha*; (i) If any man hate Chriſt, let him 1 Cor. 16 22. be accurſed with all maner of execrations or curſes in the moſt deſperate maner, expecting *due vengeance from the Lord, who* Jude v. 14, 15. *he cometh with his holy millions, to execute judgement upon all, and to convince all that are ungodly*: No queſtion there is a world of wicked men, that are under this curſe; I ſpeak not of poor *Indians*, and other Savages of the unchriſtian world, whoſe ſouls are over-clouded with the blackeſt miſts of irreligion, that the prince of darkneſſe can poſſibly inwrap them in, who come into the world, not knowing wherefore, and go out of the world, not knowing whither; an heavy caſe, which cannot ſufficiently be bewailed with an Ocean of tears and blood; but of thoſe that live within the Paradiſe of the Chriſtian Church, that have nothing to diſtinguiſh them from thoſe *Indian* Miſcreants, but an outward conformity, outward formalities, the charity of other men, and their own ſlight imaginations: As 1. All open enemies, groſſe, hainous and grievous ſinners, ſwearers, blaſphemers, drunkards, railers againſt God, his Miniſters, his People, theſe and the like *love* ſin more then Chriſt, they love the Devil more then Chriſt. 2. All fawning Hypocrites, that profeſſe (it may be) a marvelous

lous affectionate *love* unto the Lord Jesus Christ, but they are inward haters of Christ.

6. *Comparisons.*

But to inflame thy *love* (O my soul!) upon Christ, consider whereunto it is like, or to what it may be compared: The Scripture hath described the outgoings of such a Soul, 1. By the *parched ground*: *My soul thirsteth for thee, my flesh longeth for thee, in a dry and thirsty Land, where ne water is.* 2. *By the pantings of a chased Hart*: *As the Hart panteth after the water-brooks, so panteth my soul after thee, O God.* 3. By the longings of a teeming woman: *I have longed for thy salvation, O Lord, and thy Law is my delight.* 4. By the fainting and swouning of one that is in good earnest sick of love: *I charge you, O daughters of Jerusalem, if you finde my Beloved, that ye tell him I am sick of love*: Such souls are commonly cast into an agony, into pangs of *love*, that *love* Christ indeed. Psal. 63. 1. Psal. 42. 1, 2. Psal. 119. 174. Cant. 5. 8.

7. *Testimony.*

And doth not the Scriptures expresse these loves of the soul to the Lord Jesus? *If God be your Father* (said Christ to the Jews) *then will ye love me*: —and *Thy name is as an oyntment poured forth, therefore do the Virgins love thee*: —and, *We will remember thy love more then wine; the upright love thee*: — *We love him* (saith the Apostle) *because he loved us first*: *I will love thee* (saith *David*) *O Lord my strength*: —*I will cause those that love me* (saith Wisdom) *to inherit substance*: —— *He that hath my commandments and keepeth them, he it is that loveth me, and he that loveth me, shall be loved of my Father, and I will love him, and I will manifest my love unto him*: —— *Look upon me* (saith *David*) *and be mercifull unto me, as thou usest to do unto those that love thy name.* John 8. 42. Cant. 1. 3. Cant. 1. 4. 1 John 4. 19. Psal. 18. 1. Prov. 8. 21. John 14. 21. Psal. 119. 132.

Thus for Information of Judgement, now for the stirring up (O my soul!) of thy affections.

1. *Relish.*

O divine *love!* O the pleasures, O the joys of this *love!* O honey and sweetnesse it self! it is the *love of Christ*, that sets a price on all other Duties; the least service (even a cup of cold water: or a widows mite) if it have but a grain of this *love* in it, is a most acceptable sacrifice to God; it is *love to Christ* that hath the Promises of this life, and that which is to come: *I will cause*

Prov. 8.21. *those that love me, to inherit ſubſtance, and I will fill their treaſ-*
James 1. 12. *——yea, there is a crown of life, which the Lord hath promiſed them that love him*; it is *love to Chriſt*, that by Chriſt aſſures us all the glorious priviledges, flowing *from Chriſt*, as Reconciliation, Adoption, Forgiveneſſe of ſins, Juſtification, Righteouſneſſe, Wiſdom, Sanctification, Redemption, Poſſeſſion of things. 1 Cor. 3.22, 23. *All things are yours, whether* Paul, *or* Apollo, *or* Cephas, *or the world, or life, or death, or things preſent, or things to come, all are yours, and you are Chriſts, and Chriſt is Gods.* O who can think of this *love* of Chriſt, and not be raviſhed therewith! Had I a thouſand hearts to beſtow on Chriſt, they were all too little, they were never able to *love* him ſufficiently; it is the Lord Jeſus that is all ſtrength, and all wiſdom, and all honour, and all beauty; the fountain of all graces, and vertues, and qualities in men: whatſoever grace, or vertue, or quality is in us, they are but ſo many rayes that come from this *Sun of righteouſneſſe*; Pſal. 45.2. *is fairer then the children of men, and grace* eminently *is powred into his lips.*

2. *Complaint.*

But alas! where is my *ſoul?* how dull is my underſtanding, my affection? how careleſs, how peeviſh is my ſoul, in a buſineſſe which concerns it ſo much? how prejudicate is my opinion, how vain are my conceits? O my ſoul! how ignorant art thou of the incomparable worth, and delightful ſweetneſs that is in the Lord Jeſus? how ſecure, and ſleepy, and ſenſleſs art thou? O this hard heart of mine! thou canſt mourn for loſſes and croſſes of this life, but for the loſs of Chriſt, thou canſt not mourn one jot: Didſt thou, O my ſoul, truly affect Chriſt, the pillow would be waſhed with thy tears for thy want of Chriſt, and for thy want of aſſurance: Wo, and alas, that my minde is taken up with a confluence of worldly luſts, worldly cares, and worldly deſires! O it is this that quencheth the *Conjugal love* of my ſoul to her bridegroom; my loves are now become very adulterous loves: wo, and alas, that *I have loved the world, and the* 1 John 2.15. *things that are in this world*, that I have followed my baſe luſts and adulteries, and abominations; that in ſtead of loving Chriſt, I have loathed him, and whipt him, and ſcourged him, and crucified him, and preferred the vileſt luſt (any ſin whatſoever) before the Lord Jeſus. And now I am muſing of this *love of Chriſt*

alas, I feel it not, or if I feel a little, little *love* of *desire*, yet I have no sence, no taste, no relish of that *love of complacency*; there is no such fire, no flames in my breast towards the Lord Jesus.

3. *Wishing.*

And yet, O that I could *love the Lord Jesus!* O that he had my heart! O that now I could bid adieu to all other lovers! O that the *Father of love*, and the *Spirit of love* would strike one spark of *love* from the Promise, to kindle it in the heart of his poor creature! O that I felt a dilatation of my desires after Christ! that God would stretch them, and widen them to the utmost, that I might *love Christ* with all my heart, soul and might! O that I were *even sick of love!* O that I were cast into the melting pangs of a divine Christian *love!* O my soul, consider the want of Christ, and the worth of Christ! O consider the benefits of Christs death, the sweetness of Christs promises, the pleasantness of his commands, the preciousness of his graces, and above all, the infiniteness of his love, and thou canst not but love him! Consider that soul-ravishing Text, *God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quick'ned us together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in ages to come he might shew the exceeding riches of his grace, in his kindnesse towards us through Christ Jesus*: and thou canst not but cry out with the ardency of affection, with the strength, the zeal of *love*, O! *To him, unto him that loved us, and washed us from our sins in his own blood, and hath made us Kings and Priests unto God, and his Father, To him be glory and dominion for ever and ever, Amen.* Eph. 2. 4, 5, 6, 7. Revel. 1. 5, 6.

4. *Confession.*

O my soul, these are sweet motives: But alas, how dull is thy understanding, how dead thy affections? I clearly see there is no strength at all in thee. O how cold, and weak, and faint, and heartless are these thy wishes! O *Christ!* I would *love* thee, but I cannot; I finde no ability in my self to love thee; I am no more able to *love* thee, then cold water is able to heat it self. O where be those scalding affections to Christ Jesus, which holy men have felt in all ages, and striven to express in their *Solilo-quies*? O where is this holy, constant, conjugal *love*? O where

are thoſe ſwellings, and throwings, and wreſtlings, which
have felt in their bowels? O where be thoſe holy fits,
pangs of *love*, thoſe *love-trances*, thoſe Seraphical flames of
Cant. 2. 5. jugal affection, which made the ſpouſe cry out, *I am ſick of love*? Alas, I feel a diſtemper in my affections; I finde it not
eaſie to love *Chriſt*, as many men think, ſurely it is a very hard
and difficult thing to love the Lord Jeſus.

5. *Petition.*

Come then bleſſed Lord, and ſhew thy own ſelf to me, I
Exod. 33. 13. *beſeech thee, if I have found grace in thy ſight, ſhew me thy*
18. *that I may know thee:* ——*I beſeech thee ſhew me thy glory*——
give me the Spirit of wiſdome and revelation in the knowledge
Epheſ. 1. 17. *Chriſt*; let me ſee the beauties and glorious excellencies, and
this meanes blow my love into a pure flame, yea advance it to
degree of Angelical ſublimity. Surely, Lord, I cannot *love* what
I ſee not, and therefore anoint mine eyes with thy eye-ſalve,
that I may ſee thy lovelineſs, and love thee with my beſt love.
O kindle, inflame, and inlarge my love that it may reſt large
in thee; inlarge the crany which the ſpirit hath bored through
the fleſh into my Spirit, that I may largely ſee thee, and ſo large-
ly love thee; inlarge the arteries and conduit-pipes, by which
thou the head and fountaine of love floweſt into thy members,
that being abundantly quick'ned and watered with the Spirit of
love, I may abundantly love thee: and do not onely come unto me,
but come often into me, and let my Spirit often be one Spirit
with thee, in communicative and fruitive unions; for ſuch often
unions with thy Spirit, will make my Spirit more Spiritual, and
the more Spiritual ſhe is, the more will ſhe love thee, the God
of all Spirits. Bleſſed Lord, wilt thou love the image, and ſhall
not the image much more love the patern? *O that I were ſick of*
love! that my underſtanding, will and affections were all over-
flown, overcome and amazed, that my faintings were inflamed
towards thee, and even melted into thee! O ſweet Jeſu, touch
my ſoul with thy Spirit, that vertue may go out of thee into me,
and draw me unto thee; let the ſavour of thy oyntments (which
very breath is love) be ever in my noſtrils: *Give me the flagons*
of the new wine of the Kingdom, which may lift up my ſoul above
my ſelf in my loves; give me to forget the low and baſe loves
of this world, and by an heavenly exceſs, tranſport me into
heavenly

avenly *love*, that I may embrace Christ who is the Lord from eaven with a love like himself: O give me to believe, for *faith* nd *love* grow together, and the stronger my *faith*, the greater ill be my *love*.

6. *Confidence.*

And this (sweet Jesu) I am fully perswaded thou wilt do: *believe, Lord help my unbelief*; surely thou art God, who canst ot lye, and thou hast promised, that the *upright shall love thee*. Cant. 1. 4. O how should I but believe thee? and now thou hast in some weet measure convinc'd me, now thou beginn'st to warme my eart, and to cast me into a love-trance; now that my Spirit is omewhat raised, my heart in some sort inlarged, my mind in ome measure fixed upon thee: I make bold (Lord) to conclude with this Spiritual *Epithalamium*, *Blessed Lord*, I am thine, one-ly thine, ever thine, all that I am is at thy command, and all that have is at thy disposing; be pleased to command both it and me: I know whatsoever I adventure or lose for thy sake, I shall receive with infinite advantage in thy blessed self. I dare trust my Lord with the best thing that ever he gave me, my precious soul. O my bleeding heart and broken Spirit doth languish, in a thirsty *love*, panting and gasping after thee, my blessed Saviour: O let me taste how gracious thou art, by some real experiments in my own heart, smile upon me from heaven, answer me with some assuring whispers of the Spirit of Adoption; *Kiss me with* Cant. 1. 2. *the kisses of thy mouth, for thy love is better then wine*. O let me bathe my soul in the delicious intimacies of a Spiritual commu-nion with thee my God, that I may for ever adhere unto thee with a sincere constancy, and rest in thee with *a love of complacency*: for I feel, I finde my soul cast into a longing sweat for thee, and nothing can satisfie the importunate longing of my perplexed soule, but thy own self; for thou art my Lord, my love, my life, and thou art altogether lovely, O my dear Jesu! O my dearest Husband! O these holy fits! O these sweet pangs of *love* grow upon me a pace! Upon a sudden, my King, my Saviour, *I am even sick of love*!

Conclusion.

And now, O my soul, *return unto thy rest, for the Lord hath* Psal. 116. 7. *been beneficial unto thee*: The reason of thy *love* is Christs *love*; *Thou lovest him, because he first loved thee*. Is it thus, O my

soul?

ſoul? hath the Lord Chriſt indeed diſcovered his will, to
thee for his Spouſe? What, he that is ſo holy, to marry ſuch
impure wretch as thou art? O how ſhould this but melt thee
to a flame of *love*? what ſtirrings of love ſhouldſt thou now
in thy bowels? how ſhouldſt thou now value him, and prize
and praiſe him? how ſhould thy *glory now ſing praiſes to*
and not be ſilent? how ſhouldſt thou admire and wonder,
thou couldſt endure to be without Chriſt ſo long? that
couldſt ſo ſlightly think of Chriſt heretofore? O my
henceforward cling to thy Saviour, go out of thy ſelf, and
to him, and affect not onely union, but very unity with
bathe thy ſelf hereafter again and again, many and many
in thoſe delicious intimacies of thy Spiritual marriage: And
that purpoſe (O my ſoul!) if ſometimes thy love to thy Savi
ſhall cool, O then ſweet Saviour look upon me in mercy; one
of thine will awaken my *love*, and make me weep bitterly, th
have *loved* thee ſo little, whom to *love* ſufficiently, my beſt
mightieſt *loves* are moſt inſufficient: Prevent my ſeeking
thy ſeeking, be thou preſent with me in thy providence
power, when thou ſeemeſt to be far off me, in the taſte of
ſweetneſs and fruition of thy loves; and then when I have
gained thee I will hold more hardly, and keep more faſtly,
love thee more vehemently, by thy power aſſiſting: and Pro
a ſtock of *loves* in the ſummer, againſt winter, if it return
more: Come Lord Jeſus, and be *as the Roe on the Mountai*
my life is hid with thee, O appear quickly, that I may quic
appear with thee in glory, and in the happineſſe of a conſumm
Revel. 22. 20. marriage: *Even ſo, come Lord Jeſus, come quickly, Amen, A*
Pſal. 18. *to ver.* 7.

SECT. 6.

Another example of Eternity.

AFter entrance by Prayer and choice of this theme, the ſ
may proceed thus:—

1. *Deſcription.*

O my ſoul, what is this *Eternity* whereof thou ſtudieſt? *I*
the entire and perfect poſſeſſion of a life (together and at on
that never ſhall have end: The deſcription may be imperfect,

no wonder; For how can that be defined, which hath no bondage or limits: Whatsoever is said of *Eternity*, comes infinitely short of it, no words can utter it, no figures number it, no time can measure it: *Eternity* is of this nature, take from it what you will, it is still the same, it is neither encreased by addition, nor diminished by subtraction: What is *Eternity? it is a circle running back into it self, whose centre is* always, *and circumference,* without all end: What is *Eternity? it is a duration always present, it is one perpetual day, which is not divided into that which is past, and that which is to come:* What is *Eternity? it is an age of ages, never expiring, but always like it self, without all change*: What is *Eternity? it is a beginning without beginning, middle or ending, or a beginning never ending, always beginning*: and this, O my soul is *Eternity.*

2. *Distribution.*

There is a twofold *Eternity*, an *Eternity* of *wo*, and an *Eternity* of *joy*: First of wo, O wo that never shall have end! *The worm shall not die, the fire never shall be quenched:* After a thousand thou- Isa. 66.24.
sand millions of yeers, there are still as *many more* to come, and when those *many more* are come and gone, the woes are yet as far from the last as they were at the first: It is now above four thousand yeers since *Esau*, who hated *Jacob*, was cast into this pit of woes, and yet the number of his yeers of torments are as many, as it was the first day of his torment. Secondly, of *joy*, O joy, *above all the joys in harvest*; they are the joys of Heaven: Isa 9.3.
There joys the understanding, by a perfect knowledge and vision of God; there joys the memory, by a perfect remembrance of all things past; there joys the will, by enjoying all manner of good, without all fear of evil: In this *joy* there is no corruption, no defect, no old age, but solemn glory and continual solemnity; there is an everlasting spring, there is always the flower, and grace of youth and perfect health: *With thee is the fountain of* Psal. 36.9.
life, and in thy light shall we see light.

3. *Causes.*

Whence are these two *Eternities*, O my soul, but from him that is only eternal?

1. *Eternal wo* is from him, *For he hath prepared Tophet of old:* Isa. 33.33.
God is the efficient, but sin the meritorious cause of this *wo, The wages of sin is death.* Rom. 6.23.

2. *Eternal joy* is from him, the Father beſtows it, the Son merits it, the Holy Ghoſt ſeals and applies it: God hath given thee a Saviour (O my ſoul!) to give this *eternal joy* to thee, and God hath given thee faith, whereby thou mayſt attain to this Saviour; and God hath given thee his Word, whereby thou mayeſt attain to this faith: Look up therefore to him as the beginner and finiſher of this *Eternity*, and whilſt thou magnifieſt the author, be raviſhed with the glory of the work; there is nothing that is good, that is not comprehended herein; *In thy* Pſal. 16.11. *preſence is fulneſſe of joy, and at thy right hand are pleaſures for evermore.*

4. *Effects.*

What are the *effects*, O my ſoul, of this *Eternity*.

1. Of *Eternity* in Hell, theſe amongſt others; *heavy, heavy*, moſt ſad and *heavy thoughts*, when the damned ſhall conſider their dooms, *Go ye into everlaſting fires*, then ſhall they caſt their deep thoughts

on { *Time paſt.* / *Eternity to come.*

1. For time paſt, they ſhall remember that ſometimes they lived, (at leaſt ſome of them) in a glorious *Goſhen*, enlightned with the faireſt noon-tide of the Goſpel that ever the Sun ſaw, and that they heard many and many a powerful Sermon; any one paſſage whereof (had they not ſuffered Satan to blinde them and baffle them) might have been unto them the beginning of *the new birth*: that many times they were told of this danger by Gods faithful Miniſters; that they had many calls and offers of ſalvation, and the Spirit of God many a time cryed behind them, *This is the way, walk in it:* That ſometimes they were half perſwaded to be Chriſtians, and they were near ſalvation, and they had a golden opportunity for it; but alas, they revolted again, and preferred their luſts, and paſſed by thoſe offers and opportunities with an inexpiable neglect, and horrible ingratitude, and now they lie drowned and damned in that lake of fire and brimſtone, which they might have ſo eaſily and ſo often eſcaped: O what a ſhrike will this cauſe in Hell? whiles at every of theſe conſiderations, the worm of conſcience ſhall give them a deadly bite, even to the heart? that the memory of things here on earth, remains ſtill with all ſpirits in the world of Hell,

is manifeſt, *Son, remember thou in thy life time receivedſt thy goodthings, and Lazarus evil, now therefore is he comforted and thou art tormented*, ſaid *Abraham* to that rich man in hell. Luke 16. 25.

2. For *Eternity* to come, they ſhall conſider, That this *Eternity* is another Hell in Hell; might they endure thoſe horrible pains, and extream horrors, no more millions of years, then there are creatures both in Heaven and earth, they would comfort themſelves with this *thought*, *My miſery will at laſt have an end*; but this word [*Eternity*] it rents their very heart in pieces, it rents their very throat with hideous roarings, it gives a new life to their inſufferable ſorrows: O my ſoul, doeſt thou not tremble at this conſideration? Imagine thou heardſt *Judas* roaring in Hell flames, *I have now ſuffered above One thouſand ſix hundred years ſince I betrayed Chriſt, and through the extremity of torment, I have thought theſe One thouſand ſix hundred, to have been a thouſand, thouſand, thouſand, thouſand years: O when will be an end of theſe ſufferings!* When? couldſt thou tell *ſtellas cœli, ſtillas roris, undas aquei fluminis, &c. All the ſtars of Heaven, ſtills of dew, drops of raine, fleeces of ſnow, flowers of the Spring, colours of flowers, fruits of the earth, grains of corne, leaves of trees, beaſts of the field, motes of the Sun flying in the aire, hairs on thy head, ſands on the ſea-ſhore, piles of graſſe growing on the earth; and ſhouldſt thou adde to theſe, all the thoughts of men, the motions and mutations of all the creatures, and number all theſe by all the additions and multiplications of Arithmetick, enough to fill volumes reaching from earth unto Heaven, as yet thou haſt not meaſured the length, the middle of* Eternity? O *Judas* here is thy lot, thou haſt fryed in Hell above a thouſand years, thou muſt be tormented in thoſe flames a hundred thouſand years, ten hundred thouſand years, a thouſand millions of years, a thouſand, thouſand, thouſand, thouſand millions of years, of ages; and when all thoſe years and ages are gone and paſt, thou art as far from the end of thy torments, as thou wert at the beginning, when thou hangedſt thy ſelf, and firſt wentſt down to Hell. O my ſoul, here's a *Meditation* able to ſtartle thee from the ſleep of ſin: No queſtion, at theſe *thoughts*, *Judas* and all the damned in Hell take on with infinite anguiſh, and inraged indignation: Hence comes that horrible hatred, and perpetual blaſphemies which the damned utter

againſt God: O how they tear their hair, and bite their nailes, and gnaſh their teeth, and dig furiouſly into the very fountain of life, deſirous (if they could do it poſſibly) to ſpit out their very bowels. O my heart, well maiſt thou tremble in the midſt of this Meditation! *O Eternity! Eternity! Eternity!*

2. Of *Eternity* in heaven, theſe (amongſt others) are the effects, *rowzing*, *raiſing*, and moſt *raviſhing thoughts*, when the bleſſed ſhall conſider their doom, *Come ye bleſſed of my Father, inherit the Kingdom*: Then ſhall they caſt their thoughts

on { *Time paſt.* / *Eternity to come.*

1. For *time paſt*, they ſhall remember, That ſometimes they were in troubles, in ſorrows, in ſickneſſes, in contempt of others, in dangers by Sea and Land; That ſometimes they were ready to periſh, and to caſt away their ſouls by this or that ſin, but that God ſtill held his ſpecial hand over them, and gave them grace, and now hath brought them into the Port and Haven of Security, where is no ſhadow of miſeries: O what raviſhing of Spirit will the ſouls of the juſt be caſt into at this recalling of time paſt and that the memory of things here below, remains ſtill with all the Spirits of the juſt made perfect; is manifeſt: Luke 23.42. *Remember me when thou comeſt into thy Kingdom*, ſaid the good Thief to Chriſt.

2. For *Eternity to come*, they ſhall conſider, That the joy they enjoy, they *ſhall* enjoy for ever: Dan. 12.3. *They that be wiſe ſhall ſhine as the brightneſs of the firmament, and they that turn many to righteouſneſs as the ſtars for ever and ever. They ſhall ſhine*: how? *as the firmament, as the ſtars*, Matth. 13.45. or *as the Sun*, ſaith our Saviour: *Not ſo* (ſaith Chryſoſtom) *as that they ſhould not ſurpaſs the brightneſs of the Sun, but the Sun being the moſt glittering thing in the world, he takes a reſemblance towards the expreſſing of their incomparable glory*: But to heighten this glory, obſerve the *auxeſis*, *it ſhall be for ever* (i.) for *eternity*, or *for ever and ever*, (i.) *for eternity and eternity*; or as the *Latines*, *in perpetuas æternitates*, for *perpetual eternities*: If one *eternity* be without end, what are two? what are ten? what are an hundred? what are infinite? O what a life is this that knoweth no end? what a glory is this that never fadeth? what a love is this that never cooleth? what a joy is this that never ceaſeth?

5. Oppoſites.

5. Oppoſites.

Why then, O my ſoul, doſt thou ſet up thy reſt on this ſide *Jordan*? what are thoſe few ſhort pleaſures thou here enjoyeſt? what is this brittle life, on which depends eternall bliſs or wo? what is earth to heaven? what a minute to *eternity*? if any thing be contrary to *eternity*, what is it but this *punctilio of time* we have here to ſpend? this little brittle life, what is it but *an ell*, *a ſpan*, *an inch*, *a point*? O dear penyworth, to buy the merry madneſs of one hour, with ages of pangs, infinite and eternal! O deareſt bargain that ever was, to ſell away Heaven, (our everlaſting inheritance) with *Eſau*, for a ſip of momentany pleaſure. I ſee this world and the other are meer oppoſites; my *life* is ſo little, and *eternity* ſo long, that I cannot tell what is more contrary then theſe two: My life is nothing but a *Now*, this *inſtant* is properly my own, I cannot promiſe to my ſelf any thing future, and therefore my *life* and *eternity* are as contrary as may be.

6. Compariſons.

But to what ſhall I compare this *Eternity*? *as a drop of water is unto the ſea, and a gravel-ſtone in compariſon of the ſand, ſo are a thouſand yeares to the day of Eternity*: Nay, if we multiply a thouſand years a thouſand times, it would not amount to the leaſt fraction of the numberleſs number of *Eternity*. They ſay, That the eighth *Celeſtial Orb or Sphere*, is moved wonderful leiſurely, for though it be daily wheeled about by the rapid motion of the *Primum mobile*, yet it finiſheth not its own proper Circuit, but once in Thirty ſix thouſand years; and this ſpace of time they call the *Great year*, or *Plato's year*: but compare this with *Eternity*, and it will appear but as a moment, a very nothing at all; to what then maiſt thou compare this *Eternity*? O my ſoul, *it is like an Orb, every way round, and like it ſelf, or like a wheel, that turns, and turns, and doth never ceaſe turning; or like a year, continually wheeling about, which turns again to the ſame point whence it began, and ſtill wheels about again; or like an ever-running Fountain, whither the waters after many turnings flow back again, that they may alwayes flow; or like a Snake bowed back unto it ſelf orbicularly, holding the tayl in her mouth, which in its end doth again begin, and never ceaſeth to begin; or like a Ring, or like a Globe, or like a* Eccleſ.8.9.

Sphere, or like the circuit of Sun and Moon, without all end.

7. *Testimonies.*

Is not the Scripture (O my soul!) frequent in the mention
Matth. 25. 46 of *Eternity? These shall go into everlasting punishment, but the righteous into life eternal:* — *Their worm shall not dye, their fire*
Mark. 9. 44. *never shall be quenched:* — *Depart from me ye cursed into everlasting fire:* — *Whosoever drinketh of the water that I shall give*
46, 48, *him, shall never thirst, but the water that I shall give him shall*
Matth. 25. 41. *be in him a well of water, springing up into eternall life:* —
John 4. 14. *know that if our earthly house of this Tabernacle were dissolved,*
2 Cor. 5. 1. *we have a building of God, an house not made with hands, eternal*
Psal. 112. 6. *in the heavens:* — *Surely he shall not be moved for ever, the righteous shall be in everlasting remembrance:* — *They that be wise shall*
Dan. 12. 3. *shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.*

Thus far, O my soul, for the information of thy judgement. Now for the stirring up of thy affections.

1. *Relish.*

Job 19. 23, 24 O *Eternity*, whether of *joys* or *woes*! O that thou *wert written in a book, that thou wert graven with an iron pen and lead in the rock for ever*! O that my heart were the *book*! that my Meditation were the *iron pen and lead*! and that this word *Eternity* were so imprinted and ingraven in my *heart*, that I might still have it in my mind, when Pleasure fawneth, when lust provoketh, when the Flesh rebelleth, when the Spirit faileth! *Eternity*, how is it I forgot thee! O my soul, be established, I
Psal. 57. 7. say with *David, My heart is fixed, O God, my heart is fixed:* thy self in a sure place, and stand a while; and standing admire at this *Eternity*, which always stands, and never passeth away; and that thou maist taste and relish, that thou maist be affected and moved with this *Eternity.*

1. Consider the *never-dying worm, and the everlasting fire.* O the bitterness of this *Eternity*! there's a man in fire, and a worm at his heart; the fire burns him, and the worm bites him; yet neither of these make an end of him; there he roars, and yells, and howls, and cryes, *O wo is me for ever*! A man said alas, *Broad is the way, and many there are that walk hell-ward.* It were enough indeed to make all tremble, though there were but one amongst all the sons of *Adam* to suffer eternally, but

at Hell should enlarge her selfe, and open her mouth without mea- Isa 5.14.
re, and their glory, and their multitude, and their pomp should descend into it; that there should be millions of men of the ame flesh and blood that *I am*, chained together in hell, where ne roars, and another answers, and all bear the Burthen, *Wo* nd *alas for ever*. In one nook of Hell there's a lamentable hreek, *Wo for ever*: In another corner far remote there's anther fearful shreek, *Wo for ever*; in all the corners of those moky Vaults there's a cry, or an eccho of this cry, *For ever, for ver, for ever, for ever*. —O my soul, how is it thou canst sleep the night, or be merry in the day, whilest thou thinkest attentively, or considerest throughly of this Meditation? less matters have sometimes bestraught men of their wits, and bereaved them of their lives.

2. Consider *the Eternity of joys*. It may be the former Consideration is too legal, and it will not suit every spirit so well. *Every thing is received according to the receiver; a legal spirit* (say some) *doth relish and savour most of those arguments which are drawn from Hell, but an Evangelical spirit doth best relish them that are drawn from Heaven.* Come then O my soul, and in the close of this meditation dwell on, and consider only the sweetness of this *Eternity*: But how should I consider of this *Eternity? For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen O God besides thee what he hath prepared for him that waiteth for him.* When Christ shall come again, he shall Esay. 64.4. *be admired of his Saints*: and why admired; but because some 2 Thes. 1.10. thing shall be seen then that was never thought of before? the Saints cannot think there is so much glory in Jesus Christ, as then they shall find, and therefore they shall stand *admiring at him*; but yet because the Lord is pleased to let out a beam of this light unto us in his blessed word, go on O my soul as the Lord shall inable; *forget a while thine own people and thy Fathers house*, go out of this flesh and world, and by a deep, and sad, and serious meditation get into Heaven: and to make way for entrance, *lift up your heads O ye gates, and be lift up ye everlasting doors*, that a mortal miserable wretch may enter in.

When *Paul* was *caught up into Paradise, he heard unspeakable words*. And now by Contemplation I am in Heaven, me thinks I see invisible sights: what happiness is here of Saints? I shall reduce

duce all to these heads, their { *Duty*, *Glory*, which last appears e-
cially in their { *Joy*, *Object*, they { *See*, *Enjoy*.

1. *The duty* of these Saints consists in the keeping of a per-
tual Sabbath; consider it O my soul in these particulars.

1. They are exercised in the highest imployments that
Creature can be exercised in; *Hearken the high praises of God*
in their mouths: besides the high Contemplations of God and
Trinity are in their mindes: they are alwayes singing prayses
Psal. 149. 6. *and to him that sits upon the Throne.* Surely this is the highest
ployment, for this is the highest glory that God hath, not on
from his works here, but from all the Councels of his will
about the great mystery of redemption, from all his works
Heaven, and from all the Communications of himself to
Saints in Heaven; the end of all that God does in the world
for his glory, and the end of all that God does in heaven, is
the actual working of the soules of his Saints upon himself.

2. The hearts of Saints are always up and fit for these
praises of God, they are not sometimes enlarged and some-
straight'ned; no, no, their souls are always up, alwayes upon
highest pin inflamed with heat continually.

3. There is no intermission of these *high praises of God*;
Saints continue *day and night*, they go not to duty, and break
again; and go again, and break off again; no, no, there is no other
employment here, there is nothing else in Heaven to spend one
moment of time in to all eternity.

4. There is no weariness in these Saints, though they
praising of God millions of years, yet they are as fresh at the
of them as at the first moment; *O Eternity! O eternal duty!*

2. *The glory* of these Saints is both in their *soules and bodies*
but because their *bodies* are not yet in Heaven, let pass O my soul
that *glory*, and consider *the glory* of these *soules of Saints*, in each
soul there is *the understanding, will, and affections*: for the *affec-*
ons consider only their *joy*, for the *understanding and will*, con-
der their object they see, which is *the vision of God*; and the ob-
ject they enjoy, which is *the fruition of God*: that relates to the
understanding, this to the *will*.

1. F

1. For *the joy* of Saints, it is *a pure joy* without any mixture of ſorrow or ſin; it is *a ſpiritual joy*, flowing eſpecially from this, that God is their portion; it is *a full joy*, for they joy in God, they joy in the glory of God, they joy in the Communication of God to them, they joy in the glory of one another; look, how many Saints are in Heaven, ſo many joyes have the Saints; for they rejoyce in every ones happineſs as in their own, this doubles and trebles, and multiplies their *joyes*; O it is *a full joy*: but that which is more then all the reſt, it is *a divine joy*, for it comes *from God*; and it is *in God*; and it is *with God*. 1. It comes *from God*, being cauſed by the Spirit of God. 2. It is *in God*, and that is another manner of joy then is in meat, or drink, or in the Creature.

3. It is *with God*, it is the ſame *joy* that God himſelf hath; carnal hearts rejoyce in ſenſual things, but God rejoyceth not in theſe things they rejoyce in; now the Saints in Heaven are exerciſed in the ſame *joy* that God himſelf hath; the beams of their *joy* are mingled with the beams of Gods *joy*. O glorious *joy*! and yet the happineſs of Saints conſiſts not in this *joy*, for the enjoyment of God is above this enjoyment; proceed then O my ſoul, wade further, and bathe thy ſelf in theſe delicious rivers of their heavenly Paradiſe.

2. For *ths Viſion of God*, the *underſtanding* or the mind of Saints *ſee God*; in this happineſs of Heaven are incloſed theſe particulars.

1. The Saints know God, for *ſeeing* is put for *knowing*; *Now we ſee through a glaſs darkly, but then face to face; now we know in part, but then ſhall we know as we are known.* Every Saint in Heaven underſtands all things, and knows all perſons ſo far as it may any way conduce to his happineſs: there is no ſimplicity, no ſhallowneſs in Heaven, all the Saints here have ſharpneſs of wit conformity with God in knowledge, which is indeed the very image of God. 1 Cor. 13. 12.

2. The Saints underſtand ſo clearly as that they need no help of faith; no help of means to ſee thoſe glorious things of Heaven, except that means we call the *light of glory*. Indeed there is *a light* in Heaven above all the brightneſs of this world, *a light* that would dazle the eye of man and dim it; hence in this frail condition *no man can ſee God and live*; when God, or but an An-

gell appeared, how were men affrighted? but in Heaven the ſouls of the juſt are elevated, and inabled to ſee with joy those things that there are manifeſted; *in thy light ſhall we ſee light.* Pſal 36 9. It is called *the inheritance of the Saints in light.* Col. 1. 12.

3. The Saints in *this light* ſee not only the attributes of God, his mercy, juſtice, truth, and wiſdom; but the very ſimple pure eſſence of God (which yet is not ſeparated from his attributes) there is a clear viſion on their part, and a clear manifeſtation on Gods part; both are from God, to make them able to ſee him, and to be willing to be ſeen of them: and thus God ſhews himſelfe not darkly as to the Patriarchs of old, not terribly as on Mount *Sinai*, not afar-off as to *Balaam*, not for a ſhort time as in the transfiguration; the Saints now dwell upon the contemplation of him, they have time enough to take a full view of him, even *Eternity it ſelf.*

3. For the *Fruition of God*, *the will* of the Saints *enjoyes God.* In this happineſs of Heaven, are involved theſe things.

1. The Saints have God, and they know they have God by a reflect act.

2. As they know they have God, ſo they make what uſe they will of all the attributes of God, and of all that is in God; they have as much uſe as they will of the wiſdom of God, and of the power of God, and of the mercy in God, as one friend uſually ſayes to another, *make uſe of all I have as your own*; ſo God bids the Saints make uſe of all his riches, and glory, and excellency, as they will.

3. As they make uſe of God, ſo they have the ſweet and comfort of what they uſe; hence God is ſaid to *give us all things richly to enjoy*: He gives the things, and he gives the comfort with it; He gives himſelf to the Saints in glory, the uſe of himſelf, and the comfort of himſelf in the uſe thereof. 1 Tim. 6. 17.

4. As they enjoy God, ſo they enjoy themſelves in God, they live in God continually, the fiſh doth not more truly live in the water, and move in the water, then the ſouls of Saints do live in God, and move in God: *your life is hid with Chriſt in God.* Col. 3. 3. The life of Saints upon earth is an hidden life, and it is hid in God, but in Heaven it is a revealed life, and revealed in God, and enjoyed in God. Such a ſpeech is that of Chriſt, *enter into your Maſters joy*; it enters not into you, but you muſt enter into it; Matth. 25. 23.

and

and what is it? *Your Masters joy*: not only that joy that your Master gives, but the same joy that your Master has, it is your Masters own joy that you must enter into, and that you shall live in. Rev. 1. 10. So *I was in the spirit on the Lords day*, saith *John*; it is not said *the spirit was in him*, but *he was in the spirit*; surely that was a beginning of the glorious condition of the Saints of God; they are in the spirit of God, not only *God in them*, but *they in God*. --And this O my soul, is the spiritual part of Heaven, doth it not *relish? O taste and see that the Lord is good*! O here is the pure, spiritual, quinteſſential *joyes* of Heaven! the Saints are so swallowed up in God, as that they cannot any further minde themselves, but altogether God; nay *their mindes, and wills, and affections*, are all set on God, and nothing else. 1. Their *mindes* are so immediately set on God, as if they were wholly emptied of the Creature, and had nothing to do but with an uncreated good, even God himself. 2. They *will* not any thing to themselves nor to any Creature, but all to God; O their will is wholly taken up with God. 3. Their *affections* are wholly set on God, they *rejoyce in the Lord always, and again rejoyce in the Lord*; they *love the Lord with all their heart, and with all their soul, and with all their mind*, and though they love themselves, yet so as that they love themselves for God; in this world we love God for our selves, which is but a natural love, or for himself which is a gracious love, but in Heaven the Saints love themselves for God, which is a glorious love. And in this kind of love of God, and enjoyment of themselves in God; the Saints are ravished with God, and are in a kind of extasie eternally. O the sweetness of this *Eternity*! O blessed estate of Saints in the Kingdom of heaven! O glory, not to be expressed, even by those who are glorified! there is that perpetual spring, which through the fresh and sweet breathings of the Spirit of God, shall flourish ever, there is time (if it be time) always after one sort, not distinguished into evening and morning, but continued with a simple *Eternity*. O *Eternity of joyes*, worthy of continual songs of Saints and Angels to celebrate thy praise! *O Eternity of joyes*! how should I extoll thee, desire thee, love thee, and hate all this world for thee? Psal. 4. 4. Matth. 22 37.

2. Complaint.

But alas, where is my love, my longing after this *Eternity*, what little taſte and ſavour have I of this ſweetneſs? My ſoul, what dulneſs and heavineſs is this that hangs upon thee? Alas, hath the world bewitched thee that thou art become ſo carnal, ſo corporeal, ſo ſenſeleſs of Spiritual things? Thy thoughts run after riches, and they are uncertain; thou art ambitious after honours, and they are ſlippery; thou art in love with pleaſures, and their end is ſudden, and there is bitterneſs in the end; thou art daily converſing with men, but death ſhall diſſolve all knots of friendſhip with others. O prepoſterous care! what, all on the world? and now that *Eternity* is thy *Meditation* (on which thou ſhouldſt taſte largely, & be affected deeply) art thou dead all *a mort*? O what dulneſs, what drowſineſs, what ſecurity is this? if thou haſt in thee any ſparks of that heavenly fire, firſt breathed into thee by the Spirit of God; awake, awake, O my ſoul, away, away with this dull ſenſleſs ſecurity, and conſider there's but a ſtep betwixt thee and *Eternity of joyes*. What have thou not ſeen? haſt thou not heard? and when all is done, art thou ſo careleſs of thy home, ſo ſenſleſs of ſpiritual delights? A gracious heart takes not the things of Heaven as gueſſes and imaginary things, but looks upon them as certain ſubſtantial realities, and this is a ſign of grace (O my ſoul!) if thou art able to look at the things of Heaven as the only real, ſubſtantial, excellent things, and ſo as to darken all the things of the world. Carnal men look upon theſe heavenly things as conceits and imaginations, they have not faith, nor do they know within themſelves that there are ſuch things, but the Saints *know within themſelves, that they have a better and an enduring ſubſtance*, the Kingdom of Heaven is *within them*, and therefore they are uſually quick, and active, and lively, and cheerful in their ſervices or ſufferings. O my ſoul, how ſhould I bewayl thy wants? Doſt thou doubt whether there be an Heaven or whether thou haſt a God and a Saviour there? Oh far be from thee this Atheiſme, woe to thee if thou beleeveſt not; but O thou of little faith, doſt thou believe there is ſuch an happineſs, & an happineſs for thee, and yet thou deſireſt it not, and yet thou delighteſt not in it? Alas, how weak, and unbelieving is thy belief? How cold and faint are thy deſires? Tell me what ſuch goodly entertainment haſt

Heb. 10 34.
Luke 17. 21.

eſt thou met withall here on earth, that was worthy to with-
raw thee from theſe heavenly *Joyes?* Or what cauſe of diſlike
ndeſt thou above? Oh none! My ſoul, it is only thy miſerable
rowzineſs, only thy ſecurity. Oh what ſhall I ſay? What ayls
hee O my ſoul? As *Jonathan* ſaid to *Amnon*, *why art thou lean* 2 Sam. 13. 4.
rom day to day being the Kings ſon? So why art thou heavy O
y ſoul, and why walkeſt thou ſo dumpiſhly in the ways of God,
eing the King of Heavens Son?

3. *Wiſh.*

O that I could *minde* this *Eternity*! that I could taſte or re-
ſh this *Eternity*! that I were fitted and prepared for *Eternity*! Deut. 32. 29.
O that I were wiſe, that I underſtood this, that I conſidered my 2 Cor. 6. 2.
atter end! O that now while it is called to day, while it is the ac-
epted time, and the day of ſalvation, I had a diligent and in-
ent eye upon this *Eternity*! O that I could ſtill reaſon thus,
What if I endure hunger and thirſt, emptineſs and injuries, ſick-
eſs and poverty? *What if I were beaten with rods, or ſuffered* 2 Cor. 11. 23,
hipwrack? what if I were ſtoned to death? all theſe are nothing 25.
o that *Eternity of woes*; on the contrary, What if I had
Creſus riches, *Solomons* Wardrobe, *Belſhazzars* Cubboard,
Samſons ſtrength, *Abſoloms* beauty? What if an Angel *ſhould*
take me up into an exceeding high mountain, and ſhew me all the
Kingdoms of the World, and the glory of them, and ſay unto me, All
theſe will I give thee? all theſe are nothing to Eternal glory:
O Lord, that I could wait and long for thy ſalvation! O that I
could mind the things above! O that my eys, like the eys of thy
firſt Martyr, could by the light of faith ſee but a glimps of heaven!
O that my heart could be rapt up thither in deſire! O that I could
ſee heaven with a diſcerning, experimental ſpiritual, fixed, be-
lieving eye! O that my mind were raiſed to look after that com-
munication of God that I ſhall have hereafter! O that my conver-
ſation were in heaven! Oh that my ſoul were opened at this very
time and moment, to receive the influence of heavens joy into it!
How then ſhould I trample upon theſe poor vanities of the
earth! How willingly ſhould I endure all ſorrows, all torments!
How ſcornfully ſhould I paſs by all pleaſures, all pomps! How
ſhould I be in travail of my diſſolution! O when ſhall this day
come, that I ſhall perform that *duty*, and partake of the glory
of the Saints? When ſhall this day come, that I ſhall poſſeſs that

pure, and ſpiritual, and full, and divine joy which comes ſ
God, and is *in God*, and is *with God?* when ſhall this day co
that I ſhall have *the viſion of God, and the fruition of God*, whe
ſhall ſee God, and enjoy God, and enjoy my ſelf in God? O
when ſhall this day come, that I ſhall enter into theſe confi
of *Eternity*, and ſolace my ſelf in my God? *As the Hart pa
eth after the Water-brooks, ſo panteth my ſoul after thee, O God
My ſoul thirſteth for God, for the living God: O when ſhall I co
and appear before God?*

4. *Confeſſion.*

I deſire Lord, but alas, how weakly, how dully, how hea
leſly? I am not able, *Not ſufficient of my ſelf to think any thing
of my ſelf, but my ſufficiency is of God*: It is nature that
me from this holy *Meditation*; nature favours it ſelf, loves
world, abhors death and *Eternity* in another world: It is
miſery that I dote on nothing, or on ſin, that's worſe th
nothing; How long ſhall theſe vanities thus beſot me? *Ho
long ſhall theſe vain thoughts lodge within me?* Why Lord? ther
is no ſtrength in me, I can neither will nor do; *It is then
muſt work in me both to will and to do* (both to meditate on, and
prepare for *Eternity*) *of thy good will and pleaſure.*

Jer. 4. 14.

Phil. 2. 13.

5. *Petition.*

To thee, Lord, I make my moan, to thee I tender my hum
Petition, and pour out my ſoul: O give me a taſte and reliſh
this *Eternity*; O give me *this water, that I need thirſt no mo
O* give me ſuch a taſte or reliſh of this water, *that it may be
me a Well of Water ſpringing up into eternal life:* O inflame
ſoul with a love of theſe thoughts, with a longing deſire a
this *Eternity of joyes*. O let me not always be thus dull and br
tiſh, but thou that haſt prepared *Eternity* for me, prepare my ſo
for *Eternity*; teach me ſo to carry on this earth, that I be
ſhut out of thoſe eternal Manſions in Heaven; open my e
that I may ſee; draw aſide this vail, that I may know what
ternity is; give me ſo to live as one that labours for *Eterni
contends for *Eternity*, ſuffers for *Eternity*; let me never be
fooliſh as to ſettle my ſelf on vanity, and to neglect this *Eter
nity* that never ſhall have end. —— *Oh Father of glory, give
the ſpirit of Wiſdome and Revelation in the knowledge of Chriſt, t
the eyes of my underſtanding being illight'ned, I may know what*

Eph. 1. 17, 18.

e hope of thy calling, and what the riches of the glory of thy inheritance is in the Saints; Lord here is the ſummary of my ſuit, *hat I may know*, not only the inheritance of the Saints, but *he inheritance in the Saints*, and *the glory* of the inheritance, nd the *riches* of the glory; nor would I have underſtanding to know this, but I deſire *that the eyes of my underſtanding may be lightned*; and let this come from *the knowledge of Chriſt*, from *he ſpirit of Wiſdome and Revelation*, and from *the father of glory*. O Lord my meaning is, and my prayer is, that I may find ſome experimental, ſweet, and ſpiritual good in my ſelf as the beginning of that eternal good which I expect; others may know what this Eternity is in Sermons, in Books, in the written Word; but the Saints only *know in themſelves that they have a better and* Heb. 10. 34. *enduring ſubſtance*. O Lord that I may know in my ſelf what this *Eternity* is, that I may know it by that experimental ſweetneſſe of the beginning of glory, that I find in my ſelf, and what is glory begun but grace and holineſſe? thou ſeeſt Lord that it is no ſtrange favour that I beg of thee, it is no other then that what thou haſt richly beſtowed upon all thy valiant Martyrs, Confeſſors, Servants from the beginning, who never could ſo chearfully have embraced death and torments, if through the midſt of their flames, and pains they had not ſeen their crown of glory. *We faint not in ſufferings, becauſe we look at things that* 2 Cor. 4. 16. *are not ſeen*. Why Lord, one drop of Heaven within me would darken all the glory of the world without me; O let me ſee Heaven in the reality of it with a clear, ſpiritual, fixed eye; let into my heart one ſweet and ſaving thought of *Eternity*, and then when thou wilt, *Lord, let thy ſervant depart in peace*. My times are in thy hand, I am no better then my fathers; my life is a bubble, a ſmoak, a ſhadow, a thought, I know there is no abiding in this through-faire; Oh ſuffer me not to be ſo mad, as while I paſſe on the way, to forget the end; it is that other life that I muſt look after; with thee it is that I muſt continue; Oh let me never be ſo ſpiritually fooliſh as to ſettle my ſelf on what I muſt leave, and to neglect *Eternity*. I have ſeen enough of this earth, and yet I love it too much, Oh let me ſee Heaven another while, and love it ſo much more then the earth, by how much the things there are more worthy to be loved. Oh God look down on me, and teach me to look up to thee, and to ſee

thy

thy goodneſſe in the land of the living; thou that bought Heaven for me, guide me thither; and for thy mercies ſake, ſpight of all temptations, enlighten thou my ſoul, direct crown it, that ſo at laſt I may do that *duty*, and receive that *ry* of thy Saints, in joying, ſeeing, and enjoying God to all e nity.

6. Confidence.

Behold, O my ſoul, and do not meerly crave, but challe this favour of God, as that which he owes thee; he owes it cauſe he hath promiſed it, and by his mercy he hath mad gift his debt: Is there not a promiſe made, *Bleſſed is the* Pſal. 89. 15. *that know the joyful ſound, they ſhall walk in the light of thy* Cant. 2. 3. *tenance, O Lord*: and is it not an experience tryed; *I ſate dow der his ſhadow with great delight, and his fruit was ſweet t taſte*: O what is this but the taſte of *Eternity*? what is this a glimpſe of unſpeakable joy? O Lord, let me taſte this ſ neſſe by ſome real experiments in my own heart! give me l what wilt thou give? give me a ſpiritual eye that I may lo this *Eternity* as a ſpiritual thing; a carnal heart looks at i nally, *Oh the flaſhes of joy to have a crown and a kingdom* a ſpiritual heart looks at *Eternity* ſpiritually: O give me to to heaven with a right eye, and in a right manner to lo the ſpiritual part, and ſpiritual excellency in heaven, which ſiſts in *the viſion of God, and fruition of God*; *in the image* and *Communion with God*: O give me thus to ſee, and to the reality of this *Eternity*. Give me Lord, what wilt give? Give me an heavenly principle that will carry me ven-ward: the Church is compared to *pillars of ſmoke* *a cend upward to heaven*: though the Church be black and d regard of her infirmities, yet ſhe hath a principle to carry Cant. 3 6. *upward to heaven*: and the Saints are compared to *Eagle* flie aloft towards heaven, though their bodies are not t yet their hearts and ſouls are there: Why Lord, *my treas in heaven, Oh let my heart be there!* Oh, where ſhould it be there? is not heaven the place and center of my heart? have not all things in nature a principle to carry them to proper place? experience tels me that as the place of fire high, ſo fire hath a principle to carry it on high, and place of earth is below, ſo earth hath a principle to carry

low: and if the place and center of my heart be in heaven, muſt it not have a principle to move naturally thither? O the conſciences of many tell them their ſouls work downward to vanity and ſenſuality: but O Lord let my ſoul work heavenward! O Chriſt let my ſoul move towards thee! though I have weights of corruption that would weigh me down, yet give me and aſſure me of that principle that does work to heaven. Give me Lord, what wilt thou give me? give me ſome beginnings of eternal life wrought in me here, give me the firſt-fruits of heaven. The Scripture ſaith, that *whom he hath juſtified, them he hath glorified.* (*i.*) they have the glory of heaven begun in them: why Lord give me this earneſt; give me an heart enlarged with Gods image; now is the image of God begun, and in heaven the image of God ſhall be renewed: Oh give me this image, give me *righteouſneſſe and holineſſe*, for that is the image of God; give me thy preſence, give me *the viſions of God, and fruitions of God*; ſuch things are in heaven; and as the earneſt of my inheritance give me the firſt-fruits, give me ſome acquaintance of thy bleſſed ſelf in every ordinance, let there be a ſtronger union betwixt God and my ſoul: let me enjoy God in the creature, and God in the ordinances, and God in all things; yea let me enjoy God in my ſelf, and my ſelf in God: O let the Sabbaths be my delight, as a beginning of that eternal Sabbath that I ſhall keep in heaven: and thus before I go *into heaven* let heaven come *into me*; let me taſte of *Eternity* by theſe real experiments in my own ſoul. And now Lord, that thou haſt in ſome ſweet meaſure aſſured me, in that thou beginneſt to warm my heart, and to perſwade my ſoul that I have a right and intereſt to this *Eternity*; how ſhould I but grow bold and confident? cheare up O my ſoule, cheare up *my love, Chriſts faire one, for loe the winter is almoſt paſt, and the time of the ſinging of birds is almoſt come.* It is but a while, and I ſhall be free from the body of ſin and of death; it is but a while, and the image of God ſhall be made perfect in me; it is but a while, and I ſhall behold the bleſſed face of God, and ſhall live to the praiſe of that bleſſed God without any intermiſſion, and ſhall joyne with thoſe bleſſed creatures, that are eternally bleſſing and praiſing God; thoſe taſtes thou haſt formerly had, aſſure thee of this. Beleeve it, be-

Rom. 8. 30.

Eph. 4. 24.

leeve the promiſes; be content to venture all thoſe great things of *Eternity* upon that bare word of God, *Pſal.* 89. 15. *Cant.* 3. — 3. 6. *Rom.* 8. 30. *Eph.* 4. 24. What? doſt thou believe? ſurely this one work of God, *to make thee cloſe with the Promiſe, and to venture all on the Promiſe*, doth of it ſelf intereſt thee in this *Eternity*; for this is an immediate work of the Spirit, it is from a Divine principle to be able to do this: and yet ſtay not here; preſſe on, O my ſoul, and do not onely believe a taſte, but a hearty draught of *Eternity*; theſe taſtes are but earneſts, but there is a Promiſe of everlaſting fruition: Hath he not given thee his word for *Eternal life*, for an *Eternal inheritance*, for *everlaſting righteouſneſſe*, for an inheritance *incorruptible, undefiled, and that fadeth not away*? Awake, arise, O my ſoul, and lay hold on the Promiſes of this bleſſed *Eternity*; be not diſmaid by reaſon of thy unworthineſſe, for the Promiſe is of Grace, freely offered, and freely given to them that be unworthy in their own eyes: Chriſt hath purchaſed righteouſneſſe and everlaſting life, believe in him, and live to all *Eternity*. O my ſoul, why art thou dull and ſluggiſh, wherefore doſt thou not put forth thy ſelf to embrace and receive this promiſe of *Eternity*? Gods promiſes are ever certain, never leſs, but rather more in accompliſhment then in tender; why doſt thou not caſt thy ſelf upon this bleſſed iſſue, *If God be merciful, I am eternally happy*? It is the ſure promiſe of God, *That he that believeth hath Eternal life*; therefore if I believe, I am already a free denizon in the new *Jeruſalem*; *Eternity of joys* is already reſerved for me: Why Lord, I believe, *come glory, come Eternity, come and welcome glorious Eternity, eternal glory.*

John 3. 16. Heb. 9 15. Dan. 9. 24. 1 Pet. 1. 4.

John 3. 36.

Concluſion.

Pſal 116. 7. *Return unto thy reſt, O my ſoul, for the Lord hath been bounteous unto thee*: And yet before *thy reſt*, 1. dwell a little in admiring the goodneſſe of God, at the infinite treaſures of the riches of the glory of the grace of God towards the children of men. Rom. 8. 30, 31. after the Apoſtle had ſpoken of *glorification*, he cries out, *What ſhall we ſay to theſe things?* And now O my ſoul thou haſt been diſcourſing of *Eternity What doſt thou ſay to theſe things?* O the height, and depth, and length, and breadth of the loving kindneſſe of the Lord! How uncearchable are his mercies! and his grace paſt finding out! *Oh how great is thy goodneſſe which thou*

Pſal. 31. 19.

haſt laid up for them that fear thee, which thou haſt wrought before the ſons of men! If ever God *wrought* about any thing, it was about the Communication of his goodneſſe to man: this was the work of God, and great deſign of God from all *Eternity*; Nay, the chief of the deep infinite councels of God, and the works of the wiſdom of God have been, and yet are exerciſed about this: O my ſoul admire! admire! if in any part of this *Meditation* thou haſt had a true ſpiritual ſight of the riches of the goodneſſe of God, in the way of his Communication of happineſſe and glory to the children of men; if thou haſt ſeen into the great deſign of God, into the deep councels of the wiſdom of God; if the Lord hath in ſome ſweet meaſure laid open his heart to thee, and brought thee into the treaſures of his riches, and given thee a view of them, admire at this! 2. Break forth into praiſes; joyn with thoſe bleſſed Elders, that fell down before the Lamb, having all harps in their hands and golden Vials full of odours, and who ſung, *worthy art thou, who waſt ſlain, and haſt redeemed us unto God by thy blood, to receive honour, and bleſſing, and glory*; make melody with all thoſe creatures in heaven, and on earth, and under the earth, and in the ſea, who ſay, *bleſſing, honour, glory, and power be unto him that ſitteth upon the throne, and unto the Lamb for ever and ever*, be praiſed, be enlarged O my ſoul! is there not cauſe? why Chriſt was *the Lamb ſlain for thee*; and Chriſt *by his blood hath redeemed thee unto God*. O the incomparable love! & favours of the Lord: Was it ever found that any King or Potentate ſhould adopt the blinde, the lame, the deaf, the dumb, to ſucceed him in his inheritance? and ſhall ſuch a one as I (the vileſt, the worſt of ſinners) inherit everlaſting life, a crown that never withereth, a durable treaſure, which can never fade: O what ſhall I give unto the Lord for this *Eternity*? *My ſoul, rejoyce thou in the Lord, and bleſſe his holy name*: Now begin that *Hallelujah* on earth, which in Heaven thou ſhalt ſing more ſweetly to all *Eternity*, *Hallelujah!* and again *Hallelujah*! Amen *Hallelujah!*

Rev. 5. 8, 9.

Rev. 5. 13.

And now (O my ſoul!) give up thy ſelf to God, and repoſe thy ſelf wholly on thy Maker and Redeemer; be abundant in ſervice, there ſhall not be one teare, nor one ſigh, nor one prayer loſt. Wait patiently on God, for the full poſſeſſion of this *Eternity*, and walk chearfully in the way that he leads thee there-

unto: Say at the parting of this Meditation, *O Lord, O Eter-*
it ſelf, O thou Firſt *and* Laſt, Alpha *and* Omega, *without beg-*
ning, and without all end, I recommend my ſoul, my ways to the
take me to thy keeping, and prepare me for Eternity, *through Chri*
thy only Son, my only Saviour. Pſal. 16. beginning at *Verſe 7.*
finem.

CHAP. IX. SECT. 1.

Of the Nature of this

Life of Faith.

To live by Faith, is by Faith in Chriſt to aſſent to, adhere unto, and to poſſeſſe the whole Word of God as our own in all eſtates and conditions, reſting ſtedfastly upon his gracious and faithful promiſe, and yielding our ſelves unto his good pleaſure, in ſincere, univerſal and conſtant obedience: Or, *to live by Faith*, is *to feed upon the ſeveral Promiſes of God made in his Word, and to apply them to our own ſelves, according to our needs, and to uphold, comfort and incourage our ſelves againſt all temptations, and unto every good duty.* This *Life of Faith* is a very Heaven upon earth, a ſweet Sanctuary to any hunted ſoul; hereby our hearts will be cheared, our life will be ſweet to us, God will be glorified, and the glory of his truth will be mightily advanced. O bleſſed duty!

SECT. 2.

Of the maner of this Life of Faith in general.

Our Directions for this life of Faith are either General. Particular.

In general, that we may *live by Faith*, we muſt endeavour two things.

1. To

1. To get matter for our Faith to work upon.
2. To order our Faith aright in the work.

1. That we may provide matter for our Faith to work upon, we muſt obſerve three things: 1. That we ſtore up all the good promiſes of God, and our own experiences ſeaſonably: It is good to lay up in a good time aforehand.

2. That we lay in Promiſes of all kinds: We had better leave when lack; it is the wiſdom of a man, that he may not live feebly and poorly, but to have ſomewhat to ſpare.

3. That we ſo lay them up, that we may have them at hand: it is folly to ſay, *I have as good proviſion as can be, but I have it not at hand*: *Let the Word of God dwell in you plenteouſly and richly in all wiſdom.* Col. 3. 16.

2. That we may order our Faith aright in the work, obſerve theſe Directions:

1. Take poſſeſſion of the Promiſes, and value them as our own. The Prophet recording a Promiſe in *Eſay* 54. 17. addes thus, *This is the heritage of the ſervants of the Lord.*] So that there's no godly man or woman but is a great heire. Whenſoever they look into Gods book, and finde there any Promiſe, they may make it their own: juſt as an heire that rides over diverſe fields and meddows, he ſaith; *this meddow is my heritage, and this corne-field is my heritage*; and then he ſees a faire houſe, and ſaith, *this faire houſe is my heritage*: and he looks upon them with another maner of eye then a ſtranger that ſhall ride over thoſe fields: So a carnal heart reades thoſe Promiſes, but meerly as ſtories, not as having any intereſt in them; but a godly man every time he reades the Scriptures (remember this note when you are reading the Scriptures) and there meets with a Promiſe, he ought to lay his hand upon it, and ſay, *this is a part of my heritage*; *it's mine, and I am to live upon it.*

2. Expect nothing from the Promiſe, but that which is ſuitable to the nature of it: To this purpoſe ſome Promiſes are abſolute, which God hath ſimply determined to accompliſh; as the Promiſe of the Meſſiah, *Iſa.* 7. 14. and of the calling of the Gentiles, *Rom* 11. 26. Some Promiſes are conditional, which God will accompliſh in his own order, in his own time, and in his own maner and meaſure; in a word, they are no further promiſed, then God ſeeth in wiſdom to be moſt meet for his glory,

glory, and our good; as, all temporal bleſſings, leſſe pr
pal Graces, and the meaſure of all ſanctifying Graces: no
all theſe expect nothing from them, but that which is suitab
the nature thereof.

3. That done, then eye that particular good in the pr
which we ſtand in need of, and ſet Gods power, and faith
neſs, and wiſdom awork, to bring it about; for inſtance, th
art in perſecution, and either thou would'ſt have deliverance
of it, or comfort and refreſhment in it: In this caſe ſee all th
the promiſe (referring the order, and time, and maner to G
and then ſet Gods power and faithfulneſſe awork that can
and his wiſdom awork to contrive it, which way he knows
This is the meaning of that Text, *Commit thy ways*
Pſal. 37. 5. *Lord, truſt in him, and he ſhall bring it to paſs; and* [illegible]
1 Pet. 5. 7. *upon the Lord for he careth for you.*

4. By faith wait upon God, in that way he hath appoin
it is true, God will work that good for us, yet we muſt u
means, and meet God in the courſe of his providence, o
wiſe we *live not by Faith*, but tempt God, and throw
his promiſes and all.

5. Set it down and conclude, that God will do what
he hath promiſed, and we ſhall receive it in the ways of hi
vidence: This is the very work of faith it ſelf, thus it dra
and vertue from the promiſe, when it concludes, That ac
ing to the good in the promiſe, it is ſure to be done.

6. But imagine the Lord delays, and doth not ſuddenly
compliſh, then muſt faith take up its ſtand, and ſtay till it
Iſa. 28. 16. *He that believeth, maketh not haſte, the viſion is for an ap*
time, and therefore Wait for it, ſo the Pſalmiſt, *As the*
Pſal. 133. 2. *a ſervant look to the hands of his Maſter, and the eyes of a*
to her Miſtris, ſo our eyes wait upon the Lord our God, u
have mercy upon us; not *until we will*, or until we ſee it ſo,
until he will have mercy upon us.

7. Imagine the Lord not onely delays, but ſeems to
and to ſay, *He will not hear*: In this caſe, labor with an holy
lity to contend with our God, and by ſtrong hand to ov
him, for the Lord loves to be overcome thus. When
wreſtled with God, *Let me go*, ſaith the Lord; *I will not let*
Gen. 32. 26. *go*, ſaith *Jacob*: So do we catch the Lord Jeſus, and ſtrive

him, and leave him not, till we have those comforts he hath promised, and which we have begged: Surely this is the glory and glory, and triumph of faith, when the Lord is fain to lay down his weapons, and to yield himself as conquered; *Thy name shall be no more called Jacob but Israel, because thou hast prevailed with God.* 28.

Two cautions concerning promises, and *the life of faith*, are mainly to be observed in the general.

1. That not barely the promises, but the person of Christ, is the object of faith: We are not to rest on the promises alone, but to close with Christ in those promises; and therefore in receiving of, or having recourse unto a promise, we are first to look out for Christ in it, as being the foundation of it, and so to take hold of the promise in him. Thus *Philip* directs the Eunuch, *Believe on the Lord Jesus*: The promise is but the Casket, and Christ the Jewel in it; the promise but the field, Christ is the pearl hid in it, and to be chiefly look'd at: Thus it is said, That promises of pardon, are not as pardons of a Prince, which clearly contain an expression of his royal word for pardon; but Gods promises are made in his Son, and are as if a Prince should offer to pardon a Traytor, upon marriage with his child, whom he and with that pardon he tenders: The reason hereof is, because Christ is the grand promise, in whom all the promises are *Yea and Amen.* Acts 8. 31. 2 Cor. 1. 20.

2. That promises in things temporal and spiritual (not absolutely necessary to salvation) are not universal, but indefinite, (i.) he makes such promises, because sometimes (though not always) he grants accordingly. For instance, that promise of *healing the sick*, cannot be universal, for it might then be supposed that sick men should never dye, seeing *the Elders* may at all such times of danger of death, still come and pray with them, but we all know *it is appointed for all men once to dye*; the meaning thereof is, that prayer is an Ordinance to which God hath made such a gracious promise, and he often doth restore the sick at their Prayers; and therefore upon every such particular occasion, we are to relye upon God for the performance of it by an act of recumbancy, though we cannot with an act of full assurance, the promise not being universal, but indefinite: Of like nature are all other promises of things temporal or things spiritual, Jam 5. 15. Heb 9. 17.

ritual, not absolutely necessary to salvation; as long life, ... honor, *Assurance of Evidence* to them that fear him, the ... and purport of which promise, is not as if absolutely, infal... and universally, God doth alway perform these to those ... are truly qualified, with the conditions specified in those ... mises; the contrary both Scripture, instances, and comm... perience shews, they are therefore indefinitely meant, and ... be understood by us; because when ever God doth dispence ... such mercies to any of his, he would do it by promise: An... requires answerably an act of faith, suitable to that his mea... in the promise; that as he intended not in such promises, a... solute, infallible, universal obligation of himself, to the perfo... ance of them to all that fear him, so the act of faith, whi... man is to put forth toward this promise, in the applicatio... it for his own particular, is not required to be an absolute ... fallible perswasion and assurance, that God will bestow t... outward things upon him, having these qualifications in him... onely an indefinite act (as I may call it) of recumbancy and ... mission, casting and adventuring our selves upon him for ... performance of it to us, not knowing but he may in his out... dispensations make it good to us; yet with submission to ... good pleasure, if otherwise he dispose it; and if he gran... consider then, That whatsoever we have, it is not *by a mere ... vidence*, but *by vertue of a Promise.*

SECT. 3.

Of the manner of this Life of Faith in particular, ... in Temporal evils.

IN particular that we may live by faith, observe we,—
1. The Promises.
2. The exercise of faith concerning the Promi...

And both these are considerable, either in regard of { Our ... / Others

1. In regard of our ſelves; and therein we ſhall conſider matters { *Temporal.* *Spiritual.* *Eternal.*

Things Temporal are either { *Evil.* *Good.*

We ſhall begin firſt with *Temporal Evils*; and concerning them, firſt give you the promiſes; and ſecondly, the exerciſe of faith in reſpect of thoſe Promiſes.

1. The Promiſes that concerne *Temporal Evils*, have reference to thoſe evils, either

in { *General.* *Special.*

1. Evils general, are afflictions and dangers, concerning which we have Promiſes ſome

to { Prevent, Qualifie, Remove thoſe Afflictions.

1. The Promiſes to prevent Afflictions, you may read in the Word, and they are theſe and the like: *Pſal.* 91. 10. *Pſal.* 121. 7. *Job* 5. 19. *Zech.* 2. 5. where the Lord promiſeth *to be a wall of fire to his people*; (not of ſtone, or braſs, ſaith *Theodoret*,) that it may both fray afar off, and keep off too at hand; protect them, and deſtroy their enemies.

2. The Promiſes to qualifie evils, are theſe and the like: *Pſal.* 103. 13, 14. *Iſ.* 49. 13, 14, 15. *Hoſ.* 11. 8, 9. In this laſt Promiſe, God imitates Parents (ſaith *Theodoret*) when any miſery is upon their childe, their bowels yern more; never ſits the child ſo much on the Mothers lap, never lies ſo much in her boſom, as when he is ſick: So the Spouſe being ſick of love (*i.*) in ſome miſery, *Chriſt ſtayeth her with flaggons, comforts her with apples, his left hand is under her head, and his right hand doth embrace her*: Cant. 2. 5, 6. *Pſal.* 56. 8. where we may reade Gods compaſſion to his children in their calamities, that he narrowly obſerves every one of them; *Thou telleſt my wandrings*] yea, he makes ſo precious a reckoning of their griefs and ſorrows, that not a tear falls to the ground, but he keeps it, preſerves it (as precious liquor) in his bottle; *Put my tears into thy bottle.*] yea he keeps them in memory, he notes them and writes them in his book, as if he

would chronicle our tears for everlasting remembrance; *Are they not in thy book?*] 2Cor.4.17. Is there or can there be any richer or fuller expression of *Tully*, then there is in the Greek, where there is both an elegant *Antithesis*, and double *Hyperbole*, beyond *English*ing, Καθ' ὑπερβολὴν εἰς ὑπερβολὴν, for *affliction, glory*; *light affliction, heavy*, massie, substantial glory, *a weight of glory*, for *momentany affliction, eternal glory*: nay, the Apostle adds degrees of comparison, yea goes beyond all degrees, calling it *more excellent, far more excellent*, an Hyperbole, Hyperbole, *exceeding excessive, eternal weight of Glory*.

3. The Promises to bear them, or in due time to remove them, are these and the like: *Psal.* 37. 24. *Jer.* 29. 11. *Micah.* 7. 8, 9. *Psal* 97. 11. as sure as harvest follows a seeding, so to the righteous, comfort follows mourning, *Joh.* 16. 20. 1 *Cor.* 10. 13.

2. Evils special, are Sickness, Poverty, Famine, War, Captivity, Witchcraft, Possession, Oppression.

1. For sickness, we have Promises sowe to { Prevent, Qualifie, Remove sickness.

1. The Promises to prevent, are these and the like: *Exo.* 15. 26. *Deut.* 7. 15. *Psal.* 91. 10.

2. Promises to qualifie sickness, are these and the like: *Psal.* 41. *Heb.* 12. 6, 7, 8.

3. *Promises* to remove sickness, are these and the like: *Exod.* 23. 25. *Deut.* 7. 15. *Isa.* 40. 31.

2. For *Poverty*, we may store up these Promises, *Psal.* 23. throughout, *Psal.* 34. 9, 10. *Psal.* 37. 25. *Heb.* 13. 15. The wicked indeed may have more abundance then the Christian, but here is the difference, the wicked hath all *by a Providence*, the Christian hath all *by a Promise*: and this distinction the poor Christian would not part with for a world of gold.

3. For *Famine*, we may store up these Promises, *Job* 5. 19. 20. *Psal.* 33. 18, 19. *Prov.* 10. 2. 3. *Psal.* 37. 18, 19. *Isa.* 41. 17, 18. Some *Martyrs* being cast into Prison, and denyed necessary food, they had faith to return this answer, *If men will give us no meat, we believe God will give us no stomack*. When Christ was an hungred, and Satan tempts him to *command stones to be made bread*, he answered, *Man shall not live by bread alone, but by every word that proceeds out of the mouth of God*; *q.d.* a man may live

Matth. 4. 4.

on a Promise, he must depend on Gods allowance, and when provision fails, then not to distrust the provision of God, is a notable tryal of faith.

4. For *War*, we may gather up these Promises and the like, *Job* 5.20. *Prov.* 3.24,25,26. *Jer.* 39.17,18.

5. For *Captivity*, gather in these Promises and the like, *Deut.* 30.3,4. which very Promise *Nehemiah* sueth out, *Nehem.* 1.9. *Psal.* 106.46. *Ezek.* 11.16.

6. For *Witchcraft* or possession, consider that promise, *Numb.* 23.23.

7. For *Oppression*, we have these Promises, *Psa.* 12.5. *Psa.* 68.5. *Psa.* 146,7,8,9.

2. For *the exercise of faith*, concerning these promises, that we may live by them,

go to { *Meditation.* / *Prayer.* }

1. For *Meditation*, and the matter of it, consider these things, and let your faith chew on them.

1. That all affliction comes from God: *Shall there be evil in city, and the Lord hath not done it? I form the light, and I create darkness; I make peace, and I create evil: I the Lord do all these things. I know, O Lord,* (saith *David*) *that thy judgements are right, and that thou in thy faithfullness hast afflicted me.* Amos 3.6. Isa. 45.7. Psal. 119.75.

2. That as God sends it, so none can deliver us out of it but God alone: *O our God, wilt thou not judge them? We have no might against this great company that cometh against us, neither know we what to do, but our eyes are upon thee.* This Meditation draws the heart from carnal repose, in means or friends; it expels vexatious and distracting cares, and estrangeth from the use of unlawful means of deliverance: *The horse is prepared against the day of battel, but safety is of the Lord.* 2 Chro. 20.12.

3. The causes of all miseries and sorrow is sin, and therefore it's time for us to examine our ways, to humble our selves, and to set upon Reformation: *I thought on my ways* (said *David*) *and turned my feet unto thy testimonies*: when *Manasses* was in affliction, *He besought the Lord his God, and humbled himself greatly before the God of his Fathers*: *Surely it is meet to be said unto God, I have born chastisement, I will not offend any more: That which I see not teach thou me; if I have done iniquity, I will do* Psal. 119.59. 2 Chro. 33.12. Job 34.31,32.

no more: The end of chaſtiſement is amendment of life, [illegible] it receives the name of *Correction*, which ſignifieth, *to ſet* [illegible] or *ſtraight*.

4. That now God tryeth our faith, patience, contentation, and meekneſs of Spirit, He hath ſaid unto *Croſſes*, *Go* [illegible] *ſuch a man, not to weaken his faith, or to waſte any Grace of* [illegible] *Spirit, but to purge him, refine him, try him, exerciſe him,* [illegible] *breed the quiet fruits of Righteouſneſs, to confirm his patience,* [illegible] *port his hope, &c.* — Hence Gods ſervants by their faith [illegible]
Micah 7. 9. been enabled to ſay, *I will bear the indignation of the Lord, be-cauſe I have ſinned againſt him, until he plead my cauſe, and exe-*
2 Sam. 5. 1. 26. *cute judgement for me*: And if he ſay thus, *I have no pleaſure in thee: Behold, here am I, let him do to me as ſeemeth good to him.* This Meditation makes the heart willingly, freely, and conſtantly to reſigne it ſelf to the good pleaſure of God in all things.

5. That 'tis Gods will, after we have gone to the promiſe, to uſe all lawful means of help which God in his providence affords, but in point of *dependance*, that we ſolely reſt on Gods promiſe. Faith coupleth the means and the end, but looketh to the Promiſer (whoſe truth, and wiſdom, and power, and mercy never fails) and not to the probability of the thing promiſed: *Abra-*
Rom. 4 18. 21. *ham againſt hope, believed in hope,* — *That what God had promiſed, he was able to perform.*

6. That the promiſes are in Chriſt, *Yea* and *Amen*, and therefore ſet it down and conclude, that God will do whatſoever he hath promiſed, and we ſhall receive it in the ways of his pro-
Iſa. 28. 26. vidence; it may be not yet, what then? *He that believes will not make haſte:* *Daniel* waited Seventy years for deliverance out of captivity in *Babylon*, and may not we wait Seventy weeks, Seventy days?

2. For prayer, and the parts and maner of it, obſerve this method:

1. Lay open our ſorrows before the Lord, poure out our complaints into his boſome; *I am the man that have ſeen affliction by*
Lam. 3. 22. *the rod of thine anger, thou haſt brought me into darkneſs but not*
Pſal. 3. 1. *into light*: — *Lord how am I beſet with miſeries? how do my ſor-rows encreaſe daily? how are they encreaſed that trouble me?*
Pſal. 38. 18. 2. Confeſs our ſins with hatred and godly ſorrow: *I will de-*
Hoſ. 5. 15. *clare my iniquity, I will be ſorry for my ſins:* For want of this

God

God threat'ned the Israelites, *I will go and return to my place, till they acknowledge their offences, and seek my face, in their affliction they will seek me early.*

3. Importune the Lord, and direct we our supplications to our God: *Lord, how long wilt thou look on? O rescue my soul from their destruction, my darling from the Lyons; look upon mine affliction and my tears, for I am brought very low.* Psal 35.17.

4. Then press we the Lord with his promises: Lord, thou hast said, *The rod of the wicked shall not rest upon the lot of the Righteous*: Thou hast said, *Yet a little while, and the indignation shall cease*: Thou hast said, *In a little wrath I hid my face from thee for a moment but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer*: O these are thy promises, Lord, make them effectual to my poor soul. Psal. 125.3. Isa. 10.25. Isa. 54 8.

5. For conclusion, tell we the Lord, whatever becomes of us we will trust in him: *Though thou shouldst slay me, yet will I trust in thee*:—*For what time I am afraid, I will trust in thee.* Job 13.18. Psal 56 3.

These are the acts of faith by which it puts forth, and exerciseth it self in time of afflictions.

SECT. 4.

Of the maner of this Life of Faith in temporal blessings.

COncerning temporal blessings, or good things, consider we
1. The promises.
2. The exercise of faith in those promises.

1. Promises that concern temporal blessings, have reference to those blessings,

Either in { General. / Special.

1. The general promises are these, and the like, 1 *Tim.* 4. 8. *Psal.* 34. 8, 9. *Psal.* 84. 11. *Phil.* 4. 19. 1 *Cor.* 3. 21. all things are yours, we are heires of all the world.

2. The special promises have a relation, some to our name, some to our bodies, some to our estates, some to our callings.

1. Thoſe promiſes that have a relation to *our good name*, ſuch as theſe, 1 *Sam.* 2.30. *Prov.* 3. 16. *Prov.* 4. 8. *Prov.* 14. *Iſa.* 56. 3, 4, 5.

2. Thoſe promiſes that have a relation to our bodies, are either for *long life*, concerning which, *Deut.* 5.16,33. *Prov.* 3.1,2. or for *health*, concerning which, *Prov.* 3.8. *Pſal.* 103.3,4,5. or for *ſafety*, concerning which, *Prov.* 1.33. *Job* 11.18. *Hoſea* 2. *Job* 5. 23. or for *peace*, concerning which, *Levit.* 26.6. *Pſal.* 11. *Pſal.* 37. 11. *Prov.* 16. 16. or for *ſleep*, concerning which *Job.* 11. 19. *Prov.* 3.24 or for *food*, concerning which, *Pſal.* 37. *Pſal.* 111.5. *Joel.* 2.26. or for *raiment*, concerning which, *Deut.* 10.18. *Matth.* 6.25,30,32. or for *Poſterity*, the fruit of the body concerning which, *Deut.* 7. 12, 13, 14.

3. Thoſe promiſes that have relation to our eſtates, are three *Job* 22.24,25. *Prov.* 8.18,19. *Pſal.* 37. 5.

4. Thoſe promiſes that have a relation to our calling, are either for *plenty*, concerning which, *Prov.* 10.4. and 12. 11. and 13. and 28. 19. — or for *protection*, concerning which, *Pſ.* 91.11. — or for *promotion*, concerning which, *Prov.* 12.24. and 22.29. — or for *good ſucceſſe*, concerning which, *Prov.* 12. 14. *Iſa.* 65. 21. I deny not but the wicked may enjoy all theſe Temporal bleſſings by a *general Providence*, but onely the juſt have a Spiritual right to them; they onely have them as rewards of their righteouſneſs, as teſtimonies of Gods love and care over them, and by *vertue of a Promiſe*.

2. For the exerciſe of faith concerning theſe Promiſes, obſerve that we may live by them, either

in the { want / enjoyment } of theſe Temporal mercies.

1. Of the want of them, go we to { *Meditation.* / *Prayer.* }

1. For Meditation, and the matter of it, conſider three things:

1. That faith in this caſe doth ranſack, and fan the ſoul narrowly to find out and remove whatſoever doth offend: *If thou return to the Almighty thou ſhalt be built up, thou ſhalt put away iniquity far from thy tabernacles: then ſhalt thou lay up gold as duſt, and the gold of Ophir as the ſtones of the brooks.* This advice faith digeſts, and labours the reformation of what is amiſs, and whatſoever hinders the Promiſe. Job. 22 23 24.

2. The

2. That faith is painfull, provident and frugal; it ſhakes off idleneſs, takes the opportunity, husbands thriftily, and obſerves Gods providence in all affairs, otherwiſe we *live not by faith*, but tempt God, and throw away his Promiſes and all.

3. That faith preſerves from the uſe of all unlawful means: The believer conſults ever what is juſt, not what is gainful; or what may be compaſſed by honeſt courſes, not what may be gained by fraud, deceit, cozenage, or the like carnal dealings: *Better is a little with righteouſneſs, then great revenues without right.* Prov. 16 8.

4. That faith leans upon the providence of God, who will keep back nothing from us, but what is hurtful and pernicious: Here's a ſweet act of faith, it ſubmits to Gods wiſdome, and reſts on his Providence, after the uſe of all lawful means; and this maintains a Chriſtian in ſome meaſure of contentment.

2. For Prayer, and the parts or maner of it, obſerve this method:

1. Confeſs our ſins, eſpecially thoſe ſins which upon ſearch we are perſwaded hinders proſperity: *O Lord, I have thought on my ways, and I finde (this or that) ſin in my boſom, this or that corruption hath gotten head, and hinders thy bleſſings: O Lord, how ſhould I expect needful things? What have I to do with thy Promiſes, that have committed ſuch and ſuch ſins?*

2. Importune the Lord for his Temporall bleſſings, at leaſt ſo far as he ſeeth them to be for our good, and for the glory of his great name: Thus *Bildad* tells *Job*, *If thou wouldſt ſeek unto God betimes, and make thy ſupplication to the Almighty, ſurely now he would awake for thee, and make the habitation of thy righteouſneſs proſperous: Though thy beginning was ſmall, yet thy latter end ſhould greatly encreaſe.* Job 8. 5, 6, 7. Thus *Jabez* prayed, *O that thou wouldſt bleſs me indeed, and enlarge my coaſts, &c.* and God granted him that which he requeſted. 1 Chro. 4. 13. In like manner was *Jacobs* prayer, *If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and rayment to put on, ſo that I come again to my Fathers houſe in peace, Then ſhall the Lord be my God:* Gen. 28. 20, 21. And thus may we importune the Lord, and make our ſupplication to the Almighty.

3. Then preſs the Lord with his Promiſes as with ſo many Arguments: Lord, thou haſt ſaid, *Godlineſs hath the promiſe of the life that*

that now is, as well as that which is to come: Thou haſt ſaid, *Fear the Lord, ye his ſaints, for there is no want to them that fear him, &c.* O theſe are thy Promiſes, make them good to us as it ſhall beſt with thy wiſdom.

2. In the enjoyment of theſe Temporal bleſſings, go we to — { *Meditation* / *Prayer*.

1. For Meditation, and the matter of it, conſider these things:

1. Faith in proſperity, keeps the heart in a holy temper and diſpoſition (*i.*) in humility, meekneſs, tenderneſs and compaſſion towards others, in thankfulneſs, obedience, and in the fear of the Lord: Satan himſelf could reply to the Lord, *Doth Job fear God for nought? haſt thou not made a hedge about him?* Job 1.10. in this caſe faith will remember man of his duty, and perſwade him to be the much the more ſerviceable, as Gods mercies are more plentiful upon him.

2. That faith makes a man heavenly-minded in the uſe and poſſeſſion of a proſperous eſtate; as it receives all earthly bleſſings from God, ſo it windes and pulls up the ſoul to God again: and if it be rightly conſidered, proſperity is the fitteſt ſeaſon for heavenly contemplation; the leſs trouble lies upon our eſtate, the more liberty we have to think of heavenly things: howſoever faith conſiders theſe things as pledges of Gods love, as parts of our childes-portion, and ſo it makes us look at the better part, thoſe never-fading riches which God hath reſerved in heaven for all that fear him.

3. That faith breeds a godly jealouſie and ſuſpition, leſt the heart ſhould be drawn away with the pleaſing delights of things tranſitory, for by grace it is that we are made conſcious of our own weakneſs, and of the ſnare that is in every creature, to take and intangle us: Proſperity is pleaſing, but dangerous; a man may quickly ſurfet of ſweet meats. This makes the waking believer circumſpect and watchful, and jealous, and ſuſpitious of his own heart, leſt he miſcarry in proſperity, conſidering there is a ſnare in it.

4. That faith minds a change, even when our mountain ſeems ſtrongeſt: *The thing I greatly feared* (ſaith Job) *is come upon me, and that which I was afraid of, is come unto me*; Job 3. 25. by this it appears

pears, that *Job* always thought upon a change; *There is no wind* (saith the Proverb) *which may not blow rain, if God so please. Riches have their wings, and take their flight like an Eagle:* now faith mindes this, and prepares for this; *The prudent man foreseeth evil, and hideth himself.* Prov. 23 5. Prov. 27. 12.

2. For Prayer, and the maner of it, observe this method:

1. Confess and acknowledge Gods mercy both in his Promises and performances; say, *Lord, thou hast promised, That no good thing wilt thou withhold from them that walk uprightly; and surely thou art true in thy sayings, I believe by vertue of thy promise I enjoy this land, and those goods, &c. I have nothing, Lord, but meerly of Free-grace, and by vertue of a promise.*

2. Pray, importune the Lord for sanctification of prosperity, and for Gods blessings upon the means: the more we prosper, the more earnest should the prayers of faith be; for of our selves we have no power to wield a good estate well, no ability to preserve or keep it: in greatest wealth we lie open to many temptations, and if we pray not earnestly that God may sanctifie all his Temporal blessings to us, we shall cool in grace.

3. Praise God for his mercies, and devote our selves unto him from whom we have received all: *What shall I render unto the Lord* (saith *David*) *for all his mercies towards me? I will take the cup of salvation, and call upon the name of the Lord.* Men look for thanks for a small kindness, and shall not we magnifie God for all his favors and loving kindness toward us? O praise the Lord, bless the Lord, O my soul! Psal 116. 12, 13. Psal. 103. 1.

Sect. 5.

Of the maner of this Life of Faith in Spiritual evils.

Things Spiritual are either { *Evill.* / *Good.*

We shall begin with Spiritual evils: and concerning them first give you the promises, and seconcly the exercise of faith in respect of those promises.

Evils Spiritual arise either from the Devil, or the Flesh, or the World, or from Man, or God, or from our own selves.

1. Thoſe evils that ariſe from *the Devil*, are temptations of ſeveral ſorts; and the man whoſe heart is upright, ſhall find ſtrength enough againſt every temptation: To that purpoſe conſider theſe Promiſes, *Matth.*16. 18. 1 *Cor.*10.13. 1 *John* 5. 18.

2. Thoſe evils that ariſe from *the fleſh*, are luſts or temptations of Uncleanneſs; and for ſtrength and ability againſt ſuch a temptation, conſider theſe Promiſes, *Prov.*2.10,11,16. *Eccleſ.*7.26. 1 *Theſ.*5. 23,24.

3. Thoſe evils that ariſe from *the World*, are covetouſneſs, cares, evil company,&c. and for ſtrength againſt ſuch, conſider theſe Promiſes, 2 *Cor.*6.17,18. *Gal.*1.4. 1 *John* 5. 4. *Heb.*13.5, οὐ μή σε ἀνῶ οὐδ' οὐ μή σε ἐγκαταλίπω, there are five Negatives together in the Original that ſtrongly affirm; *q. d.* I tell thee, I will never, never, never, never, never forſake thee.

4. Thoſe evils that ariſe *from men*, are either oppoſitions againſt truth, concerning which, *Matth.* 10. 19. *Acts* 18. 9, 10. or oppoſitions againſt goodneſs, *Matth.* 5. 10. 1 *Pet.* 3. 14. —or oppoſitions againſt both, and ſo they fall either on our good name,concerning which, *Pſal.* 37. 6. where howſoever thy *innocency* be at ſome times covered (as it were) with a thick and dark miſt of ſlander and oppreſſion, yet the Lord will in his good time ſcatter and diſſolve the miſt, and ſo make thy *innocency* apparent to the world;yea,he will make thy righteouſneſs as evident as the Sun when it ariſeth,yea,as noon day, when it is at higheſt, and ſhines brighteſt, *Pſal.* 68.13. *Mat.*5.11,12. 1 *Pet.* 4. 14, &c. —or they may fall on us in reſpect of our liberty,and concerning which,*Pſal.*69.32,33.and 102.19,20. *Rev.* 2.10. --or they may deprive us of our goods, concerning which, 2 *Chron.*25.9.*Mat.* 19.29.*Hab.*3.17,18. —or they may take away life, concerning which,*Mat.* 10. 39. *John* 12.25.*Rev.*14.13.

5. Thoſe evils which ariſe *from God*, are deſertions; and for comforts againſt them, conſider theſe promiſes, *Iſa.* 49. 14,15, 16. and 54.7,8. and 50.10.

6. Thoſe evils that ariſe *from our ſelves* are ſins and infirmities, and they are either ſpiritual blindneſs, concerning which, *Luke* 4.18. 1 *John* 2.27. *Iſa.*35.4,5. ---or *ſpiritual lameneſs*, concerning which, *Iſa.*35.6. and 40.31. --or heavineſs of mind,concerning which, *Iſa.*35.1,2. *Jer.* 66. 12,13,14. —or weakneſs of memory,concerning which, John 14.26. or fears of loſing God's love,

love, concerning which, *Isa.*49.15.and 54.10. *Jer.*33.20. *Psal.* 89.33,34,35. *John* 13.1. *Rom.* 11.29.---or fear of falling away from God, concerning which, see the impossibility in regard of God, 2 *Tim.*2.19. in regard of Christ, *Luke* 22.32. in regard of the Holy Ghost, *John* 14.16. *Eph.*4.30. in regard of the promises, *Psal.*94 14. 1 *Cor.* 1.8,9. ——or indisposition, distraction, defects in our best performances, concerning which, *Numb.* 23. 21. *Cant.*2.14. ——or particular falls, daily frailties and infirmities, concerning which, *Isa.*55.7. *Jer.*3.1. *Psal.*37.24. and 145.14. *Hosea* 14.4. 1 *John* 1.9.

2. For the exercising of faith, concerning these promises that we may *live by them*, go we

to { *Meditation.* / *Prayer.*

1. For *Meditation*, and the matter of it, consider we these things.

1. That of our selves we cannot resist these spiritual evils; all our comfort is that neither the Devil, nor the world, nor the flesh, nor sin, can oppose any further then God will give them leave; not the Devil himself can tempt who he will, nor when he will, nor how he will, nor how long he will, but in all these he is confined by the providence of God. A legion of Devils could not enter into a *Gadarene* Hog, till Christ had given them leave: Satan could not touch one bleat pertaining to *Job*, till he had obtained liberty; nor after lay a finger on his body, till his liberty was renewed: O meditate on God and his power, who hath all our enemies in a chain; as for our selves, we have no ability to resist any of these evils.

2. That faith fortifies the soul against all oppositions, the more they rage, the more faith heartens the soul to believe, and to keep close under the shadow of the Lords wings: as the childe affrighted, clings faster to the mother; so the poor soul pursued by the Devil, or World, or Flesh, or Man, or God, or our own Corruptions, it runs to Christ, the everlasting Rock, and in his name resists all these evils, and in his name gets the victory.

3. That in the most forcible tempests, which God, Devil, or Man raiseth against us (when to present sense & feeling all sight and hope of the grace and goodness in Christ Jesus is lost) then faith tels the heart, that a calm is at hand. The last temptation

wherewith Satan ſet upon Chriſt, was the moſt furious, and when he could not prevail thereby, *he departed for a ſeaſon*: The Lord will not ſuffer us to be tempted above meaſure. This faith aſſured of, and perſwades us quietly to wait for the iſſue.

2. For prayer, and the manner of it, obſerve this method:

1. Confeſs our ſins of former ignorance, vanity of mind, ſelf-confidence, ſolitary muſings on the temptations of Satan, misinterpreting of the Lords doings, &c. which ſet upon the ſoul to all other ſpiritual evils: — *O my God, I have diſeſteemed thy mercy, diſtruſted thy promiſes, harboured thoughts of unbelief, &c. and ſo have expoſed my ſoul to be moſt violent, horrible and fiery temptations of the World, fleſh, Devil, and my own luſts: my ſoul which ſhould have been raviſhed with the joyes of Heaven, and with the kiſſes of Chriſt, is continually peſtered and aſſailed with the black and helliſh thoughts of Atheiſme, Blaſphemy, and ſuch vexing fears,; my heart trembleth, my ſtrength faileth, my life is ſpent with grief, my ſpirit within me is overwhelmed, and prevailing fears ſo tyrannize over me, that I cannot ſpeak, I am ſore wounded and broken, I go mourning and deſolate all the day long.*

2. Importune the Lord for pardon of ſin, and for help against all oppoſitions: *Pardon, O Lord, my yielding to the temptations of the Devil, or Fleſh, or World, or Man, or Sinne: Pardon, O Lord, the infidelity, doubtings, dejectedneſs, infirmities, and carnal exceſſive fears of thy poor ſervant; and for the future, deliver my ſoul from the ſnares, ſtrengthen me in the combate againſt all my enemies: Ariſe O Lord, diſappoint Satan, caſt him down, deliver my ſoul from the wicked one; O be thou my ſtrength in my trouble, for I flye unto thee for help and for ſuccour.*

3. Then preſs the Lord with his Promiſes, as with ſo many arguments: *Lord, thou haſt ſaid, That the gates of hell ſhall not prevail againſt us: That who ſo pleaſeth God, ſhall eſcape the ſtrange woman: That whoſoever is born of God overcometh the world: That if we ſuffer for righteouſneſs ſake, happy are we: That in a little wrath I hid my face from thee for a moment, but with everlaſting kindeneſs will I have mercy upon thee: That a good man though he fall, he ſhall not be utterly caſt down, for the Lord upholdeth him with his hand. O theſe are thy golden ſweet precious Promiſes; now Lord make them good to my ſoul, let me draw the ſweet, and juice, and vertue from every of theſe*

ises; let not a word of these Promises fall to the ground, let me have my share, and part, and portion in these comfortable Promises, through the Lord Jesus.

An Appendix of the manner of this Life of Faith, in oppositions against truth and goodness, and more particularly against our good Name, whereby an unworthy servant of Christ sometimes found abundance of Spiritual comfort.

HIs innocency being sometimes overshadowed with a thick and dark mist of Slanders, Reproaches and Defamations, he endeavoured first to review the Promises, and secondly to act his faith on them.

2. The Promises were these: *Psal.*37. 5, 6. *Mat.*5. 10, 11, 12. 1 *Pet.*3.14. 1 *Pet.*4.14 *Psal.*68. 13. *Though you have lyen among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold; q. d.* though hitherto you have bin as so many abjects, cast into the ends of the earth, as thrown amongst black and smoaky pots, oppressed with mighty calamities, yet the time is at hand that ye shal be made white as doves; your innocency and happiness shall appear, and your white shall be intermixt with the colour of pure and yellow gold; (*i.*) you shall come to the top of the highest felicity, and ye shall be freed from slanders, and obtain illustrious glory.

2. In the acting of his faith, he endeavoured 1. To Meditate. 2. To pray.

1. His Meditations were these; —

1. That we know not how to prevent it. Men may slander, and men will slander, so long as the world lasts; onely we have these Promises for comforts, and it is the Lord who promiseth, and if he please, he can hide us from the scourge of tongues; or if he please, he is able to restore us double to our shame. Job. 5. 21. Isa 61. 7.

2. That true faith will fortifie the soul against all Reproaches: There is an encouraging voyce of the Lord to this end, *Hearken unto me, ye that know righteousness, the people in whose heart is my law: fear ye not the reproach of men, neither be ye afraid of their revilings.* Isa. 51. 7.

3. That if the wicked reproach more and more, yet it is
duty of Christians to exercise patience. Experience of their
nities, & Gods gracious dealings with us, will fortifie our hearts
Isa. 41. 14. *Fear not thou worm* (thou poor despicable thing) *I will help thee,*
saith the Lord thy Redeemer; and as for thy reproachers, their
doom is before, *Behold, all they that are incensed against thee shall*
11. *be ashamed and confounded; they shall be as nothing, and they that*
strive with thee shall perish.

4. That faith makes the soul circumspect, and in this case doth
ransack and fan the soul narrowly, to finde out what is the mat-
1 Pet. 3. 14. ter and rise of those slanders and reproaches: *If ye suffer for right-*
teousnes's sake, happy are ye; it must be for righteousnes sake, or
there is no blessing upon it: and so the Apostle adds, *You must*
16. *have a good conscience, that whereas they speak evill of you as of evil*
doers, they may be ashamed that falsly accuse your good conversation
17. *in Christ: for it is better if the will of God be so, that ye suffer for*
well-doing, then for evill-doing. We are ordinarily more impa-
tient at undeserved, then deserved sufferings; but it is better
1 Pet. 4. 15, 16. (saith the Apostle) so to suffer, then otherwise. *Let none of you*
suffer as a murtherer, a thief, an evil doer, but if any man suffer as
a Christian, let him not be ashamed, but let him glorifie God on this
behalf.

5. That true faith esteems all such slanders as the most honor-
Job. 31. 35, 36. able badges of innocency that possibly can be. *If mine adversa-*
ry should write a book against me, surely I would take it upon my
shoulder, and binde it as a crown to me. I rejoyce (said Luther)
that Satan so rages and blasphemes, it is likely that I do him and his
Kingdom the more mischief. And they that reproach me (said
Austin) *do against their wills increase mine honor both with God*
and good men. The more the dirty feet of men tread and rub on
the figure graven in gold, the more lustre they give it: so the
more causless aspersions the wicked cast on the godly, the more
bright do they rub their glory, And hence was that choyce of
Moses, rather to suffer affliction with the people of God, then to enjoy
Heb. 11. 25, 26 *the pleasures of sin for a season: esteeming the reproach of Christ*
greater riches then the treasures of Egypt.

2. For Prayer, his method was, —

1. To complain to the Lord, as sometimes *David* did, *Thou*
Psal. 69. 19, 20. *O Lord, hast known my reproach, and my shame, and my dishonour:*
mine

mine adversaries are all before thee. Reproach hath broken my heart, and I am full of heavinesse: and I looked for some to take pity, but there was none, and for comforters, but I found none.

2. To petition to the Lord as otherwhiles *David* did, *Let me not be ashamed, O Lord, for I have called upon thee, let the wicked be ashamed, and let them be silent in the grave: let the lying lips be put to silence, which speak grievous things proudly and contemptuously against the righteous. O how great is thy goodnes, which thou hast layed up for them that trust in thee before the sonnes of men? Thou shalt hide them in the secret of thy presence, from the pride of men, thou shalt keep them secretly in a pavilion from the strife of tongues.* Thus Lord I beg at thy hands, or if otherwise, thou knoweſt it best in thy wisdom: *Let them alone, and let them curse, it may be the Lord will look on my affliction, and thou Lord wilt requite good for their cursing this day.* Psal.31.17. 18. 12. 20. 2 Sam.16.11, 12.

3. To press the Lord with his gracious Promises: as thus, Thou hast said, *Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evill against you falsly for my names sake: And if ye suffer for righteousnes sake, happy are ye: And if ye be reproached for the name of Christ, happy are ye*: These are thy golden promises, now Lord make them good to my soul, let me draw the juyce, and sweet, and vertue from every of these promises; let not a word of these promises fall to the ground, but let me have my part, and share, and portion in them. Matth.5.11. 1 Pet.3.14. & 4.14.

4. To pray to the Lord to forgive all his Enemies that trespassed againsthim, as sometimes Christ did, *Father, forgive them, for they know not what they do*: Surely in these two things there is much matter of comfort: 1. That our hearts are well, and not ill-affected to any man. 2. That going alone we can humble our selves, and pray for the authors of all the reproaches and slanders that are unjustly cast on us. Matth.6.12. Luke 23.34.

SECT.

Sect. 6.

Of the manner of this life of faith in ſpiritual bleſſings as derived to us from God and Chriſt, and the Spirit of Chriſt.

Concerning *ſpiritual bleſſings*, or good things, conſider
1. The Promiſes.
2. The exerciſe of faith in reſpect of thoſe Promiſes.

1. The *Promiſes* are of ſuch bleſſings as ariſe either
from God.
from Chriſt.
from The Spirit of Chriſt.

1. From God proceeds his
Love of us.
Preſence with us.
Providence over us.

1. Concerning his *love of us*, we have theſe promiſes, *Deut.* 7.7,8,13. *Iſa.* 54.8. *Jer.* 31.3. *Hoſea* 2. 19. and 14.4. *John* 3. 16. *Eph.* 2.4. 1 *John* 4.19.

2. Concerning his *preſence with us*, we have theſe promiſes *Gen.* 26.24. and 28.15. *Exod.* 3.12. *Joſhuah* 1.5. *Jer.* 1. 8. 1 *Chron.* 28. 20. *Iſaiah* 41.10. *Matth.* 28.20. *Rev.* 2.1.

3. Concerning his *providence over us*, we have theſe promiſes, *Pſal.* 34. 7. and 91.11,12. *Job.* 36.7. *Zech.* 2. 8. whence (*for that toucheth you, toucheth the apple of mine eye*) obſerve, That the Lord to expreſs the tenderneſs of his love, names the tendereſt part of the body, nay the tendereſt piece of the tendereſt part, *The Chriſtal humor*, as the Philoſophers call it.

2. From Chriſt we have promiſes,
1. Of the perſon of Chriſt.
2. Of the benefits that flow from Chriſt.

1. *Of the perſon of Chriſt*, in *Geneſis* 3. 15. where was the firſt promiſe, and the foundation of all other promiſes, becauſe God intended to make good every promiſe in Chriſt.

2. Of

2. Of the benefits that flow from Christ, whether { *Redemption.* / *Vocation.* / *Justification.* / *Reconciliation.* / *Adoption.* }

1. Concerning *Redemption*, we have these promises, *Tit.*2.14. *Eph.*1.7. *Gal.*3.13. *Heb.*9.12.

2. Concerning *Vocation*, we have these promises, *Acts* 2.39. *Rom.*8.30.

3. Concerning *Justification*, we have these promises, *Isaiah* 53.11. *Acts* 13.39. *Rom.*3.33.

Now this *Justification* consists of two parts, in { 1. *Not imputing sin.* / 2. *Imputing righteousness.* }

1. For *not imputing* (or forgiving) sin, we have these promises, *Psal.*32.2. *Jer.*31.34. *Isaiah* 55.7. *Ier.*33.8. hither tend all those Metaphors, *Isa* 43.25. and. 44 22 and 38.17. *Micah.* 7.19.

2. For *imputing Righteousness*, we have these promises, *Rom.* 5.19. 1 *Cor.*1.30. *Rom.* 10.4. *Isaiah* 61. 10. *Gal.* 3. 6. this phrase is used ten times in one Chapter, *Rom.*4. 3,5,6,8, 9, 10, 11, 12, 23,24.

4. Concerning *Reconciliation*, we have these promises, 2 *Cor.* 5.18,19. *Eph.*2.14,16. *Col.*1.21,22.

5. Concerning *Adoption*, we have these promises, *Gal.* 3.26. *John* 1.12. *Rom.*9.26. *Gal.*4.4,5,7.

3. From *the Spirit of Christ*, we have promises, —— { 1. Of the Spirit himself. / 2. Of the operation of the Spirit. }

1. Of the Spirit himself, in *Ioel* 2.28,29. *Acts* 2.17,18. *John* 14.16,17. *Eph.*1.13. *Gal.*3.14.

2. Of the operation of the Spirit, and that { 1. In general, as *Sanctification.* / 2. In special, as { *Spiritual Graces.* / *Spiritual Duties.* } }

1. Concerning *Sanctification*, we have these promises *Micah* 7.19. *Ier.*31.33,34. *Heb.*8.10. and 10.16. 1 *Thes.*5.23. 1 *John* 1.7. *Rev.*1.5. ——

Concerning *Graces* and *Duties*, we shall handle them anon.

2. For the *exerciſe of Faith* concerning the promiſes, that we may *live by them*, go we

to { *Meditatien.* / *Prayer.*

1. For Meditation, and the matter of it, conſider theſe things:

1. That faith (conſidering the priviledges of Gods children)

Pſal. 31.19. admires, and adores, *O how great is thy goodneſs which thou haſt laid up for them that fear thee, which thou haſt wrought for them*

Pſal. 36.7. *that truſt in thee, before the ſons of men? — How excellent is thy loving kindneſs, O Lord; therefore the children of men put their truſt under the ſhadow of thy wings.*

2. That faith (in conſideration hereof) reſts upon God, and Chriſt, and the Spirit of Chriſt, to receive whatſoever may be

Pſal. 23.1. good and profitable to the Soul: *The Lord is my ſhepherd, I ſhall*

Iſa. 40.11. *not want: — He ſhall lead his flock like a ſhepherd, he ſhall gather the lambs with his arm, and carry them in his boſom, and ſhall gently lead thoſe that are with young.* What can they want, who have

Pſal. 41.8. God for their Father, Chriſt for their Saviour, the Spirit for their Sanctifier? *Thou Iſrael art my ſervant, Jacob whom I have cho-*

9 *ſen, the ſeed of* Abraham *my friend: Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and ſaid unto thee, Thou art my ſervant, I have choſen thee, and not caſt thee away: Fear thou not, for I am with thee; be not diſ-*

10. *maid, for I am thy God, I will ſtrengthen thee, yea I will help thee, yea I will uphold thee with the right hand of my Righteouſneſs.*

3. That faith hereupon ſets an high price upon Chriſt, upon God in Chriſt, upon the Spirit of Chriſt: Theſe promiſes are more worth then Kingdoms, Empires, the whole world, which

Pſal. 94.19. made holy *David* ſay, *In the multitudes of my thoughts within me, thy comforts delight my ſoul*; *q. d.* I have multitudes of thoughts, ſome running this way, ſome running that way, ſome on this pleaſure, ſome on that profit, but my ſoul is only comforted in the thoughts of thee: Pleaſures, profits, honours, all are vain and empty, and nothing is to be reſted on, to be delighted in, but Jeſus Chriſt; yea there's a full content in Jeſus Chriſt; let the world be filled with trouble and ſorrow, even now *faith* carries a merry heart.

4. Faith in theſe promiſes doth greatly inlarge the heart to-

wards

wards God, and ſtirreth up to earneſt ſtudy of holineſs; if a Chriſtian be much in the Meditation of Gods ſingular goodneſs in Chriſt, it will even conſtrain him to yield up himſelf wholly to God, in all manner of godly converſation: *Examine, O Lord, and prove me, try my reins and my heart, for thy loving kindneſs is before mine eyes, and I have walked in thy truth.* Pſal. 26. 2, 3.

5. Faith ever runs to theſe promiſes in all ſtraits, and here it findes comforts: Nature teacheth man and beaſt in troubles and ſtormes to make to a ſhelter; the child runs to the armes of the mother, the birds to their neſts, *the conies to the rock*, ſo muſt the ſoul have a ſanctuary, an hiding place, when danger and trouble comes; now where can it take up a ſurer and ſafer refuge, then with God and Chriſt, and the Spirit of Chriſt? indeed *God* it dares not look at, but *in Chriſt*; and the *Spirit* proceeds not but from *Chriſt*, to *Chriſt* therefore it runs immediatly; it is Chriſt, *who of God is made unto us wiſdom, and righteouſneſs, and ſanctification, and redemption, Come* (ſaith faith) *let us out to Chriſt, and if he receive us not preſently, let us ſtay a little; he is full of bowels and tenderneſs towards poor ſinners, he keeps open houſe for all comers, he invites all, entertains all, old ſinners, young ſinners, great ſinners, leſs ſinners, his promiſe is ſure too: him that cometh unto me, I will in no wiſe caſt out*: Thus faith takes the Believer off from ſelf, civil life, eſtate, friends, and hangs the ſoul alone upon that true friend, the Lord Jeſus Chriſt, who hath manifeſted the greatneſſe of his love to poor ſinners, *by dying for them*, and ſending his Spirit to *ſanctifie and comfort them.* Prov. 30. 26. 1 Cor. 1 30. John 7. 37. John 15. 13.

2. For Prayer, and the maner of it, obſerve this method:

1. Confeſs and acknowledge Gods mercies both in his promiſes and performances: Say, Lord, thou haſt ſaid, *I will love thee freely*; — *And I will be with thee, even to the end of the world*: — *He that toucheth you, toucheth the apple of mine eye*: — *And all is yours, and ye are Chriſts, and Chriſt is Gods*: — *And I will pray the Father, and he ſhall give you another Comforter, that he may abide with you for ever, &c. Surely Lord thou art true in thy ſayings; I beleeve by vertue of this and that promiſe, I have the love, and promiſe, and providence of God, I am redeemed, called, juſtified, reconciled, adopted by Chriſt; I have the Spirit of Chriſt, I am ſanctified in ſome meaſure by that Spirit, I have all this of free* Hoſea 14. 4. Mat. 28. 20. 1 Cor 3. 22, 23. John 14. 16.

grace, and by vertue of a promiſe.

2. Pray for this encreaſe of Faith, and for a further and further ſight of this belief: *Give me, gracious Father, to believe as thou haſt promiſed; create in me the hand of Faith, and make it ſtronger and ſtronger, that I may effectually receive, what in mercy thou reacheſt forth; and then give me the Spirit of Revelation, that I may diſcern truly what thou haſt given me, that my lips may ſing of thy praiſe all the day long.*

3. Praiſe God for his mercies, and quietly reſt in the promiſe: *O Lord, thou haſt freely loved, and redeemed, and ſanctified my ſoul; O how ſhould I praiſe thee, how ſhould I advance and ſet thee up on high? Salvation, and Glory, and Honor, and Praiſe be given to thy name, &c. I praiſe thee for my Election, Vocation, Juſtification, Sanctification, &c. but above all, for the fountain of all, the Lord Jeſus Chriſt;* It is my Chriſt juſtifies, and my Chriſt ſanctifies: Lord, thou haſt given Chriſt for my *Wiſdom and Sanctification*, as well as for *Righteouſneſſe and Redemption*: Lord, thou haſt appointed Chriſt to be the beginner and finiſher of my holineſs, and ſurely he will not leave that work imperfect, whereunto he is ordained of the Father; were the progreſſe of this building committed to my care and overſight, there might be cauſe of fear, but ſince thou haſt laid all upon Chriſt, my onely and all-ſufficient Redeemer; Lord, encreaſe my faith, that I may hold him faſt and be ſafe, and ſo at laſt I may ſing *Hallelujahs* to thee in Heaven for ever and ever.

SECT. 7.

Of the maner of this Life of Faith in Spiritual graces.

THE operation of the Spirit in general, we told you was *Sanctification*; now the operation of the Spirit in Special appears

in { Spiritual graces. / Spiritual duties.

1. *Spiritual graces* we ſhall conſider in their { Kinds. / Degrees.

And

And of them both give { 1. The Promiſes. 2. The exerciſe of Faith in reſpect of thoſe promiſes.

1. The kinds of graces are theſe, *Knowledge*, and *Faith*, and *Hope*, and *Joy*, and *Love*, and *Fear*, and *Obedience*, and *Repentance*, and *Humility*, and *Meekneſſe*, and *Patience*, and *Righteouſneſs*, and *Uprightneſs*, and *Peace of Conſcience*, and *Zeal*, and *Perſeverance*; ſixteen graces in number: concerning which the Lord hath made gracious promiſes,

{ 1. Of them, to give them. 2. To them, to reward them.

The firſt Grace is *Knowledge*, and we find ſome promiſes, 1. *Of it*, *Pſal.* 25.14 *Jer.* 31.34. *Iſa.* 2.2,3. *Micah* 4.1,2. *Epheſ.* 3.5. *Rev.* 21.23. 2. *To it*, as *Prov.* 3.14. *Pſal.* 91.14. 2 *Pet.* 1.2 *Prov.* 3.18.

The ſecond grace is *Faith*, and we find ſome promiſes, 1. *Of it*, as *Eph.* 2.8. *Joh.* 6.37. obſerve here theſe promiſes of aſſurance, the higheſt meaſure of faith, *Pſal.* 50.23. *Ezek.* 34.30. *Iſa.* 60.16. *Pſal.* 97.11. 2. *To it*, as 2 *Chron.* 10.20. *Prov.* 29.25. *Iſa.* 26.3. *Acts* 10.43. *Rom.* 18 4. *Acts* 13.39. *John* 1.12, and 7.38. and 3.16,36. and 5.24. and 6.47.

The third grace is *Hope*, and we finde ſome promiſes, 1. *Of it*, as *Pſal.* 65.5. *Prov.* 14.32. *Job.* 13.15. 2. *To it*, as *Pſal* 40.4. *Rom.* 4.18,22 *Rom.* 8.24.

The fourth grace is *Joy*, and we find ſome promiſes, 1. *Of it*, *Pſal.* 36.8, 9. and 64.10. and 68.3. and 97.11. and 118.15. *Iſa.* 12.2,3. *Iſa.* 35. throughout, *Iſa.* 56.7. and 66.13,14. *John* 16.22. *Rom.* 14.17. 2. *To it*, *Pſal.* 89.15,16.

The fifth grace is *Love*, eſpecially *of God*, and we may finde ſome promiſes, 1. *Of it*, as *Cant.* 1.4 *Deut.* 30.6. 2. *To it*, as *Pſal.* 91.14 and 145.20. *Prov.* 8.21. *Deut.* 7.9. 1 *Cor.* 8.3. and 2.9,10. *James* 1.12. and 2.5.

The ſixth grace is *Fear*, and we find ſome promiſes, 1. *Of it* as *Jer.* 32.39,40. *Hoſea* 3.5. 2. *To it*, as *Pſal.* 103.11. and 31.19. and 147.11. *Mal.* 3.16,17.

The ſeventh grace is *Obedience*, and we find ſome promiſes, 1. *Of it*, as *Ezek.* 11.19, 20. and 36.26,27. 2. *To it*, as *Deut.* 28.1,2. *to* 14.

The eighth grace is *Repentance*, and we find ſome promiſes,

1. *Of*

1. *Of it*, as *Acts* 5. 30, 31. *Ezek.* 11. 19. and 20. 43. and 36.
2. *To it*, as *Mal.* 3. 7. *Isa.* 55. 7. 2 *Chron.* 7. 14. *Isaiah* 1. 16, 18. *Job* 3. 27, 28. *Jer.* 4. 14.

The nineth grace is *Humility*, and we finde some promi
1. *Of it*, as 2 *Cor.* 10. 4, 5. *Gal.* 5. 22. 2. *To it*, as *Prov.* 15. 33. 22. 4. *James* 4. 6. 1 *Peter* 5. 5. *Isaiah* 57. 15. *Mat.* 5. 3.

The tenth grace is *Meekneſs*, and we find ſome promi
1. *Of it*, as *Isa.* 11. 6, 7, 8. *Gal.* 5. 22, 23. 2. *To it*, as *Psal.* 37. and 147. 6. *Isa.* 29. 19. *Psal.* 25. 9. *Zeph.* 2. 3. *Matth.* 5. 5. and 29. *Psal.* 149. 4.

The eleventh grace is *Patience*, and we finde ſome p miſes, 1. *Of it*, as *James* 1. 5. 2. *To it*, as *Hebrews* 10. *James* 5. 11.

The twelfth grace is *Righteouſneſſe*, and we find ſome p miſes, 1. *Of it*, as *Rev.* 19 7, 8. 2. *To it*, as *Psal.* 11. 7. *Isa* 32. 18. *Prov.* 14. 32 *Psal.* 112. 2, 6. *Mat.* 25. 46.

The thirteenth grace is *Uprightneſs*, or *Sincerity of h* and we find ſome promiſes, 1. *Of it*, as *Jer.* 31. 33. *Jer.* 32. 2. *To it*, as *Psal.* 84 11. *Prov.* 14. 11. *Psal.* 112. 2. 2 *Chron.* 16. *Psal.* 112. 4 and 84. 11. *Gen.* 17. 1, 2. 1 *Chron* 29. 17. *Prov.* 11. *Psal* 37. 37. *Prov.* 28. 18. *Psal.* 15. 1, 2.

The fourteenth grace is *Peace of Conſcience*, and we f ſome promiſes, 1. *Of it*, as *Iohn* 14. 27. *Gal.* 6. 16 *Isa.* 57. 19 54. 10. 2. *To it*, as *Phil.* 4 7.

The fifteenth grace is *Zeal*, and we find ſome promi 1 *Of it*, as *Jeremiah* 20. 9. 2 *Cor.* 7. 11. 2. *To it*, as *Num.* 25. 12, 13. *Rev* 3. 19, 20.

The ſixteenth Grace is *perſeverance*; and we finde ſome p miſes, 1. *Of it*, as *Psal.* 89. 28. *Prov.* 12. 3. *Isaiah* 46. 4. 2. *To it Mat.* 10. 22. *Revel.* 2. 26.

The degrees of *Graces* follow; and we Finde ſome promi 1. *Thereof*, as *Isaiah* 44. 3, 4. *Mal.* 4. 2. *Psal.* 84. 7. *Prov.* 4. 2. *Thereto*, as *Rom.* 13. 11. 2 *Pet.* 1. 8.

2. For the exerciſe of faith concerning theſe promiſes, we may *live by them*, go we

to { *Meditation.* / *Prayer.*

1. For Meditation, and the matter of it, conſider things:

1. That of our ſelves we have no ability to attain any of ſe *Graces*: Every one can ſay, I *purpoſe well*, but the queſtion whether they build not on their own ſtrength: Many a man ſpecialty in time of his ſickneſs, danger, diſgrace) will make promiſes of amendment, but when the rod is removed, all is gotten. What may be the reaſon? he ſtands on his own feet, preſumes to go alone of himſelf, and by his own ſtrength, and n no marvel if he falls and catcheth many a knock: If we will ve any of theſe *Graces*, then deny we our ſelves: I *will keep* Pſal. 119. 8. *ſtatutes* (ſaid *David*) but immediately upon his reſolution he es, *O forſake me not utterly*: Purpoſes thus grounded, bring rth holy performances, but of our ſelves we can expect no-ing.

2. That Gods Spirit will infuſe theſe *Graces*, and the increaſe theſe *Graces* into them that believe: Many would fain have nowledge, and Faith, and Hope, and Joy, &c. but they exerciſe t their Faith to believe God and his promiſes: I *knew a man* 2 Cor. 12. 2. *Chriſt* (could *Paul* ſay) concerning his Revelation; ſo, I *know* an *in Chriſt off and on, unſtayed, diſmayed at his manifold ſlips, ing corruptions, little prevailings againſt them*, and (when all me to all) he could finde no help till he went to a promiſe, d by faith believed that God would ayd and aſſiſt, and do the ole work for him; it is good to believe that (according to promiſe) God will ſanctifie our natures, inable us to holineſs d beſtow all his *graces* on us.

3. That for the degrees of theſe *Graces*, it is neceſſary to im-ove them; *Graces improved, are the ready way to have them in-eaſed*: God ever beſtows the greateſt meaſure, where he findes care to put them forth to advantage: *Whoſoever hath, to him* Mat. 13. 12. *ll be given, and he ſhall have more abundance*; as men increaſe eir ſubſtance by labor, and learning by diligence, ſo he that im-oves *graces*, ſhall more and more abound in them.

2. For Prayer, and the parts of it, obſerve this method:

1. Confeſs and acknowledge our inabilities: *O Lord*, I *have grace by nature*, I *have no power to cleanſe my own heart: O rd*, I *have defaced thine image, but* I *cannot repair it*; I *may* Rom. 7. 21. *with the Apoſtl, when* I *would do well, evil is preſent with , but* I *finde no means to perfect what* I *deſire*: I *am not able to l about the doing of that which is good*: *O when ſhall* I *be ſet*

at

at liberty, that I might do the work of God, and run the [ra] *his Commandments: O that I had Knowledge, and Faith,* [a] *Hope, and Joy, and Love!*

2. Look we up to the Power, and Grace, and Truth of G[od] and preſs him therewith: *Lord, I have heard of thy power,* [th]*art God Almighty, who calleſt the things that are not* [as] *were; thou canſt if thou wilt, work in me theſe graces, and* [cr]*them in me, as thou didſt gloriouſly create them in* Adam, [the] *man: Lord, I have heard alſo of thy grace and truth, thou* [ar]*faithful to keep, as free to make theſe ſweet precious* [pro]*Thy grace is unſearchable, thy word purer then ſilver ſeven* [ti]*refined: O then make good thy promiſes, I preſſe thee with* [thy] Power, *Grace and Truth: O repleniſh me with thy Graces,* [for] *me Knowledge, and Faith, and Hope, &c.*

3. Look we on the promiſes, and pray by them, or turn [the] into prayers: Faith heark'neth what the Lord ſpeaketh, [and] ſpeaketh back again in fervent groans and deſires to whatſoe[ver] it heark'neth: Hence we can make no prayer in boldneſs, [faith] or comfort, but for things promiſed, and in that maner as [they] are promiſed. Thus *Jacob* (*Gen.* 32.9.) and *David*, (2 *Sam.* 7. 28, 29.) prayed *by a promiſe*, and thus ſhould we pray *by a pro-miſe*, and then we may be ſure we pray according to his will. want of other Rhetorick and Oratory, let us urge God w[ith] this repetition: *Lord, thou haſt promiſed, Lord, thou haſt pro[mi]ſed, thou haſt made many ſweet precious promiſes of graces, and of* [de]*grees of graces: Thou haſt ſaid, The ſecret of the Lord is w[ith] them that fear him*; and, *All that the Father giveth me, ſ[hall] come unto me*; and, *The Righteous hath hope in his death*; [and] *The Righteous ſhall be glad in the Lord, and ſhall truſt in him*; and, *They ſhall go from ſtrength every one of them in Zion,* [ap]*pearing before God: O make theſe promiſes effectual to me, [blow] on my garden, that the ſpices (theſe graces) may flow out.*

Gen 32 9.
2 Sam. 7. 27. 28, 29.

Pſal 25. 14.
John 6. 37.
Prov. 14. 32.
Pſal. 84. 7.

SECT. 8.

Of the maner of this Life of Faith in Spiritual Duties.

AS *Spiritual Graces*, ſo *Spiritual Duties*, are of the op[e]ration of Gods Spirit: Now the duties are Twenty, [con]cerning which we ſhall give

1. The Promiſes.
2. The exerciſes of Faith in reſpect of the Promiſes.

The firſt duty is *Prayer*, to which are affixed theſe promiſes, *Pſal.* 5, 3. and 10. 17. and 65. 2. *Prov.* 15.29. *Pſal.* 50. 15. and 12.17,18,19,20. *Zech.* 13.8,9 *Rom.* 8.13 *Jam.* 5.15.

The ſecond duty is *Praiſes*, to which are affixed theſe promiſes, 1 *Sam.* 2.30. *Pſal.* 50.23. and 67.5,6.

The third duty is *Preaching*, to which *Mat.* 28. 20. *John* 5.25.

The fourth duty is *Reading the Word*, to which *Pſal.* 19. 8 *Prov.* 1. 4.

The fifth duty is *Loving the Word*, to which *Pſal.* 119. 165. and 112. 1.

The ſixth duty is *Waiting on the Word*, to which *Proverbs* 8. 34,35.

The ſeventh duty, *Hearkening to the Word*, to which *Iſaiah* 55. 2,3. *Acts* 5.20.--20.32.--13.26.

The eighth duty is *Sacraments* of
- *Baptiſm*, to which *Acts* 2. 38. and 22. 16. 1 *Peter* 3.21.
- *Lords Supper*, to which *Iſa.* 25. 6. *Proverbs* 9. 5, 6. *Mat* 26. 26.

The nineth duty is *A lawful Oath*, to which *Ier.* 12. 16, *Pſal.* 15. 4.

The tenth duty is *Faſting*, to which *James* 4. 9, 10. *Matth.* 6.18.

The eleventh duty is *Meditation*, to which *Pſal.* 1. 2. *Prov.* 14.22. *Phil.* 4.8,9.

The twelfth duty is ſelf-*Examination*, to which, 1 *Cor.* 11.31. *Gal.* 6. 4.

The thirteenth duty is *Sanctification of the Lords Day*, to which *Iſaiah* 58.13, 14. and 56. 2. *Jer.* 17. 26.

The fourteenth duty is *Watchfulneſs*, to which, *Mat.* 24. 46, 47. *Luke* 12. 37. 38, 43. *Rev* 16. 15.

The fifteenth duty is *Conference*, to which *Prov.* 12. 14. and 16.13. *Mal.* 3. 16. *Luke* 24. 32.

The ſixteenth duty is *Reproof*, to which *Proverbs* 24. 25. and 28. 23.

The ſeventeenth duty is *Almſgiving*, to which *Pſal.* 41. 1, 2, 3. *Luke* 14. 13, 14.

The eighteenth duty is *Seeking of God*, to which *Pſal.* 34. 10. *Ezra* 8. 22.

The nineteenth duty is *Waiting on God*, to which, *Iſa.* 40. 31. and 64. 4. and 49. 23.

The twentieth duty is *Delighting in God*, to which *Pſalm.* 37. 4.

2. For the exerciſe of Faith concerning theſe promiſes, that we may live by them, go we

to { *Meditation.* / *Prayer.*

1. For Meditation, and the matter of it, conſider theſe things:

1. That God deals graciouſly with his people, he might out of his abſolute ſoveraignty over us, command only, and we were bound then to obey in every of theſe *Duties*; but he is pleaſed (the better to quicken us to obedience) to annex theſe gracious promiſes.

2. That as he is gracious to us, ſo we ſhould be chearful in our *Duties* to him: This chearfulneſſe of ſervice is the very fruit of faith; *By faith Abel brought of the firſtlings of his flock, and of the fat thereof, an offering to the Lord: By Faith David went with the multitude unto the houſe of God, With the voyce of joy and of praiſe: It is the voyce of faith, I will ſing and give praiſe with the beſt member I have.*

Gen. 4. 4. Pſal. 42. 4.

3. That to make us chearful, we ſhould rowze our ſelves to awaken to the work of our God: *Ariſe, O my ſoul, why ſleepeſt thou! ſtir up thy ſelf with readineſſe to obey the charge of God in the duties preſcribed; look on the Saints who have gone before thee, they endured impriſonment, loſſe of liberty, ſpoiling of their goods, hazard of life: Thou art not yet called to ſuffer, but to obey, why doſt thou delay, or goeſt forth unwillingly? wouldeſt thou reign with them, and not labour with them? receive the prize, and not run the race? divide the ſpoile, and not fight the battel? look on the promiſe annexed to the duty: I ſaid not unto the ſeed of Jacob, Seek me in vain,* ſaith God: *O my ſoul, ariſe, contend forward towards the marke, heaven is worth all thy labor.*

Iſa. 45. 19.

4. That to remove all *remora's* the Lord hath promiſed to aſſiſt

assist us in these duties by his own spirit: Besides the promises *to Duties*, we have promises *of duties*, God deals with us (as we do by way of commerce one with another) propounding mercy by covenant and condision; yet his Covenant of Grace is alwaies a gracious Covenant, for he not onely gives the good things, but helps us in performing the condition by his own Spirit; he works our hearts to *believe and repent, &c.* and he gives what he requires: For instance, in one place he commands, *Cast away from you all your transgressions, and make you a new heart, and a new spirit*; and in another place he promiseth, *I will sprinkle clean water upon you, and you shall be clean from all your filthiness: A new heart also will I give you, and a new spirit will I put within you:* in one hlace he commands them, *Circumcise the foreskin of your hearts*: and in another place he promiseth, *That he will circumcise their hearts*: in one place he commands us, *To keep his commandments*; in another place he promiseth to cause us, *To walk in his statutes:* in one place he commands us, *To fear him*, and in another place he promiseth, *To put his fear into our hearts*: in one place he commands us, *To pray, to ask, seek, and knock*; and in another place he promiseth, *To pour upon us the spirit of Grace and Supplication*: These promises *of duties* are the foundation of all our performances, and those promises *to duties* are the rewards of his Free-Grace and good-pleasure; we do not by working cause him to fulfil his promises, but he by promising doth enable us to perform our works, and so he rewards us accordingly.

Ezek. 18. 31.
Ezek. 36. 25, 26.
Deut. 10. 16.
Deut. 30. 6.
Eccles. 12. 13.
Ezek. 36. 27.
Eccles. 12. 13.
Jer. 32. 40.
Mat. 7. 7.
Zech. 12. 10.

2. For prayer, and the parts of it, observe this method:

1. Acknowledge the goodnesse and Free-grace of God in these promises: *O Lord, why shouldst thou allure me to that which I am every way bound to? If I had none of these Promises, I have already in hand a world of mercies, which do infinitely binde me to duty; and wilt thou yet adde this and that Promise, to this and that duty? O miracle of mercies! O the goodnesse of God!*

2. Bewail our own dulnesse and sloath to the duty: *And yet (O Lord) how dull, and remisse, and slighty am I in the practice of this or that duty? thou hast said, Cursed is the man that doth the work of the Lord negligently*; and, *Cursed be the deceiver, that hath in his flock a male, and voweth and sacrificeth unto the Lord a corrupt thing: O then what is my portion, who have sacrificed that*

Jer. 48. 10.
Mal. 1. 14.

which is torn and ſick unto the great King and Lord of Hoſts, whoſe name is dreadful among the Heathen? no marvel if I feel no power, no ſweet in the Ordinances of Grace, whileſt I deal partially, hear perfunctorily, pray coldly, labour not to feed on the Promiſe, and to ſuck vigor out of it: O Lord, thou loveſt a chearful giver, but my ſervices are maimed, and corrupt, and dead, and ſuperficial, and very unchearful.

3. Importune the Lord to revive and quicken our dead hearts to the duty; ſo prays *David, Teach me to do thy will, thy Spirit is good, lead me in the Land of uprightneſſe*; ſo prays the Church, *Draw me, and we will run after thee*; and ſo let us pray, *Give me a chearful heart in thy ſervice, animate and enliven my heart by thy bleſſed Spirit, give me to do what thou requireſt, incline my heart to thy ſtatutes, and not to covetouſneſſe.*

Pſal. 143. 10.

Cant. 1. 4.

Pſal. 119. 36.

4. Implore the aſſiſtance of Gods Spirit to every good duty, beg acceptance of our perſons and performances in the Lord Jeſus Chriſt, preſſe him with his Promiſes to *ſet on duties*, and to reward *duties*; and whar ever *duty* we do, preſſe him with that eſpecial Promiſe belonging unto it: Thus if we meditate and pray, and pray and meditate, we may live by Faith, in reference to *Spiritual duties.*

SECT. 9.

Of the maner of this Life of Faith in things Eternal.

THings Eternal are either { Evil, as Damnation. / Good, as Salvation.

Concerning both we ſhall firſt give you the Promiſes, and ſecondly the exerciſe of Faith in reſpect of theſe Promiſes.

1. Concerning *Damnation*, or eternal confuſion, we have theſe Promiſes againſt it, *Iſaiah* 45. 17. *Rom.* 8. 1.

2. Concerning *Salvation* we have theſe Promiſes for it, Rom. 6. 23. 1 Theſſ. 4. 17. *God hath promiſed us a Kingdom*, Mat. 25. 34. *An heavenly Kingdom*, Matth. 7. 21. *An eternal Kingdom*, 2 Pet. 1. 11. *A Crown of life*, James 1. 12. *A Crown of Righteouſneſſe*, 2 Tim. 4. 8. *An unacceſſible Crown of glory*, 1 Pet. 5. 4.

2. For the exerciſe of Faith concerning theſe Promiſes, that we my live by them, go we

to { *Meditation.* / *Prayer.*

1. For Meditation, and the matter of it, conſider theſe things:

1. That Faith in the precious Promiſes of eternal life, quiets and chears the heart in the midſt of diſcouragements: This we ſee in the lives and deaths of Gods faithful ſervants, *who took joyfully the ſpoiling of their goods, knowing in themſelves, that they had in Heaven a better and an enduring ſubſtance.* Heb. 10. 34.

2. That Faith ſtrives to enter into the poſſeſſion of this Kingdom by degrees: Men that purchaſe an inheritance to come in hereafter, they are glad if any part fall into their hands for the preſent: Fulneſſe of glory is reſerved for the life to come, but the beginnings of glory (as peace of Conſcience, joy in the Holy Ghoſt, Sanctification of the Spirit) are vouchſafed here; *grace is the beginning of glory, and glory is the perfection of grace*; now as grace grows, ſo we enter upon the poſſeſſion of our inheritance: Hence lively grace covets grace more and more, that we may get Heaven by degrees, and by parcels.

3. Faith earneſtly deſires and longs after the full accompliſhment of glory: *Our ſelves alſo which have the firſt-fruits of the Spirit, even we our ſelves groan within our ſelves, waiting for the adoption, to wit, the Redemption of the body: I am in a full ſtrait* (ſaid *Paul*) *betwixt two, having a deſire to depart, and to be with Chriſt, which is far better*: Salvation is the end of Faith, Heaven is the home of Believers: Now all would be at home, all things deſire perfection in their kinde, this makes the Believer to long after glory. Rom. 8. 23. Phil. 1. 23.

2. For Prayer, and the parts of it obſerve this method:

1. Confeſſe we our former careleſneſſe to enter upon this inheritance: *O Lord, I have ſlighted thy Promiſes, I have neglected the motions of thy Holy Spirit, I have not carefully improved the gifts received, I have not laboured more and more to be ſealed with the promiſed Spirit: Ah Lord, what a dwarf am I in Holineſſe and Sanctification? by reaſon of my ſloath, the powers of grace are ſo enfeebled, that I can ſcarce breath or ſigh, or crawl in the way to Heaven: O that I have not ſo earneſtly ſought (as I might) to make Heaven ſure to my ſelf, that I have not entered poſſeſſion thereof, ſo far as in this life I have given me of Grace.*

2. Pray:

2. Pray that the Lord would encreaſe our Faith, ſeal us by his Spirit, lead us in the way of peace, cauſe us to grow up in holineſſe, make us wiſe to prize and value, to taſte and reliſh the very joys of heaven; and above all, that he would aſſure our conſciences of our right and title thereto: O it is God that ſealeth, and makes us to reade the ſealing; it is God that promiſeth Heaven, and affects the heart with the goodneſſe and worth of the thing promiſed; it is God that (by the pledges of his favour, and earneſts of his Spirit) doth teſtifie our adoption, and cauſeth us certainly to apprehend what he doth teſtifie: Sem. 7 25. pray then, *Who am I Lord, that thou ſhouldſt make ſuch ample and free promiſes to thy poor ſervant? it is of thy free mercy, and according to thine own heart: And now, O God, eſtabliſh I beſeech thee, the word that thou haſt ſpoken concerning thy ſervant: O ſeal unto me the promiſed inheritance, and make me aſſuredly know what thoſe hopes are, which thou haſt reſerved for me in Heaven: Of thy Free grace thou calledſt me to this hope, therefore is thy ſervant bold to entreat the ſenſe of thy love, the knowledge of this hope, the increaſe of grace, the aſſurance of thy mercy.*

3. Praiſe God for his promiſes of eternal life: *O Lord, thou haſt looked on my baſe eſtate, and viſited me with mercy from on high; of a ſtranger and forreigner, thou haſt made me a free denizen of the New Jeruſalem: Now I ſee, I reade it in thy precious promiſes, that my name is regiſtred in heaven; an eternal weight of glory is reſerved for me; Heaven is my home, my birth, my inheritance: O where ſhould my heart be, but where my treaſure is? where ſhould my thoughts be, but where my hope is? unto all glory, and honor, and praiſe be given to my God! O the incomprehenſible love and favor of my dear Lord! what a mercy is this? What promiſes are theſe? my ſoul rejoyceth in thee my God, my ſpirit ſhall bleſſe thy name for ever and ever.*

SECT. 10.

Of the maner of this Life of Faith in regard of others.

WE have done with the Promiſes that concern our ſelves: Now follow ſuch ſpecial Promiſes as we finde in Holy Writ

Writ concerning others, and they have reference

To { Our own Family. / Godly Society further inlarged. / The Church of Christ { Particular. / General.

1. The members of our *Family* are either { *Husband and Wife.* / *Parent and Childe.* / *Master and Servant.*

1. For *the Husband and Wife*, if godly they have a promise from the Lord, *Psal.* 128. *Prov.* 31.28. and 11.16. *Iob.* 5. 25.

2. For *Parent and Childe*, God hath made a gracious Covenant with them, *Gen.* 17.7,9. *Acts* 2.39. *Ier.* 32.39. *Prov.* 20. 7. Good Parents (though poor) leave their Children a good patrimony, for they have laid up many prayers for them in heaven, and they leave Gods favour for their possession, and his promises for a sure inheritance, *Psal.* 37.25,26. *Prov.* 11,21. *Psal.* 112. 2. and 25.13. and 37.29. *Prov.* 13.22, *Isa.* 44. 3,4. and 54. 13. and Children obeying their Parents, have these promises, *Exod.* 20. 12. *Eph.* 6.2. *Ier.* 35.18,19. *Prov.* 1. 8,9. and 6. 20.

3. For *Master and Servant*, they have sweet promises, *Prov.* 3. 33. *Iob.* 8.16. *Prov.* 14. 11. especially the servant that is truly obedient, *Col.* 3.23,24. 1 *Pet.* 2.19. here consider

Magistrates, *Deut.* 17.19,20. *Psal.* 132.18.

Ministers, *Psal.* 105.15. *Rev.* 2.1. *Isa.* 49.4.

2. *Godly Society* (out of our own Families) hath precious promises, as *Prov.* 13.20. *Mal* 3.16,17. *Mat.* 18.20.

3. The *Church of Christ*, whether *particular* (as publike Assemblies) hath blessed promises, *Isa.* 33.20,21. & 59.21. *Mat.* 18. 20. 1 *Cor.* 5.4. *Rev.* 2.1. *Psal.* 26.8. & 133. 3. *Micah* 4. 4,11,12. or whether *general and universal*, it hath glorious promises, as *Mat.* 16.8. Isa. 27. 3. *Psal.* 125. 2. *Zech.* 9, 16. here come in all the promises, First, of calling the *Jewes*, as Isa. 59.20. *Rom.* 11. 25,26. *Hos.* 13.14. & 14.2,3,4,5,6,7,8. Secondly, of bringing in the *Gentiles*, as *Isa.* 49.22,23. *Rev.* 21.24. *John* 10.16. *Isa.* 60.3, 8. *Acts* 10.14. *Eph.* 2.12,19. Thirdly, of the destruction of *Antichrist*, as 2 Thes. 2. 8. *Rev.* 17, 16. & 18. 21. where each word hath almost a gradation, in that *an Angel*, a *mighty Angel* taketh *a stone*, and *a great stone*, even *a millstone*, which he throweth not barely fall, but *casteth into the sea*, whence nothing

or

ordinarily is recovered, much leſs a *milſtone*, thruſt from a hand, and with ſuch force.

Now for the exerciſing of faith concerning theſe promiſes that we my live by them, go we

to { *Meditation.* / *Prayer.*

1. For *Meditation*, and the matter of it, conſider these things.

1. That we have had the performance of many of theſe promiſes in hand; and this may perſwade us that the reſidue (eſpecially of the Churches flouriſhing, and of Antichriſts downfall) is as ſure as that part already accompliſhed, which we ſee with our eyes; experience ſhould ſtrengthen faith, and breed an aſſured hope in Gods people, of the Lords moſt glorious appearing, and this hope ſhall not make us aſhamed.

2. That the time is now for the Churches reſtoring, and in bringing in more Kingdomes from Antichriſt to Chriſt: what elſe mean all the ſhakings in all the Kingdoms of the world at this time? therefore ſtudy we *this time of God*, and in our places and callings, work with providence, now we have a ſeaſon to help up the Church, Gods holy Mountain.

2. For Prayer, and the parts of it, obſerve this method:

1. Confeſs our former neglect in our ſeveral relations: *Lord, I have not done my duty in my own family, among Chriſtians in the Churches of Chriſt, I have not performed my vows, for my generation, helped onward the building of Zion: And now what ſhall I ſay, but confeſs to thy glory, and my own ſhame, in reſpect of others good, or of the communion of Saints.*

2. Pray for a bleſſing on others, as on our own ſelves, forgetting not our relations to others in our beſt prayers; be importunate with God more eſpecially for *Zion*, *O look upon Zion, the city of our ſolemnities, let thine eyes ſee Jeruſalem a quiet habitation, a tabernacle that ſhall not be taken down; let not one of the ſtakes thereof be removed, nor any of the cords be broken.* Iſa. 33. 20.

3. Preſs we the Lord with all his precious Promiſes, either for our *Families*, or *Chriſtian Societies*, or to the *Churches of Chriſt*. We have a promiſe, that *The Lord will create upon every dwelling place of mount Zion, and upon the aſſemblies, a cloud and ſmoke by day, and the ſhining of a flaming fire by night, for upon all the* Iſa. 4. 5.

shall be a defence: Now Lord make good thy word, &c.

Conclude with, *I believe, that whatsoever God hath said in any of these respects, he will fulfil it in his own time. Heaven and earth shall pass away, but not one jot, one tittle of Gods word shall* Mat. 5. 18. *fail.* It may be for the present things seem contrary, *yet God hath said it*, (should a soul say) *and that's enough for me: If I can but really acknowledge, and believe, that God is able to do it, he will then speak from heaven, as he did once on earth, According to your* Mat. 9. 28, 29. *faith be it unto you.* Thus much of *The Life of Faith.*

CHAP. X. SECT. I.

Of the Nature of

Family-duties.

HItherto of the *Duties* which concern every man in his own particular; next to them succeed *Family-duties*: And they are such *Duties* as ought to be *joyntly or respectively observed by the Families and houses of the People of God.* This is implyed by that threat, *Poure out thy fury upon the* Jer. 10. 25. *heathen that know thee not, and upon the families that call not on thy Name*; and by that example of *Joshua*, *But as for me and my house, we will serve the Lord*; and by that pro- Josh. 24. 15. mise of God, *At the same time, saith the Lord, will I be the God* Jer. 31. 1. *of all the Families of* Israel, *and they shall be my people.*

SECT. 2.

Of the Preparatives to Family-duties.

NOw that we may comfortably carry on these *Family-duties*, observe we

§1. Our entrance into them.
§2. Our proceedings in them.

1. For entrance, we muſt lay a good foundation for tractableneſs unto Religion in thoſe that belong to this Family.

as §1. In the governour.
§2. In the governed.

1 In the governour; whoſe duty it is.

1. To endeavour in a ſpecial manner for knowledge in Gods Word, and for holineſs of converſation in a Chriſtian walking; This would tend much to the preſervation of his authority, who otherwiſe will be ſlighted and diſregarded, through an aptneſs in inferiours to take occaſion therefrom.

1 Cor 7.39. Mal. 2.15. 2. To *marry in the Lord*, and then to live chaſtely in wedlock, that there may be an holy ſeed: Now that he may *marry in the Lord*, 1. Let piety be the mover of his affection; and perſonage, parentage and portion, be onely as a comfortable acceſſary, conſiderable in a ſecond place: Chriſtianity and grace is the chief golden link and noble tye, which hath the power and priviledge to make marriage a lovely and everlaſting bond. 2. Let him ply the throne of Grace with fervency of prayer; a good wife is a more immediate gift of God: whence *Solomon* could ſay, Prov. 19.14. *Houſes and riches are the inheritance of fathers, but a prudent wife is from the Lord*: ſuch a rare and precious Jewel is to be ſued and ſought for at Gods mercy-ſeat with extraordinary importunity and zeal; and if ſhe be procured at Gods hand by prayer, he ſhall find a thouſand times more ſweetneſs and comfort, then if ſhe be caſt on him by an ordinary providence. 3 Let him obſerve and mark theſe ſix points in his choyce; as, 1. The Report 2 The looks: 3. The ſpeech: 4. The apparel: 5. The companions: 6. The education: Theſe are like the pulſes: that ſhew the fitneſs and godlineſs of any party with whom he ought to marry.

3. To beware whom he admits to dwell with him, that they be tractable unto religious courſes: See *Davids* reſolution herein, Pſa 101.6,7. *Mine eyes ſhall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way ſhall ſerve me; he that worketh deceit ſhall not dwell within my houſe; he that telleth lies, ſhall not tarry in my ſight.*

2. In the governed; whoſe duty it is both to joyne toge-

in the performance of *Family-duties* with their governour, and to submit to his government: *My son, hear the instruction of thy father, and forsake not the law of thy mother, for they shall be an ornament of grace unto thy head, and chains about thy neck.* Pro. 1. 8, 9.

These preparatives I pin upon the front or porch of this Family: Now to the Family-duties themselves, and how they must be exercised.

Sect. 3.

Of the Duties of Governours in general.

In the proceedings of these *Family-duties*, we are to consider the *Duties*, {1. Of the governours. 2. Of the governed.

1 The governours, if (as it is in marriage) there be more then one; as first, the chief governour, to wit, the Husband: secondly, the helper, to wit, the Wife; both these owe duties to their *Families*, and *Duties* to one another.

1. The *Duties* they owe to their *Families*, are either {In general to the whole. In particular, according to their several relations.

1. That which in general they owe to the whole Family, is either

to their {Bodies. Souls.

1. To their Bodies; concerning which, saith the Apostle, *He that provideth not for his own, and especially for those of his own house, he hath denied the faith, and is worse then an infidel.* 1 Tim. 5. 8. Now as the Spirit of God chargeth us with this duty, so he setteth us about such things whereby this may be compassed; as, 1. That every one should have some honest and good calling, and walk diligently in it; *Let him that stole, steal no more,* (saith the Apostle) *but rather let him labour, working with his hands the thing which is good.* Eph 4. 28. 2. That he bear a low sail, and keep within compass; remembring that of *Solomon, He that is despised, and hath a servant, is better then he that honoureth himself, and lacketh bread.* Prov. 12. 9.

2. To their Souls; concerning which, some duties they must
to { Perform to the Family.
Require of the Family.

1. The Duties they must perform to them, are——

1. To provide that they may live under the publick Ministery; for otherwise how should they be brought into the sheepfold of Christ, if they hear not the voyce of the chief Shepherd speaking unto them by those whom he hath sent?

2. To oversee the ways of their Families, that they serve God; and as in all other duties, so especially in sanctifying the Sabbaths: To this the very words in the fourth Commandment do binde all Masters of *families*: *Remember, thou and thy son, and thy daughter, thy man-servant, and thy maid;* —— Where the Lord speaks by name to the Governours, as if he would make them overseers of this work of sanctifying his Sabbaths.

3. To set their house in order for the service of God, to offer prayers and praises to the Lord morning and evening. To this purpose, *Pray continually* (saith the Apostle) 1 *Thes.* 5. 17. which we must not understand of uninterrupted and incessant pouring out of prayers, as the *Massalians* or *Euchitæ* did; but of morning and evening prayers; the Apostle here speaking in reference and in analogy to the continual, or daily sacrifices. This was *Davids* practice, *Evening and morning, and at noon will I pray and cry aloud, and he shall hear my voyce*; and this was *Jobs* practice, who sent for, and sanctified his sons and daughters, *and rose up early in the morning, and offered burnt-offerings according to the number of them all*: —— *Thus did* Job *continually*: And this was *Abrahams* practice, whersoever he came, *to build an Altar to God*, where God should be worshipped joyntly of him and his family: And this was Christs practice for *himself and his family*, *Mat.* 14. 1 and 26. 30. *John* 17. 1.

Psal. 55. 17.

Job. 1. 5.

Gen 12. 7. & 13. 4. & 21 33.

4. To instruct their families privately in matters of Religion, that they may not only profess, but feel the power of Religion in their lives and conversations: This duty hath these specials belonging to it.

1. A familiar catechizing of them in the principles of Religion: Thus were Parents commanded of old, *Thou shalt teach these words diligently unto thy children, and shalt talk of them*

Deut. 6. 7. Prov. 22. 6.

when

when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

2. A daily reading of Scriptures in their hearing, directing them to mark and to make use of them: So *Timothy* was trained up by his parents, and that *from his childhood.* 2 Tim. 3. 15.

3. A careful endeavouring that they may profit by the publike Ministery: To this end 1. They must prepare them to hear the Word, by considering Gods Ordinances, Promises, and their own necessities. 2. They must remember them to look in the Word for a Christ, and for communion with Christ. 3. They must examine them after the Ordinances, what they have learned, and what use they can make of it; thus Christ, after he had preached a parable to his disciples, he said unto them, *Know you not this parable, and how then will you know all parables?* and then he expounds the parable to them. Mark 4. 13.

2. The duties they are to require of the family, are both carefully to frequent the publike Ministery, and diligently to be conversant in the private worship of God, and constantly to practice all holy and Christian duties compriſed briefly in the Commandments of God; and they are to require these things, not onely by telling them, calling on them, catechizing them, admonishing them, but if they be negligent, by correcting them.

Now this correction must be ministred in { *Wisdom.* / *Patience.*

1. *In Wisdom*, whose property it is to find out the right party that committed the fault, to consider of what sort and nature the fault is, to weigh circumstances of age, discretion and occasions; and to look to the minde of the doer, whether negligence or meer simplicity b ought him to it.

2. *In patience*, whose property it is to make the fault manifest to the offender, that his conscience may be touched therewith; to hear what the offender can say in his own defence, and accordingly to allow or disallow; to avoid bitterness, which sooner will harden the heart, then reform the maners of the offender: These Rules being observed, and the heart lifted up in prayer to God for direction and blessing, this *Correction* is necessary, as is evident in *Gen.* 30. 2. *Prov.* 13. 24. and 19. 18.

These are the duties that *Governours* owe to their *families* in respect of their souls; *to correct them, catechize them, admonish them,*

them, call on them, reade to them, pray for them, &c. onely
theſe limitations:

1. That they preſume not above their callings: This
Pauls Exhortation, *That no man take this honour to himſelf*
Heb 5. 4. *he that is called of God, as was Aaron:* The *honour* here,
honour of the publike Miniſtery, except that; and I know
but that every Governour of a family, who hath ſpecial abili
utterance, memory, may reade Scriptures, repeat Sermons
Gen. 35. 2. teach and inſtruct out of Scriptures, 1 *Pet.* 4. 10. Thus
ſaid to his houſhold, *put away the ſtrange gods that are*
Heb. 7. 7. *you:* *And without all contradiction* (ſaith the Apoſtle)
1 Cor. 14. 35. *is bleſſed of the better:* *And if the women would learn any*
Orig. Hom. 9. in Levit. *let them ask their husbands at home*; thus *Origen* would have
Word expounded in Chriſtian families; and *Auguſtine*
That which the Preacher is in the pulpit, the ſame is the houſh
in the houſe.

2. That they preſume not above their gifts: This was
Rom. 12. 3. Exhortation to every man, *Not to think of himſelf more*
then he ought to think, but to think ſoberly, according as God
dealt to every man the meaſure of faith; yet I deny not but
ſome caſes they may lawfully depute or ſubſtitute ſome one
family, whom they judge fitteſt unto the ſervice and imploy
which they themſelves ſhould ordinarily perform, as in ca
1 Sam. 8. 1. old age and weakneſs of body; *Thus Samuel being old,*
his ſons Judges: Or in want of good utterance or expreſſion
Exod. 4. 15. what is to be ſaid; thus *Aaron* was *Moſes* his ſpoakſman,
Luke 7. 3. in ſtead of a mouch: Or in want of boldneſs and audacity,
from a conſciouſneſs of weakneſs: thus the good Centurion
the Elders of the Jews to Chriſt to intercede for him: Or
caſe that a Miniſter of the Goſpel do ſojourn in ones family,
Phil. ver. 2. *Archippus* did in *Philemon* his houſe: Or in caſe of neceſſa
1 Theſ. 3. 1, 2. abſence; thus the Apoſtle *Paul* made *Timothy* his deputy to
Chriſtian *Theſſalonians*: Or in caſe the Lord hath beſtowed
of his gifts and graces to one then another: I know not in
1 Cor. 12. 31. caſe, but that we may *Covet earneſtly the beſt gifts in others,*
well as in our own ſelves.

SECT.

SECT. 4.

Of the Duties of Parents to their Children.

THe *Duties* in particular which *Governours* owe to the *Family*, according to their *relations*, are either
- As Parents to their Children.
- As Masters to their Servants.

The duties of Parents to their chidren, are either
- To their bodies.
- To their souls.

1. The *Duties* of Parents to the *bodies* of their children, are many particulars, but may be all compriſed under this one head, *A provident care for their Temporal good*; and this extendeth it ſelf to all times, as,
   1. To their infancy.
   2. To their youth.
   3. To the time of Parents departure out of this world

1. The firſt age of a childe is his infancy, and the firſt part of its infancy, is while it remaineth in the Mothers womb: Here the *Duty* lies principally upon the mother, to have a ſpecial care of it, that it may be ſafely brought forth. Why was the charge of *abſtaining from wine, ſtrong drink, and unclean things*, given to *Manoahs* wife, but becauſe *of the child which ſhe had conceived*? Judg. 13. 4.

The next degree of a childs infancy, is while it is in the ſwadling-band, and remains a ſucking childe; in this alſo the care more eſpecially lies on the mother, whoſe *duty* it is to take all pains ſhe poſſibly may, for the education of her child; and eſpecially to give her child ſuck, if ſhe be able thereto: This not onely Nature, but Scripture ſets forth;
1. By Conſequence, *Gen.* 49. 25. *Hoſea* 9. 14. 1 *Tim.* 5. 10.
2. By Example, *Gen.* 21. 7. 1 *Sam.* 1. 23. *Pſal.* 22. 9.
3. By Grant, the Word giving it as a ruled caſe not to be denied, *Gen.* 21. 7. *Cant.* 8. 1. *Luke* 11. 27.

2. The ſecond age of a childe is its youth, from the time it begins to be of any diſcretion, till it be fit to be placed forth: Now the *duty* of Parents at this time is,
1. To nouriſh.
2. To nurture their children.

Under

Under *nouriſhment*, are compriſed Food, Apparel, Recreation, means for recovery of health when they are ſick; in which if Parents provide not for their Children, *they are worſe than Infidels*: And under *nature*, are compriſed good manners, a good calling, frequent admonition, reprehenſion, correction, the laſt remedy, which may do good when nothing elſe can, *Prov.* 19. 18. — 23. 13, 14. — 29. 17.

3. The laſt time to which Parents provident care extendeth it ſelf, is the time of their departure out of the world, and then they are to ſet their houſe in order, and to leave their eſtate to their children.

2. The *duty* of Parents to the *ſouls* of their children extends it ſelf alſo to all times, as

1. To their Infancy.
2. To their Youth.
3. To the time of Parents departure out of this world.

1. The firſt age of a child, is his infancy; and the firſt part of its infancy, is while it remaineth in the mothers womb. Now the duty of Parents at that time are theſe: 1. That they pray for their children: Thus did *Rebekah*, while the children were quick in her womb. Thoſe Parents that neglect this duty to their children, conſider not rightly that they are conceived in ſin: and

Gen. 25. 22.

2. That they make ſure (ſo much as in them lies) that their children be born under the Promiſe, or under the Covenant, in reſpect of the Spiritual part of it: How? *by making ſure that they be under the Promiſe or Covenant themſelves*: If God in Chriſt be their God, they may have a comfortable hope, that God will be the God of their ſeed, according to the promiſe, *I will be thy God, and the God of thy ſeed.*

Gen 17. 7.

The next degree of a childs infancy, is when it is born: and the duty of Parents then is, To give up their children unto God, caſting them into the hands of his Providence, into the arms of his Mercy, begging for them a gracious acceptation with God; and to tender them to the Ordinance, *The Sacrament of Baptiſm*, to get the Seal of the Covenant ſet upon them, to get them mark'd out for ſalvation.

2. The ſecond age of a childe, is its youth: Now the Duty of Parents to their children at this time, is to train them up in true piety, *To bring them up in the nurture and admonition of the Lord.* To this end.

Eph 6. 4.

1. When

1. When children begin to reade, let them *reade the holy Scriptures*: so was *Timothy trained up from a childe*; and thus will children suck in Religion with learning. 2 Tim. 3. 15.

2. Let children be Catechized constantly from day to day; only with this caveat, that Parents deal with their children, as skilful Nurses and Mothers do in feeding their children, (*i.*) not to give them too much at once: overmuch duls a childs understanding, and breeds wearisomeness to it; it is most suitable to give them *Precept upon precept, Precept upon precept, Line upon line, Line upon line, here a little, and there a little*: Thus shall they learn with ease and delight, and in time a great measure of knowledge will be gained thereby. Isa. 28. 10.

3. Let Parents declare to their children, the admirable works that God in former times hath done for his Church, especially such works as he hath done in their time: outward sensible things do best work upon children, and therefore this direction was given under the law, *Josh.* 4. 6, 21. Josh. 4. 6, 21.

4. Let Parents be to their children a good patern in piety, leading them to Christ by their examples: This will take place with children, more then all precepts or paternal instructions: *But as for me* (said *Joshua*) *and my house, we will serve the Lord*; he sets himself first, as a guide to the rest. Josh 24. 15.

5. Let Parents reprove and correct their children for sin; and that the Lord may sanctifie this *correction* unto them, *Consider this, O ye Parents*, Do you observe such and such sins in your children? enter into your own hearts, examine your selves, whether they come not from you: Consider how justly the hand of God may be upon you: and when you are angry with your children, have an holy anger with your own selves, and use this or the like Meditation with your own souls, *Lord, shall I thus punish my own sin in mine own childe? shall I thus persecute the corruptions of mine own ancestors? how then mayest thou be displeased with me for the too carnal conception of my own child? It may be, I then lay in some sin, or I asked it not of thee by prayer: Be merciful to me, O Lord, and in thy good time, shew thou pity on me and my childe!*

6. As children grow in years, and in the knowledge of Christ, and of justification by Christ, let Parents traine them up in the exercise of all *Duties*, as *Prayer, Meditation, Self-Examination,*

Watchfulneſs, and all means publike and private: if this be done the world to come may reap the benefit of their education; such children as you bring up, ſuch parents will they be (when you are gone) to their children; and ſuch children ſhall they have, who are parents in the next generation, &c. You then are the very making or marring of the world: but on the contrary, if this be neglected, the rich men ſhall riſe up againſt you in the day of Judgement, and condemn you; for he being in hell, had a care of his fathers houſe, that they might be forewarn'd, he deſired *Abraham* to *ſend Lazarus to his brethren, to teſtifie unto them that they came not to that place of torment*; but you will not admonish your children, you will not teach them *Moſes and the Prophets*: you will not ſhew them the danger of Gods heavy diſpleaſure hanging over their heads; you will not, whileſt you live, lead a good example before them: O you may fear that your children ſhall be Furies of hell to torment you. *Now the Lord open your eyes to foreſee, and to fly theſe judgements to come.*

3. The laſt time to which the *Duty* of Parents extends it ſelf is the time of their departure out of the world, and then they owe to their children

{ Good direction.
{ Faithful prayer.

1. For *direction*: when Parents obſerve their time to draw near, it is their duty then eſpecially, to commend ſome wiſe and wholeſom precepts unto their children, the better to direct them in their Chriſtian courſe; ſo did *Iſaac*, and *Jacob*, and *David*. The words of a dying Parent are eſpecially regarded, and make a deeper impreſſion.

Gen. 49. 1, &c.
2 King. 2. 2, 3.
1 Chron. 28. 9.

2. For *prayer*: then is the moſt proper time for Parents to pray and to bleſſe all their children. As they commend their own ſouls into Gods hands, ſo let them commend their children unto Gods grace: Gods *providence and Promiſes are the beſt inheritance in the world*, and if parents (in their prayers) leave theſe to their children, they can never want any thing that is good. O the faithful prayers of *Parents* for their *Children* (eſpecially when they are leaving their *Children*, and going to *God*) muſt needs, *in, for and through Chriſt*, prevail mightily with *God*.

SECT.

Sect. 5.

Of the Duties of Maſters to Servants.

The *Duty* of *Maſters* to their *Servants* is either { To their Bodies. / To their Souls.

1. The *Duty* of *Maſters* to the *Bodies* of their Servants, conſiſts in theſe particulars; *viz.* In a due proviſion of food for them, *Prov.*31.15. & 27.27. In a wiſe care for their clothing, *Prov.*31.21. In a well-ordering of their labour, ſo as they may be able to undergo it: In their eaſe, reſt, and intermiſſion from labour at ſeaſonable times: In paying them ſufficient wages, *Deut.* 24.14, 15. In a careful preſerving of their health, & uſing means for their recovery in caſe of ſickneſs, *Mat.*8.6. and that not of the Servants wages, but of the Maſters own charge, otherwiſe they *undo not the heavy burden*, but rather lay burthen upon burthen. Iſa.58.6.

2. The *Duty* of *Maſters* to the *Souls* of their *Servants*, conſiſts in theſe particulars; *viz.* In teaching them the Principles of Religion, and all duties of Piety: In cauſing them to go to the publike Miniſtery of the Word & Worſhip of God: In taking account of their profiting by the publike and private means of Edification: In praying for them; and as they obſerve any grace wrought in them, in praiſing God for it, and praying for the encreaſe of it: Nothing ſo much wins a Servants heart, or the affections of any gracious heart, as the edifying of it in grace.

Sect. 6.

Of the Duties of the Husband and Wife.

The Duties which the chief governour and his helper owe to one another, are either { Common and mutual. / Proper and peculiar to each ſeverally,

1. The common mutual *Duties* betwixt Man and Wife, are

either
- Of neceſſity to the being of marriage; as
  - *Matrimonial Unity.* (Nat. 19. 6.)
  - *Matrimonial Chaſtity.* (Tit 2. 5. Mal. 2. 15.)
- Of honeſty to the welbeing of marriage; as a
  - Loving affection of one another.
  - Provident care of one for another.

The former Duties preſuppoſed: there ought to be

1. A ſweet, loving, and tender-hearted pouring out of their hearts, with much affectionate dearneſs into each others boſoms. This mutual-melting-heartedneſs, being preſerved freſh and fruitful, will infinitely ſweeten and beautifie the marriage ſtate. Now for the preſervation of this love, let them conſider

1. The compaſſionate and melting compellations which Chriſt and his Spouſe exchange in the *Canticles*, *My fair one, my love, my dove, my undefiled, my welbeloved, the chief of ten thouſand*: ſuch a fervent and chaſte love as this, all married couples ſhould reſemble and imitate.

2. The Command of God to this purpoſe, *Husbands love your wives Epheſ.* 5. 25 and *Wives* (or young women) *love your husbands, Tit.* 2. 4. (Eph. 5. 25. Tit. 2. 4.) Me thinks this charge oft remembered, ſhould ever beat back all heart-riſing and bitterneſs, all wicked wiſhes that they had never met together, that they had never ſeen one anothers faces: when the knot is tied, every man ſhould think his wife the fitteſt for him, and every wife ſhould think her husband the fitteſt for her of any other in the world.

2. A provident care of one for another; which extends to the body: *No man hateth his own fleſh, but nouriſheth and cheriſheth it:* (Eph. 5 29.) and to the good name; *Joſeph* was *not willing to make* Mary *a publike example*: (Mat. 1. 19.) and to the goods of this world; in which if there fall out any croſs providence, they are both to joyn with *Jobs* ſpirit, *The Lord hath given, and the Lord hath taken, &c.* (Job 1. 21.) But eſpecially to the ſoul; in praying together, for and with one another; in taking notice of the beginning and leaſt meaſure of grace, and approving the ſame; in conferring about ſuch things as concern the ſame, mutually propounding queſtions, and giving anſwers one to another; in maintaining holy and religious exerciſes in the Family, and betwixt their own ſelves, in ſtirring up one another to hear the Word, to receive the

Sacraments, and conſcionably to perform all the parts of Gods publike Worſhip: In caſe the one prove uneonverted, let the other wait, and pray, and expect Gods good time: or in caſe the one be a babe in Chriſt, or weak in Chriſtianity, let the other deal fairly, lovingly, meekly, and let our Lord Jeſus his tender-heartedneſs in Spiritual younglings, teach us mercy this way, who is ſaid to *gather the lambs with his arms, and to carry them in his boſom, and gently to lead thoſe that are with young.* Iſa. 40. 11.

2. The proper and peculiar duties to each ſeverally, are ——

1. Of the husband, whoſe *Duty* it is { 1. That he dearly love his Wife. 2. That he wiſely maintain and manage his authority over her.

For the former, conſider, { 1. The matter. 2. The manner of his love.

1. *The matter of it* is a dear love, a ſpecial love, and a more ſpecial then that common mutual love to one another: No queſtion the Wife is to love her Husband, and a brother to love his Brother, and a Friend is to love his Friend, but more eſpecially, or with a more *ſpecial love*, is the Husband to love his Wife. To this purpoſe ſhe is called, *The wife of his boſom*, to ſhew that ſhe ought to be as his *heart* in his boſom. He muſt love her at all times, he muſt love her in all things: love muſt ſeaſon and ſweeten his ſpeech carriage, actions towards her: love muſt ſhew it ſelf in his commands, reproofs, admonitions, inſtructions, authority, familiarity with her; the riſe of which love muſt not be from her beauty, nobility, or becauſe ſhe contents and pleaſeth her husband; but eſpecially becauſe ſhe is his ſiſter in the profeſſion of Chriſtian Religion, and an inheriter with him of the Kingdom of heaven; becauſe of her graces, and vertues, as modeſty, chaſtity, diligence, patience, temperance, faithfulneſs, ſecrecy, obedience, &c. becauſe ſhe bears & brings him forth children, the heirs of his Name and Subſtance, and the upholder of his family; and becauſe of the union and conjunction of marriage. Love growing of beauty, riches, luſt, or any other ſlight grounds, is but a blaze, and ſoon vaniſheth, but if grounded on theſe conſiderations, and eſpecially on this union of marriage; it is laſting and true: The want hereof is the fountain of ſtrife, quarrelling, debate,

bate, which converts the paradise of marriage into an hell.

2. For the *maner of this love*, the Apostle gives it thus, Eph. 5. 25. *Husbands, love your own wives, even as Christ also loved the Church.* Now the love of Christ to his Church, is commended to us in these particulars: ——

Deut. 7. 7, 8. 1. In *the cause of his love*, which is his *love*: *He set his love on you, because he loved you*; his love arose wholly and solely from himself, and was every way free: so should husbands love their wives, though there be nothing in wives to move them, but meerly because they are wives.

2. In *the order of his love*: Christ began it to the Church, before the Church could love him: and as a wall is first smitten on by the Sun-beams, before it give a reflection of her heat back again: so the Church is first heated and warmed at heart by the sense of Christs love, before she love him again: *We love him, because he loved us first:* — *Because of the savour of thy ointments, therefore do the Virgins love thee*; so should husbands begin to love their own wives: I know some wives prevent their husbands herein, and there may be reason for it; but the greater is their glory. This pattern of Christ should rather stir up the husbands to go before them. 1 John 4. 19. Cant. 1. 2.

3. In *the truth of Christs love*: This was manifested by the fruits thereof to his Church; *He gave himself for it, that he might sanctifie it, and cleanse it, and present it to himself a glorious Church, not having spot or wrinckle*: So must husbands love their wives in truth and indeed, by guiding them in the way of life, and path that is called *Holy*, for this is the truest character of a sincere love. Eph. 5. 25, 26, 27.

4. *In the quality of his love*; Christs *love* is an holy, pure, and chaste *love*, as he himself is, so is his *love*, such must be the *love* of husbands, an holy, pure, and chaste *love*. Away with all intemperate, excessive, or any ways exorbitant pollutions of the marriage-bed! from which, if the fear of God, imitation of Christ, love of purity, awfulnesse of Gods all-seeing eye cannot draw, yet that slavish horror, lest God should punish such a couple with no children, or with mis-shapen children, or with idiots, or with prodigiously wicked children, or with some other heavy crosse, one would think should be able to affright them.

John 13. 1. 5. In *the continuance of Christs love*; *Having loved his own, he*

he loved them unto the end. His *love* is a conſtant *love*, an everlaſting *love*: no provocation or tranſgreſſions could ever make him forget his *love*; *Thou haſt played the harlot with many lovers, yet return unto me.* Such muſt be the *love* of husbands, a firme *love*, an inviolable *love*: the ground of it muſt be Gods Ordinances, and the ſupport of it muſt be an inviolable reſolution, that no provocation ſhall ever change it, or alter it. Husbands muſt paſs by all infirmities, endeavouring in love to redreſs them, if poſſibly they can, or if not to bear with them. Jer. 3. 1.

2. Duty of an Husband, is, *Wiſely to maintain and manage his authority*: Now the managing of it conſiſts in two things:

1. That he tenderly reſpect her.
2. That he carefully provide for her.

1. He muſt *tenderly reſpect her*, as his wife, companion, yokefellow, as his very delight, and the *deſire of his eyes*, and *never be bitter againſt her*. This bitterneſs ordinarily turneth the edge of his authority: if therefore any matter of unkindneſs ariſe (as ſometimes certainly will, then muſt he carefully with all lenity, gentleneſs and patience quiet all, and never ſuffer himſelf nor his wife to ſleep in diſpleaſure: *Let not the Sun go down upon your wrath*; or if he ſhall have occaſion to reprove her, he muſt keep his words until a convenient time, & not do it in preſence of others, and then utter them in the ſpirit of meekneſs and love. Surely if ſhe be not corrected by a word of wiſdom and diſcretion ſhe will never amend by threats, or any haſty, rigorous carriage: and if ſhe once begin to loſe her ſhamefac'dneſſe in the preſence of her husband, it is likely there will be often brawlings and quarrels betwixt them, and the houſe will be full of diſquietneſs: it is beſt therfore to deal wiſely with her, to admoniſh her often, to reprehend her ſeldom, never to lay violent hands on her; and if ſhe be dutiful, to cheriſh her, that ſhe may ſo continue; if wayward, mildely to ſuffer her, that ſhe wax not worſe. Ezek. 24. 16. Col. 3. 19. Eph. 4. 26.

2. He muſt *carefully provide for her*; To this purpoſe he is called her Head, and Saviour, as *Chriſt is the Head of his Church*, and the Saviour of the body: The *Head* (you know) is the fountain of motion, quick'ning, life, ſenſe, & lightſomnes to the body; ſo ſhould the husband be as the well-ſpring of livelineſs, lightſomneſs, light-heartedneſs to his wife: ſhe hath forſook all for him, & therefore ſhe ſhould receive from him a continual influence Eph 5. 23.

ence of chearful walking, and comfortable enjoying of h
And a *Saviour* (you know) both provides for, and prote
ſaved: Chriſt thus ſaved his Church, he is every way a ſu
Heb. 7. 25. Saviour, *able perfectly to ſave, even to the very uttermo*
ſaves ſoul and body, he ſaves from all manner of miſery, fro
wrath of God, the curſe of the Law, the venom of all
ward croſſes, the tyranny of Satan, the ſting of death, the
of the grave, the torments of hell, or if ſin be the greateſt
Mat. 1. 21. (as indeed it is) *he will ſave his people from their ſins*: I can
ſay thus of the husband; yet an husband carrieth a reſemblan
of Chriſt, and is after a maner a *Saviour* to his wife, to pro
Pſal. 128. 3. her, and provide for her. *David* compares her to a *vine* in
mating that as a *vine* is underpropped and raiſed by ſome
or frame near to which it is planted, ſo is the wife raiſed to
height of honour by vertue of her relation to her husband;
his wealth is ſhe enriched; by his honour is ſhe dignified: h
under God and Chriſt, *all in all to her*. In the Family he
King, to govern and aid her; a Prieſt, to pray with her and
her; a Prophet, to teach and inſtruct her; a *Saviour*, to pro
for, and protect her to *his utmoſt*, which
deed is proper and peculiar to the Lord Chriſt.

2. The Duties proper to the wife, are theſe,
1. That ſhe be in ſubmiſſion to her husband.
2. That ſhe be an help to him all her days.

Gen. 3. 16. 1. *Wives muſt be in ſubjection to their own husbands: Sarah obey*
Eph. 5. 22. *Abraham, & called him Lord:* But here's a caſe of conſcience —
1 Pet. 3. 1, 6. 1. What if her husband be a ſon of *Belial*, an enemy
Chriſt? muſt ſhe then yield ſubjection? — Yes: becauſe in
office her husband is as in Chriſts ſtead: The Church is compar
to *a lilly among thorns*, ſhe remains *lilly-like*; white, ſoft, pleaſa
Cant. 2. 2. and amiable, though ſhe be joyned with *thorns*, which
prickly and ſharp: So a wife muſt be meek, milde, gentle, obe
dient, though ſhe be matched with a crooked, perverſe, prophan
and wicked husband: She muſt in this caſe remove her eye
from the diſpoſition of her husbands perſon to the condition o
his place, and by vertue therof (ſeeing he beareth Chriſts image
be ſubject unto him as unto Chriſt.

2. What if her husband command things contrary to Chriſt

must she therein be subject?——No: *Submit, &c.* How? *as unto the Lord:* if she submits to things contrary to Christ, she submits not *as to the Lord.* Conscientious wives must remember they have an husband in heaven, as well as on earth, betwixt whom there is a greater difference, then betwixt heaven and earth, and therefore in case they bid contrary things, they must prefer God before man, Christ before all men. Eph. 5. 22. Gen. 2. 8, 10.

2. *Wives must be helpers to their husbands.* Now this helpfulness consists in these things:

1. That she be careful to preserve his person, in sickness or health, in adversity or prosperity, in youth or old age.

A most memorable and famous pattern for this purpose, is recorded by * *Vives: A young, tender, and beautiful Maid was matched* (as he reports) *to a man stricken in yeares, whom after marriage she found to have a very fulsom and diseased body, full of many loathsome and contagious diseases; yet notwithstanding, out of sense and conscience, that by Gods providence she was become his wife, she most worthily digested all with incredible patience: friends and Physicians advised her by no means to come near him, and for their parts they utterly forsook him; but she (passing by with a loving disdain those unkinde dissuasions) becomes to him in their stead, Friend, Physician, Nurse, Mother, Sister, Daughter, Servant, every thing, any thing to do him good any maner of way. At last by extraordinary expence, and excessive charges about him she came to some want of some necessaries, whereupon she sold her Ring, Chains, richest Attire, Plate, and choycest Jewels: and when he was dead, and friends came about her, rather to congratulate her happy riddance, then to bewail her widowhood, she not only abhorred all speeches tending that way, but protested, if it were possible, she would willingly redeem her husbands life with the losse of her five dearest children.* Whence it appears that this worthy woman was wedded to her husbands soul, not to his body, seeing no infirmity or deformity thereof, could cool or weaken the fervency of her love. * Lib. 2. de Christiana fœm. pag. 360.

2. That she learn and labour to forecast, contrive and manage housholds-affairs, and *businesse within doors,* as they say: for which see a right noble glorious pattern in *Prov.* 31.

3. That she help her husband, in setting forward the rich and

royal trade of Grace, in erecting and eſtabliſhing Chriſts glorious Kingdom in their houſe, and eſpecially in their own hearts. This is that one neceſſary thing, without which their Family is but Satans Seminary, and a Nurſery for hell: This will marvelouſly ſweeten all reproaches, caſt upon them by envenomed tongues: This will ſweetly ſeal unto them, their aſſurance of meeting together hereafter in heaven, --where the husband and wife perform theſe and the like *Duties*, there's an happy Family, there's a Colledge of quietneſs; where theſe are neglected, we may term it an Hell.

Thus much of the Duties of Governours: we now come to the governed.

SECT. 7.

Of the Duties of Children to Parents.

DUties of Children to Parents, are either { inward, as *Love and Fear.* / or outward, as { *Reverence.* / *Obedience.* / *Recompence.*

1. The inward *Duties* which children owe to their parents are *Love and Fear*: *Love* like Sugar ſweetens *Fear*, and *Fear* like Salt ſeaſons *Love*; there muſt be a loving-fear, and a fearing-love. Hence the *fear* of a childe, is oppoſed to the *fear* of a ſlave; for a childes *fear* being mixt with *love*, hath reſpect to the offence which a parent may take: but a ſlaves *fear*, which is ordinarily mixed with hatred, hath reſpect to nothing but the puniſhment which his Maſter may inflict upon him. This *love-like-fear* is ſo proper to children, as that the awful reſpect which the Saints bear to God, is called *a filial fear*: Children have received their ſubſtance, from the very ſubſtance of their parents, and therefore they are to perform this *Duty* of *Love* and *Fear* to them.

2. The outward *Duties*, or the manifeſtation of this *Love* and *Fear* in children, appears

1. In their Reverence, *in ſpeech and carriage*: They muſt give to their parents reverent and honorable titles, meek and humble ſpeeches,

ſpeeches, obeyſance, as becomes their age and ſex: Thus *Joſeph* and *Solomon* bowed, the one to his father, the other to his mother. Contrary hereto is mocking and deſpiſing father and mother: of which ſaid *Solomon*, *The eye that mocketh at his father, and deſpiſeth to obey his mother, the ravens of the valley ſhall pick it out*: a phraſe that ſets forth the end of a notorious malefactor, that is hanged in the air till the ravens pick out his eyes. Gen. 48. 12. 1 King. 2. 19. Prov. 13. 17.

2. In their obedience to their Commands, Inſtructions, Reproofs and Corrections of their Parents, *Eph.* 6. 1. *Prov.* 1. 8, 9. the reaſon is, becauſe of God, whom the father repreſents: Children muſt remember, that whatſoever they do to their parents, they do it to God; when they pleaſe them, they pleaſe God; when they diſobey them, they diſobey God; when their parents are juſtly angry with them, God is angry with them: nor can they recover Gods favour (though all the Saints of heaven ſhould intreat for them) till they have ſubmitted themſelves to their own parents; onely with this limitation, that they ſubmit or obey them *in the Lord*, Eph. 6. 1. Eph. 6. 1.

3. In their Recompence: This is a *Duty* whereby children endeavour (as much as in them lies) to repay what they can for the parents kindneſs, care and coſt towards them, in way of thankfulneſs: *If any widow have children, or nephews, let them learn firſt to ſhew kindneſs at home, and to requite their parents*; 1 Tim. 5. 4. in ſickneſs, they muſt viſit them, in time of mourning, they muſt comfort them, in want, they muſt provide for them; as the children of *Jacob*, who viſited, comforted, and went to buy food for their father: in time of danger, they muſt endeavour their protection, as *David* did, *Let my father and mother* (ſaid he to the King of *Moab*) *I pray thee, come forth and be with you, till I know what God will do for me. And he brought them before the King of Moab, and they dwelt with him, all the while that David was in the hold.* If God pleaſe to take children out of this world before their parents, and their parents be ſuccourleſs (they muſt as they can) provide for their well-being after their deaths: Thus Chriſt commended his Mother to his Diſciple *John*, a little before he gave up the ghoſt. It is recorded of the Stork, That when the dams are old, the young ones feed them; and when through age they are ready to faint in their flying, the young ones help them; and when they are paſt flying, the young ones Gen. 28. 1. and 27. 35. and 42 3. 1 Sam. 22. 3, 4. John 19. 27.

carry them on their weak backs. Thus Nature teacheth children their *Duty*, how much more ſhould grace?

SECT. 8.

Of the Duties of Servants to their Maſters.

Duties of Servants to their Maſters, are either { inward, as *Fear*. / outward, as { *Reverence*. / *Obedience*.

1 Pet. 2. 18. 1. The inward *Duty* is *Fear*: *Servants, be ſubject to your maſters with all fear, and account them worthy of all honour*: So 1 Tim. 6. 2. proper is this fear to a Servant, as where it is wanting, there is Mal. 1. 6. a plain denial of his Maſters place and power: *If I be a maſter, where is my fear?* ſaid God: obſerve, I mean not an exceſſive ſlaviſh fear; as when a ſervant fears nothing but the revenging powet of his Maſter (ſuch was the fear of that unprofitable ſer- Mat. 25. 24, 25. vant, who could ſay to his Maſter, *I knew that thou wert an hard man, — and I was afraid*) but I mean an awfull fear of provoking his Maſters wrath, ſo as it makes him caſt every way, how he may pleaſe his maſter, and ſuch a fear draws him on chearfully to perform his *Duty*.

2. Outward Duties which iſſue from this fear, are { *Reverence*. / *Obedience*.

1. *Reverence*, which is manifeſted in ſpeech and carriage. Thus ſervants muſt give reverend titles to their Maſters, as *Father*, *Lord*, and *Maſter*, *&c.* They muſt yield obeyſance to them; as 2 King. 2. 15. *The children of the Prophets, When they ſaw that the Spirit of Elijah reſted on Eliſhah, they came to meet him, and bowed themſelves to the ground before him.*

2. *Obedience*, which hath reſpect to the Commands, Inſtructions, Reproofs and Corrections of their Maſters. 1 Pet. 2. 18, 19, 20. But here's a caſe or two of Conſcience:

1. How far they muſt obey; or what is the extent of ſervants Col. 3. 22. obedience to Maſters? — The Apoſtle anſwers, *Servants, obey in all things your maſters according to the fleſh*: It is not ſufficient that ſervants perform well their *Duties* in ſome things; they muſt do it in *all things*, yea in things that may be againſt their own minde

minde and liking, if their Masters will have it so: This is clear in the example of *Joab*, *the King commands him to number the people*; *Joab* declares himself, that he thinks it a very unmeet thing, *Why doth my Lord the King delight* (saith he) *in this thing?* yet against his judgement he yields unto the Kings peremptory command, *The Kings word prevailed against Joab.* Look as *Peter*, when Christ bid him launch out into the deep, and let down his net for a draught, *He answered and said, Master, we have toiled all the night, and have taken nothing: nevertheless, at thy word I will let down the net.* So must servants say, when they have a peremptory command, though contrary to their own judgements, this or that in all humility, I suppose, or I propound to you, *Nevertheless, at your Word I will let down the net*, I will do as you please. 2 Sam. 24. 2, &c. Luke 5. 4, 5.

2. But what if God and Master should command contrary things? —In such a case the Apostle sets down an excellent limitation in these four phrases, 1. *As unto Christ*: 2. *As the servants of Christ*: 3. *Doing the will of God*: 4. *As to the Lord*:] All these imply, That if Masters command their servants any thing contrary to Christ, they may not yield to it: Upon this ground the Midwives of the *Hebrew* women, would not kill the *Hebrew* children, *They feared God* (saith the Text) *and did not as the King commanded them.* In this case *Joseph* is commended in not hark'ning to his Mistris; and the servants of *Saul* are commended, for refusing to slay the Lords Priests at their Masters command. When Masters command or forbid any thing against God and Christ, they go therein beyond their commission, and their authority ceaseth, so that servants may say, *We ought to obey God rather then men.* Eph. 6. 5, 6, 7. Exod. 1. 17. Acts 5. 29.

3. But some *Anabaptists* object, *That all men are alike, and that there is no such difference as betwixt Masters and Servants, nay it is expresly forbidden to be Servants of men.* I answer, to *be a servant*, in that place, is not simply to be in subjection under another, but to be so obsequious to man, as to prefer him before *God*: Hence the Apostle elsewhere in the *Duties* of servants, lays down this Antithesis, *Not as men-pleasers, but as the servants of Christ*; again, *doing service as to the Lord, and not to men*: The meaning is, That we must do *Duty* to a *Master*, not as meerly to a *man*, but as to one *in Christs stead.* Masters by vertue of *Ob.* 1 Cor. 7. 23. *Sol.* Eph. 6. 6, 7.

their office and place, bears the image of Christ; Christ communicates his authority unto them, and so in performing Duty to Masters, we perform *Duty* to Christ, and in denying Duty to Masters, we deny *Duty* to Christ: Thus the Lord said to *Samuel*, when the people rejected his Government, *They have*
1 Sam. 8. 7. *not rejected thee, but they have rejected me, that I should not reign over them.* Consider this, all ye that are *Servants*, though *Masters* should neither reward your good service, nor revenge your ill service, yet Christ will do both: This is your prerogative that fear God, above all other Servants; others may serve their Masters with *fear and trembling*, in singleness of heart, and with good will, but onely Christians and Saints do service *as to Christ*, and this makes them not content themselves with doing the thing, but to endeavour to do it after the best maner they can, so as God and Christ may accept of it.

I have now run through the Family, and informed you of the *Duties* both of *Governours and governed.* Christians, look within you look about you, *that man is not a good man, that is not good in all his relations.* The same God that requires us to serve him as private persons, requires us to serve him in our relations: And therefore though you be never so careful of your *Duty* in the former respect, yet you may go to hell for neglecting your *Duties*, as *Masters, Servants, Husbands, Wives, Parents, or Children*; nay, I'le say a little more, that though you should be good in one relation, yet if you endeavour not to be good in every relation, you shall never go to heaven: for the same God that commands you to serve him as a Master, commands you to serve him as a Father, as an Husband, &c. *And he that keeps the*
Jam. 2. 10. *whole Law, and offends in one point, is guilty of all.*

CHAP.

CHAP. XI. SECT. I.

Of Preparatives to

Christian-Society.

HItherto of secret *Duties*, and private *Duties*, so far as they concern every man in his own particular, and in his own family: Now as of many particulars consists a *family*, so of many *families* may consist this *Christian-Society* we are ready to treat of; and the rather do we fall upon it, because we hold it a *Duty*, to keep a constant, indeared and loving correspondence with the Saints, to communicate with experimental Christians, in their *Experiences* of Christ working and dwelling in them, *To exhort one another, and so much the more, as we see the day approaching.* Heb. 10. 24, 25.

Now that we may joyntly and comfortably carry on this *Duty*, observe we,

1. Our entrance into it.
2. Our proceedings in it.

1. For entrance, we must
   1. Renounce all sinful and wicked Society.
   2. Entertain such Graces as will fitly prepare us for this Society.

1. We must renounce and discharge all wicked society: *For what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? what agreement hath the Temple of God with Idols?* 2 Cor. 6. 14, 15, 16. as melted gold will unite it selfe with the substance of gold, but not incorporate it self with dross; so if God by his Spirit melts the heart, and fits it for union with Believers, then he separates it from that which is Heterogeneous and disagreeing to it: *Lord, who shall dwell in thy holy hill?* saith *David*; the answer is given, *Psal.* 15. 4. *In whose eyes a vile person is contemned, but he honoureth them that fear the Lord:* Understand the Text soberly concerning *Contempt of a vile person. David* would not have us to Psal. 15. 4.

deny,

deny him courteſies and civil behaviour: We may eat, and drink, and buy, and ſell, and ſhew kindeneſs, and pity him, and pray for him, and carry our ſelves with all wiſdom towards him, though he be without; but as for holy communion we muſt ſay to him as *Peter* to *Simon*, *Thou haſt neither part nor fellowſhip in this body*; or as *Nehemiah* to *Sanballat*, *Tobiah* and *Geſem*, *You have no portion, nor right, nor memorial in Jeruſalem.*

Acts 8. 21.

Neh. 2. 20.

2. We muſt entertain ſuch Graces as will fitly prepare us for this *Chriſtian Society*, and they are ſuch as theſe: ——

1. *Humility*: Humble men contend not, cenſure not, quarrel not, diſdain not: They can meet with unequal reſpects of age, ſex, ſtate and parts; they can diſcern even women what is to be honored, and if there be not always ſo profound a judgment, yet many times there is more holy, and more ſweet affections: They have not the faith of Chriſt in reſpect of perſons, but can ſay to the poor man (if he be of the poor whom God hath choſen rich in Grace, and heir of the Kingdom) *Sit thou here in a good place*; they can prefer Grace before parts, and delight in the ſweet ſcent of creeping Violets: They can make uſe of, and improve all other mens gifts, *For in honor they prefer one another*, and ſo they come to be kindely affectioned one to another in brotherly love; they can ſpy out Graces of all ſorts, in all ſorts and ranks of people: They obſerve the ſweet affability and courteſie of ſome great ones, the honeſt diligence and patience of ſome poor ones, the bluſhing modeſty and humility of ſome ſolidly learned, the chearfull activity of Gods worſhip of ſome illiterate, that love Chriſt in ſincerity, though they cannot diſpute for him: Several ſorts of men, have ſeveral luſtres; now the humble learn of all, and ſo receive much benefit in communion from all: This Grace then gives him a fitneſs for this Society.

Rom. 12. 10.

2. *Acknowledgement, and the prizing of others gifts*: It is ſaid of *Apollos*, *That though he were an eloquent man, and mighty in the Scriptures, yet be ſo far acknowledged and honored the Graces of God, and the gifts that were in* Aquila *and* Priſcilla, (a plain couple, an handy-crafts man and his wife) *that he was content to learn of them*: O let not Brethren envie and grudge at one another, but acknowledge and prize the gifts of others as their own gifts.

Acts 18. 24, 25, 26.

3. *Self-denyal*: *Let nothing be done through ſtrife or vain-glory,*

Phil. 2. 4.

glory, but in lowlineſs of minde, let each eſteem other better then themſelves: Look not every man on his own things, but every man alſo on the things of others: How goodly is it to ſee a man who hath parts, and gifts, and graces, to deny himſelf, and all for the edifying of the body? *Paul* could endeavour to pleaſe all men in all things, *Not ſeeking his own profit, but the profit of many*: He hath a true publique ſpirit, that prefers the body of Chriſt, before his own private; that can deny himſelf, ſo that God may be glorified. 1 Cor. 10. 33.

4. *Love:* A grace of ſuch uſe and influence, that without love there can be no *Chriſtian-Society*; it is love that joyns hands and hearts: So the ſoul of *Jonathan* was knit to the ſoul of *David*, *For Jonathan loved him as his own ſoul. Love* diſpoſeth men to all ſpiritual Offices, to pray together, ſing together, talk or confer together; on the contrary, all the gifts in the world, how excellent ſoever, are nothing worth without love; *Though I ſpake with the tongues of men and Angels; Though I had the gifts of all prophecy, and underſtood all myſteries, and all knowledge, and have not love, I am nothing.* 1 Sam. 18. 1. 1 Cor. 13. 1, 2.

5. *Amiableneſs, Facility or Condeſcenſion*: Rugged ſtones unhewen and unſqared, cannot fitly lie and joyn together in one building; ſowre, harſh and ſullen ſpirits, are not fit for ſociety: If there be a *Nabal*, who is ſuch a ſon of *Belial*, that no man can ſpeak to him, he may not be entertained: I know there are ſome good men of an harſh and rigid diſpoſition, who make many a poor Chriſtian to ſtartle back, though he came with a reſolution to conſult and learn ſomething of them: But there is in ſome others (whom I always prefer) an alluring facility, that doth call in the modeſt and bluſhing, who would otherwiſe ſtep back: Now this ſweet diſpoſition for gaining of ſouls into the liking and reliſhing of the good ways of God, is a commendable Grace.

6. *Sobriety of ſpirit*, in the ſuſpending of all raſhnes of cenſures, and a patient bearing with ſome errors and offences, which unavoidably will ſometimes fall out: The Apoſtle had reſpect unto this, when he admoniſhed the *Coloſſians, To forbear one another, and to forgive one another, if any man have a quarrel againſt any, or a matter of complaint* (as the word ſignifieth) *even as Chriſt forgave you*: How quarrellous are ſome men? How loud and ſhril, Coloſſ. 3. 13.

and thunder-stormy in their complaints? on the contrary, heavenly souls resolve to do good, and to suffer evil: Such was *Davids* carriage towards *Shimei*, when *Shimei* cursed him: *Come out thou bloody man, thou man of Belial: David* said no more but *Let him curse, because the Lord had said unto him, Curse David.*

2 Sam. 16. 17

7. *Innocency, harmlesness, or inoffensiveness of conversation:* Nothing more destroyes *Christian-Society*, then frequent lyes, flatteries, whispering, scoffs, calumnies, and invented slanders: Hence *James* calls the tongue, *An unruly evill, full of deadly poison*; — *And if this member be not tamed, all Religion is in vain*, and consequently all Religious Society.

James 3. 8. — 1. 26

8. *An holy coveting of excellent gifts*: Emulation ordinarily engenders strife, and overthrows *Christian-Society*; But this holy contention, this spiritual emulation, this zeal after more perfection of gifts and graces, the Apostle enjoyneth, *Covet earnestly the best gifts*; *q. d.* affect, emulate, be zealous after a further growth or improvement.

1 Cor. 12, 31.

9. *Wisdom*: Both to discern where the rich treasure lies, and to be able to draw it forth: There lies many times a great deal of spirituall wealth, in some obscure and neglected Christians, which many supercilious and conceited professors do pass by and neglect: One would not think what dexterity in Scripture, what judgement in controversies, what fervency and expressions in Prayer, what acquaintance with God and his Providence, what strength of Faith, what Patience, Meekness, Moderation, Contentedness, Heavely-mindedness, may be now and then found out and discovered in plain people, that have plain carriage and plain speech: Here then is the necessary use of wisdom, to discover those gifts and graces; and when we find such a vein, to dig it, and draw it forth: Do you observe one of great dexterity in Scriptures? propound to him some difficult place where you were fain to make a stand: Do you observe one well studied in rontroversies? desire him to untie a knot, where you have been a great while looking for an end: Do you observe one acquainted with cases of desertion and soul-clouds? learn of him what experiments he hath collected, and which was his way out of the mist: Do you observe one powerful in Prayer? get him to commend your suits with you unto God: All men would be

be dealt with in the proper way wherein they are verſed, and wherein they excel.

SECT. 2.

Of a mutuall exchange of gifts and graces.

AFter the Preparatives, we come to the Duties themſelves; which conſiſt,

1. In a mutual exchange and imparting of Gifts and Graces.

2. In a mutual ſerviceableneſs to the bodies and ſouls of one another.

3. In a mutual walking together, and holding of hands in the Ordinances of Chriſt.

1. There muſt be in *Chriſtian-Society, a mutual exchange and imparting of Gifts and Graces*: God hath diſpenſed variety of gifts unto his people; as *Job* was exemplary for patience and uprightneſs; *Moſes* for faithfulneſs and meekneſs; *Joſiah* for tenderneſs and activity in the cauſe of Reformation; *Timothy* for Miniſterial diligence and care of the flock: the gift of Chriſt is Grace, according to meaſure: He meaſures to one ſuch gifts, to another ſuch, to another ſuch and ſuch, as he pleaſeth: *Unto every one of us is given grace, according to the meaſure of the gift of Chriſt*: God gave the Spirit without meaſure unto Chriſt, but we have it according to our ſcantling, and as he pleaſeth to honour and entruſt us: *To one is given the word of knowledge, to another faith, to another prophecy, to another the diſcerning of ſpirits, to another divers kindes of tongues*: Thus every man hath his proper gift of God, *One after this maner, and another after that*: One hath quickneſs of parts, but not ſo ſolid a judgement; another is ſolid, but not ſo ready and preſential; one hath a good wit, another a good memory, a third a good utterance; one is zealous, but ungrounded: another well principled, but timerous: One is wary and prudent, another open and plain-hearted; one is trembling and melting, another chearful and full of joy: Now thus God freely gives, and moſt wiſely diſpoſeth, that we may be engaged to uſe his bounty to each

Ephes. 4. 7.

1 Cor. 12 8, 9, 10.

1 Cor. 7. 7.

others help: The knowing Christian is to impart to him that is weak in gifts, and the zealous Christian that hath fewer notions is to impart his warmth and heat to his knowing friend: The Christian that hath collected experiences, or found out methods for the advancement of holiness, must not deny such knowledge to the body; Christians must drive an open and free trade, they must teach one another the mystery of godliness: Tell your experiences, and tell your conflicts, and tell your comforts, make all that you have the bodies, and all the body hath, yours: Some say, The Art of Medicine was thus perfected, as any one met with an herb, and discovered the vertue of it by any accident, he would post it up in some publique place, and so the Physicians skill was perfected, by a collection of those experiments and receipts: We must one day account how we have laid out our Knowledge, our Utterance, our spirit of Prayer, our Ability of discerning, our experience of God, our taste of the Promises, our enlargments after prayer, our improvements by Conference, our comforts after private Humiliation, our strengthening by Sacraments, or what else may be instanc'd in for the use of others; how we got rid of such a lust, how we mast'red such a temptation, how we attained to such a facility in this or that *duty*; and there must be this commerce among them that are in this heavenly partnership.

Sect. 3.

Of a mutual serviceableness to the bodies and souls of one another.

There must be in this *Christian-Society*, *a mutual serviceableness.*

1. *To the bodies.*
2. *To the souls of one another.*

1. *To the bodies of one another:* The Primitive Christians excelled in this care, they put their estates (by reason of the persecution) into *a common stock*, that all, even the poorest sort, that in those hard and uncertain times, gave their names to Christianity, might be tended and looked on with equal care and respect: I know some have stretched this too far, to make it a leading case and binding example; but thus far it holds, that if

Acts 4. 32, & 34. 35.

if the necessity of the faithful call for it, even all that we have must be serviceable in order and in due respects: The Catalogue runs thus; 1. The publique state wherein we live, we must provide for, 2. Our selves. 3. Our wives. 4. Our parents. 5. Our children and family. 6. The houshold of faith. 7. Our kindred. 8. Our neerest neighbours and common friends. 9. Our countrey-men. 10. Strangers. 11. Enemies. It is truly an acceptable service to God, and a glorious Ministery, to tend the Lords poor and sick; therefore *Paul* sometimes took upon him the *fellowship of the ministring to the Saints*, as he was desired by the Churches of *Macedonia*, whom he commends for their charity, and whose example he wills the *Corinthians* to follow. 2 Cor. 8. 4, 7.

2. *To the souls of one another*, and this several ways:

1. *In watching over one another*: I know we have Enemies that maliciously watch over us for our haltings, but it is the part of a friend, to watch over his companion for good; we are apt enough to neglect our own watch, we had need to have either prying enemies, or faithful friends, to make us know our selves.

2. *In admonishing and reproving those that fall*: This is a great Duty, but much neglected. Reverend Mr. *Bolton*, speaking of that grave and religious Judge *Nichols* (who desired him sometimes to deal plainly with him) confessed after the Judges death, that *he was grieved at his heart that he had done no more in that kinde*: O count not admonition an unnecessary medling, we may through a fooliſh humour to be esteemed peaceable and quiet, suffer many to miscarry and be lost. *Boltons quartion novissima, pag.* 163.

3. *In recovering those that are fallen, through a spirit of meekness: Brethren, if any man be overtaken with a fault, ye which are spiritual, restore such a one in the spirit of meekness, considering thy self, lest thou also be tempted.* Christians should not triumph over them that are on the ground and thrown down by a temptation, but rather they should sit by them on the same flat, and mourn with them and for them, and feel some of their weight. Gal 6. 1, 2.

4. *In instructing the ignorant, dull, and less capable*: To this purpose we should rather keep a slow pace, then willingly out-go the young and tender Lambs: O despise them not here, with whom we shall have eternal company in heaven; it may be they can

can reach no higher then the very Principles of Religion, without which they could not be safe: yet if they know and can say any thing of God in Christ Jesus, or if they would fain hear of him, be not too high for their Society; neglect not the rear of the Christian army, but strive with their infirmity or unfitness, whatsoever it be.

5. *In encouraging weak beginners*: bid them welcome that stand upon the threshold, that linger in the porch of this Society, and would be glad to sit down among the Disciples of Christ. Isa. 42. 3. It was propheeyed of Christ, *A bruised reed shall he not break, and a smoaking flax shall he not quench*: It should be thus with Christians, they should not quench, but rather encourage the smoking flax into a flame: Do you perceive a poor soul to listen after Christ, and to hearken if some word of comfort may be let fall? open your selves to him, and let him in to the pleasures and ravishments of the Kings chambers: Take heed of making any one go back, or grow out of love with the order and government of Christs family.

6. *In stirring up the spirits and gifts of one another*: *Consider one another* (saith the Apostle) *to provoke unto love and to good* Heb. 10. 24, 25. *works; not forsaking the assembling of our selves together, but exhorting one another.* A mean person by asking a question, may lay the first stone, whereupon a goodly frame of excellent and rich discourse may be reared: Christians must quicken one another in the ways of godliness; as the iron sharp'neth iron, as rubbing of the hands makes both warm, and as live coles makes the rest to burn, so let the fruit of Society be mutual, sharp'ning, warming and inflaming.

7. *In raising, chearing, comforting the dejected and dismaid spirit*: How did the Martyrs in their Prisons set one another at liberty from the bondage of fears? how did holy *Bradford's* sweet and chearful company, make the very dungeons lightsom, and Pallace-like to his fellow-prisoners? An unbelieving heart, oppressed many times with fooliſh cares and fears, doth sometimes (by a word duly spoken, or by a Promise applyed in the season of it) feel the load quite taken away.

SECT. 4.

Of a mutual walking together, and holding hands in the Ordinances of Christ.

THere must be in *Christian Society*, *A mutual walking together in the Ordinances of Christ*: as —

1. *In hearing the Word*, by quick'ning one another unto it, by helping the negligent to apply it, by taking forth the several portions belonging to the several conditions and necessities of each, by praying for one another, that it might be useful and seasonable to all.

2. *In the Sacraments, joying in one another, beholding their order and stedfastness of faith in Christ*: How should they but rejoyce together in the love of God, feeding at the same Table as those that shall meet and sit down with Christ in his Kingdom of Glory? How should they but behold their order and stedfastness of faith, now renewing their Covenant of love among themselves, and laying down all grudges, rancour, prejudice, uncharitableness, surmises for Christs sake, and giving *the right hand of fellowship*, cordially and unfainedly to one another, as those that finde themselves to be all retainers to the same Master, and provided for with the same care, and purchased by the price of the same blood. Col. 2. 5.

3. *In prayer for and with each other*: In Primitive times, they used to transact one anothers affairs in the Court of Heaven by Prayer: *Pray always* (said *Paul*) *with all prayer and supplication for all Saints, and for me*: — and, *Pray one for another* (said *James*) *that ye may be healed*; *q. d.* if the heart rankles, or if there be any fallings out, any differences and jarrings among Christians, let them meet together, and humbly acknowledge where the fault lies, and make up the matter before God, who is both a witness of their mutual sincerity, and is only able to search the bottom of the wound, and to cure it: Sometimes Christians have known blessed experiments of this, and can tell when a *Probatum est* was written upon it. Eph. 16, 18, 19. James 5. 16.

4. *In fasting for the afflicting, and humbling of the soul*; so *Ezra* and his men, and *Esther* and her maids, maintained communion

munion together: Such Fasting-days, are soul-feeding-days, and soul-curing-days; some diseases, some lusts will go out no other ways.

5. *In mutual bemoanings, confessions, and opening of sores and wounds*; it may be, when the Apostle saith, *Confess your faults one to another*, he means more then acknowledgment of offences, whereby a man hath sinned against his brother; *viz.* that Christians should also bewail their failings, infirmities, deadness, unsavourines, coldness, narrowness, untruitfulness to one another, to see whether others have been in the same case, and what course they took, and what remedy they procured: many souls may perish through too much reservedness and modesty.

6. *In holy Conference*: This indeed is it that might much improve the meeting of Christians. In the Prophets time, when proud scorners, and prophane spirited men talked vainly, and did even what they list, then *they that feared the Lord met, and spake often one to another*; no doubt they spake of God, and his counsels, of his works and ways, of his providence and goodness, of the baseness of Atheistical thoughts concerning God: would Christians thus meet and exchange words and notions, they might build up one another, they might heat and inflame one another, they might strengthen and encourage one another, as the brethren did *Paul*: and have we not an expres Command for this *Duty* of Conference? *Thus shall ye say every one to his brother, and every one to his neighbour, What hath the Lord answered? and what hath he spoken?*

Mal. 3. 16.

1 Thes. 5. 11. Luke 24. 32. Acts 28. 15.

Jer. 23 35.

And now I am fallen on this *Duty*, give me leave to lay down some experiments and proceedings of some Christians as willingly joyned themselves in a *Christian Society*, and by Gods blessing thereby sweetly improved themselves.

SECT.

SECT. 5.

Of some Orders to which some Christians subscribed before Conference.

In this Conference of Christians,
1. Some Orders were made, to which all subscribed.
2. Some Questions were propounded, to which all answered.

1. The Orders were these: —

1. That every Wednesday (especially during winter) we will meet for Conference about soul-affairs.

2. That if any difference in opinion shall arise amongst us, we will fully debate, and then submit to the judgement of the Society, as it shall be made good out of the Word.

3. If we observe any of the Society to fall into any sinne or scandal, he that observes it shall first warn the party thereof; and if he offend again in the same kinde, the observer shall then joyn with himself one or two more to warn the same party; and *if he will not hear them*, the observer or any other shall then acquaint the Society at our next meeting; and if he will not hear them, that then he be excluded till he repent, and be voted for his admission again.

4. That whatsoever is spoken amongst us (the telling whereof may tend to the prejudice of any one of us) shall be kept secret, upon pain of undergoing such Censure as the major part of the company shall think fit.

5. That for admission of any into our Society, we will not be too strict nor too large; not too strict in excluding any, in whom we have any good hopes of sincerity, and real desire to increase their knowledge, and mutual love, though they may be *but weak* in gifts; nor too large in admitting such, who may be either *heretical in opinion*, or *immoderate in life*: And by this Rule, those that are to be admitted shall be voted by the major part of us. Rom. 14. 1. 2 Thes. 3. 6. 14 Tit. 3. 10.

6. That for better regulating of this Society, we will have a Moderator. And what further Orders we or any of us shall hereafter think upon, we shall propound the same to the Society

at our next meeting; and the same shall be confirmed or annulled, as it shall be agreed by the major vote of our Society.

7. That the Moderator shall propound the question and matter of our Discourse the week before it be discussed; and at every meeting begin with Prayer, and end with Thanksgiving.

Sect. 6.

Of some Questions of Practical Divinity, which at the Conference were propounded and answered.

THe Questions propounded were of several sorts:

1. Choyce Heads of Practical Divinity.
2. Wholesom Cases of Conscience.
3. Some Controverted Points.

The Questions of the first sort, were these and the like:

§. 1. *What was the happiness of Mans condition in the state of Innocency?*

1. GOd made man in his own Image, *Gen.* 1. 26, 27. and 9. 6. *Eccles.* 7. 29. *Eph.* 4. 24.

2. Man was wonderfully and fearfully made, *Psal.* 139. 14.

3. Man was made Lord of all the creatures, *Gen.* 1. 25, 28. *Psal.* 8. 6.

4. Man had a perfect knowledge of { God, *Rom.* 1. 19, 20. / The Creatures, *Gen.* 2. 19

5. Man had sweet and immediate communion and conference with God, *Gen.* 1. 28, 29, 30. and 3. 8.

6. Man was placed in Paradise, *Gen.* 2. 15.

7. Man was made little lower then the Angels, *Psal.* 8. 5.

8. Man laboured without pain, *Gen.* 3. 17.

9. Man lived without sin or shame, *Gen.* 1. 31. and 2. 25.

10. Man was crowned with glory and dignity, *Psal.* 8. 5. 1 *Cor.* 11. 7.

11. Man was Gods delight, *Prov.* 8. 31.

12. Man had a possibility not to dye, *Gen.* 2. 17. and 3. 19.

13. Man had free choyce of good and evil, not necessitated to either, *Gen.* 2. 16.

§. 2.

§. 2 *What are the Miseries of Man in state of Nature?*

1. HE is impure in his conception, *Psal.* 51. 5.
2. He is born in iniquity. *Psal.* 51. 5.
3. He is defiled with sin in the whole nature, *Isa.* 64. 6. *Ezek.* 16. 6. *Rom.* 7. 24.
4. His thoughts are corrupted with sin, *Gen.* 6. 5. *Eph.* 4. 17, 18.
5. All the members of his body and powers of his soul are defiled with sin, 2 *Pet.* 2. 14.
6. His members are servants to unrighteousnes and to iniquity, *Rom.* 3. 13, 14, 15, 16. and 6. 19.
7. He is spiritually blinde, *Rev.* 3. 17. *Jer.* 10. 14. 1 *Cor.* 2. 14. *Eph.* 5. 8.
8. His minde is set in evill works, *Eph.* 4. 18. *Col.* 1. 21.
9. His will lusteth after evil, *Rom.* 8. 7.
10. His heart is deceitful and desperately wicked, *Jer.* 17. 9.
11. His affections are inordinate, *Isa.* 59. 7.
12. He hath a defiled conscience, *Tit.* 1. 15
13. He hath an unsatiable desire after sin, Job. 14. 4. —— 15. 16
14. He is full of sin, *Prov.* 22. 15. *Rom.* 1. 24. —— 7. 5, 14. 2 *Pet.* 2. 19
15. He is dead in sin, *Eph.* 2. 1, 2
16. His civil actions are sin, *Prov.* 21. 4
17. His best services are sin, *Prov.* 15. 8, 9, 28, 29
18. He is unable to any good, *Rom.* 3. 12. —— 7. 19. —— 8. 8 2 *Cor.* 3. 5. *Rev.* 3. 17.
19. He is hated of God, *Psal.* 5. 5
20. He is separated from all fellowship with God, *Isa.* 59. 2. *Eph.* 2. 12.
21. He is under Gods curse, *Gal.* 3. 10. *Deut.* 28. 16, 17, 18
22. He is without Christ, *Eph.* 2. 12. and out of the communion of Saints, *Eph.* 2. 12.
23. He is a bondslave of Satan, *John* 8. 34, 44. 2 *Cor.* 4. 4. *Eph.* 2. 2. *Heb.* 2. 15.
24. He is a childe of wrath, *Eph.* 2. 3
25. He is subject to all the calamities and curses of this life, *Deut.* 28. 15, 16, 17, &c.

26. His life is short, and vain, and full of toil and care, *Gen.* 19. *Eccles.* 5.14. *Psal.* 103.14,15

27. He is liable to death, *Rom.* 5.12. —— 6.23. *Gen.* 3.19. *Deut.* 30.18 *Psal.* 89.48

28. He is guilty of damnation, *Rom.* 5.17,18. —— 8.6. 2 *Thess.* 2.11, 12

29. He shall not (as such) inherit the Kingdom of heaven, 1 *Cor.* 15.50. 2. *Thess.* 1.9

30. He is an enemy to his children, *Deut.* 28.18

§. 3. *What means hath God appointed to come out of this miserable estate?*

1. WE must enquire after the means of salvation, *Luke* 3.10, 12. *Acts* 2.37. —— 16.29,30

2. We must lay hold on seasons and opportunities of grace offered, *John* 12.35.

3. We must hearken to, and entertain the motions of Gods Spirit, *Rev.* 3.18,20.

4. We must seriously consider of our own ways, *Haggai* 1.5. *Luke* 15.20.

5. We must go to God by Christ, *John* 14.6. and 10.9.

6. We must search the Scriptures, *Deut.* 17.19. *Isa.* 55.1, 2, 3. *Joh.* 5.39.

7. We must wait on the word preached, *John* 5.24. *Heb.* 4.2. *Acts* 26. 18. *Rom.* 10.14, 17. 1 *Cor.* 1.18, 21. 1 *Pet.* 1.23. 1 *John* 4.6.

8. We must see our sin, *Rom.* 2.20. *Gal.* 2.10. have a sense and feeling of sin, *Mat.* 11.28. *Acts* 2.37.

9. We must confess our sins, *Prov.* 28.13. 1 *John* 1.9.

10. We must be grieved for sin, *Isa.* 57.15. *Mat.* 5.4. *James* 4.9, 10. *Zech.* 12.10. 2 *Cor.* 7.10.

11. We must be instant in prayer, *Acts* 8.22. *Rom.* 10.13. 2 *Thess.* 1.11, 12. *Heb.* 4.16.

12. We must endeavour after regeneration, *John* 3.3, 5. and mortification, *Mat.* 7.13. *Rom.* 8.13.

13. We must consider the curse due to us for sin, *Ezek.* 18. *Gal.* 3.10. *Col.* 3.6.

14. We must remove all lets and impediments that hinder conversion, *Deut.* 12.8. *Eph.* 4.17.

15. We

15. We must consider that by sin we had an hand in crucifying Christ, *Zech.* 12. 10. *Acts* 2. 36, 37.

16. We must judge our selves, that we be not judged, 1 *Cor.* 11. 31.

17. We must forsake our wayes and thoughts, and turn to the Lord, *Isa.* 55. 7. *Ioel* 2. 13. *Acts* 2. 38.

18. We must avoid evill society, 2 *Cor.* 6. 17, 18.

19. We must desire after Christ and his righteousnes, *Mat.* 5. 6. *Rev.* 3. 18. — 21. 6.

20. We must believe on the Lord Jesus, *Iohn* 3. 15. — 6. 35, 65. *Acts* 16. 31. *Gal.* 3. 22. *Eph.* 2. 8.

21. We must rest on Gods Promises in Christ for conversion, *Isa.* 43. 45. — 44. 21, 22. *Ezek.* 36. 26, 27.

22. We must deny our selves, *Mat.* 15 24. *Luke* 14. 26.

23. We must be doers of the word, and not hearers onely, *James* 1. 22.

§. 4. *What are the signs of a sound and sincere Humiliation?*

1. A Sorrow for sin, because God hates it, *Psal.* 51. 4.

2. A breaking of the heart out of pure love to God, *Rom.* 2. 4.

3. A sorrow for sin, because it crucified Christ, *Zech.* 12. 10.

4. A free acknowledgement of our unworthines, in greatest fulnes of our worldly felicity, *Gen* 32. 10.

5. A suffering of sorrow to abide on the soul, and not putting it off by worldly comforts, *Isa.* 58. 5, 6. *Joel.* 2. 13.

6. A mourning for lesser sins, as well as for greater; for the evil that cleaves to a mans best works, as for his other evil actions, *James* 2. 10.

7. A submission to Gods will, let him do what he pleaseth, *Iosh.* 10. 15. 2 *Kings* 20. 10. *Ier.* 10. 19.

8. A throwing of the soul (being affrighted with the threats of the Law, and accusations of his own conscience) wholly upon Christ and his Promises, *Luke* 13. 12. *Acts* 16. 31.

9. A hatred against, and shunning of all sin, *Iob.* 42. 6. *Psal.* 119. 113. 2 *Cor.* 7. 11.

10. A leaving of all sin, and doing the contrary good things, *Isaiah* 1. 8. 6, 7, 8. *Micah* 6. 8.

11. The seven marks of godly sorrow, laid down in 2 *Cor.* 7. 11.

q. 5. What means hath God appointed for brokenness of heart?

ANeyeing of the word as it is an ordinance for that very purpose, *Ier.* 23. 29.

2. Attendance unto, and hearing of the word powerfully preached; 2 *Kings* 22. 19.

3. A sight and sense of our sins, *Ezra* 9. 6. *Psal.* 31. 9, 10.--38. 3, 4, 17, 18. *Ier.* 23. 9, 10.

4. A consideration of the sins of our Prophets, *Ier.* 23. 9.

5. A consideration of Christ crucified for and by our sins, *Zech.* 12. 10. *Acts* 2. 37.

6. A consideration of the hardness of others hearts, much more of our own, *Mark.* 3. 5.

7. Prayer for contrite spirits, *Psal.* 51. 10.

8. A remembrance of our affliction and misery, *Iosh.* 7. 5. *Lam.* 3. 19, 20.

9. A consideration of Gods withdrawing his comfortable presence from us, *Lam.* 1. 16.

10. A consideration of Gods infinite love and grace to our souls, *Joel* 2. 13. *Rom.* 2. 4

11. A consideration of the death of Gods Saints, who are as the pillars of the places where they live and abide, *Isa.* 38. 1.--57. 1.

12. A consideration of Gods judgements on others, who have been hardened in sin, *Heb.* 3. 8, 9, 10, 11, 12, 13.

13. An actuating of our faith in respect of the precious promises of soft'ning hearts, *Exek.* 11. 19.--36. 26.

q. 6. What are the means both for the obtaining and increasing of Faith?

1. THe preaching of the word, *John.* 4. 42.--5. 24. *Acts* 13. 48. 14. 22.--16. 14, 32, 34. *Acts* 18. 8. *Rom.* 1. 16, 17.--10. 8, 14, 17. *Eph.* 1. 13.

2. The influence and assistance of the Spirit concurring with the word, 1 *Cor.* 2. 4, 5.

3. A forsaking of our own legal righteousness, *Rom.* 3. 27--9. 30, 31. *Phil.* 3. 8, 9.

3. Godly

4. Godly conference with others, *John* 4. 7, 29, 39. *Acts* 17. 2, 4.

5. Due administration of the Sacraments of { Baptisme, *Rom.* 4. 11. *Heb.* 10. 22, 23. The Lords Supper. 1 *Cor.* 10. 4, 16, *Gal.* 3. 1.

6. Fervent prayer and wrestling with God, *Luke* 17. 5. — 22, 32. *Eph* 3. 16, 17. 1 *Thes.* 3. 10.

7. A complaining of our own unbelief, *Mark* 9. 23, 24.

8. Experiencences of Gods formet dealings, 1 *Sam.* 17. 37. 2 *Cor.* 1. 10.

9. A consideration of the faithfulness of God in his Promises, *Heb.* 11. 11.

10. A drawing nigh to God with an heart sprinkled from an evill conscience, *Heb.* 10. 22, 23.

§. 7. *What are the signs of a true justifying Faith?*

1. THe blessed fruits of the Spirit, *Gal.* 5. 22, 23. 1 *Tim.* 2. 15. — 6. 11.

2. All the graces linked together in that golden chain, 2 *Pet.* 1. 5, 6, 7.

3. A love of Christ, *John* 16. 17. 2 *Tim.* 1. 13. *Philem.* 5. 1 *Pet.* 1. 8. 1 *John* 5. 1.

4. A love of the Saints, *Eph.* 1. 15. *Col.* 1. 4.

5. Love and peace with the brethren, *Eph.* 6. 23.

6. Love and hope of salvation, 1 *Thess.* 5. 8.

7. A joy unspeakable and full of glory, 1 *Pet.* 1. 8. *Rom.* 5. 1, 2

8. Patience in waiting for the Promises, *Isa.* 28. 16. *Heb.* 6. 12, 15

9. Patience in enduring affliction, 2 *Thess.* 1. 4. *James* 1. 3. *Rev.* 3. 10

10. Hope in God, 1 *Cor.* 13. 13. 1 *Pet.* 1. 21.

11. Repentance from dead works, *Heb.* 6. 1.

12. Righteousness, peace and charity out of a pure heart, 1 *Tim.* 2. 15. 2 *Tim.* 2. 22.

13. A heart weaned from the world, 1 *Iohn* 5. 4, 5

14. A resistance of Satan, and his fiery darts of temptation, *Eph.* 6. 16. 1 *Pet.* 5. 9.

15. A

15. A confidence in Christ, without being ashamed, *Rom.* 10. 12. 2 *Tim.* 1. 12

16. A firm resolution to cling to Christ, maugre all discouragements, *Mat.* 15. 28. *Rom.* 8. 35, 36.

17. A relying upon Gods power, when all worldly means fail, *Rom.* 4. 18, 19, 20.

18. A relying on mercy, not upon merit, *Rom.* 4. 5. *Phil.* 3. 9

19. A throwing our selves on God, though he frown on us, *Iob.* 13. 15

20. A pure heart, and a good conscience, *Rom.* 5. 1. 1 *Tim.* 1. 5. 19. *Heb.* 10. 22

21. A sanctified life, or pure conversation, *Acts* 15. 9. 26. 18. *Heb.* 11. 7. *James* 2. 17, 18

22. Obedience to God in things contrary to, or above humane reason, *Rom.* 11. 7, 8, 11

23. Fervent and hearty prayer, *Rom.* 5. 1, 2. *Eph.* 3. 12. *James* 1. 6. *Mark.* 9. 24

24. A contempt of the world in respect of the heavenly inheritance, *Heb.* 11. 24, 25, 26

25. The seal of Gods Spirit, which is the earnest of our inheritance, *Eph.* 1. 13, 14. 1 *John* 5. 6

26. A glorifying of God for his grace, and truth, and infinite power in overcoming all naturall difficulties, and performing what he promiseth, though never so contrary to the course of nature, *Rom* 4. 20.

27. An assenting, closing with, and embracing the Promises afar off, as if they were already performed, *Heb.* 11. 13

28. A disregard, and defiance of the tyranny of man, *Psal.* 56. 4, 11

29. A sence of our own infidelity, and an earnest desire of the increase of our faith, *Mark* 9. 24.

30. A true, real and cordial confession of faith, *Iohn* 20. 28 *Acts* 19. 18. *Rom.* 10 10

31. A constancy in our holy profession, 2 *Cor.* 1. 24.

32. An earnest longing after the coming of Christ, 2 *Cor.* 5. 7, 8

§. 8.

§. 8. *What motives to Evangelical Repentance?*

1. SIn laid open before us, to the conviction of conscience, *Acts* 2. 37, 38.

2. A consideration of Gods judgements threatned, *Ezech.* 18. 30. *Ionah* 3. 4, 5. *Ier.* 4. 3, 4. —— 6. 26. —— 26. 4. *Amos* 4. 12. *Luke* 13. 3, 5. *Rev.* 2. 4, 5, 16.

3. A consideration of the Lords chastisements and corrections on us, *Lam.* 3. 19, 20. *Rev.* 3. 19.

4. A fear of the enemy prevailing against us and over us, *Iudges* 10. 9, 10, 15, 16. 2 *Chron.* 12. 5, 6. *Ier.* 6. 26.

2. A fear of Gods removing the Candlestick from us, *Rev.* 2. 5.

6. A consideration of the great Judgement-day, *Acts* 17. 30, 31.

7. A consideration of Gods mercies and grace, *Hosea* 6. 1. *Jer.* 18. 8. *Ioel* 2. 13. *Zech.* 1. 3.

8. A consideration of Gods patience and goodness, *Rom.* 2. 4 2 *Pet.* 3. 9.

9. A consideration of Gods travelings after our souls salvation, *Ezek.* 33. 11.

10. The approaching of Gods Kingdom, or of the beauty of Religion, *Mat.* 3. 2, 4. *Mark* 1. 15. *Acts* 17. 30. *Ezek.* 43. 10, 11.

11. A consideration of the Promises of Remission upon our Repentance, *Isa* 55. 6, 7. *Ezek.* 18. 21, 22. *Acts* 3. 19.

12. A consideration of the Promise of Life upon Repentance, *Ezek.* 18. 32, 38.

13. A consideration of the Promise of Gods communion and fellowship with us, *Isa.* 57. 15.

14. A consideration of Christ crucified for us, *Zech.* 12. 10, 11.

15. A consideration of Gods former dealings with us in mercy, *Hosea* 12. 3, 4, 5, 6.

16. A hope and belief of Gods acceptance when we come to him, *Ier.* 3. 22.

17. The publication of Christs marriage with our poor souls, *Ier.* 3. 14.

18. A consideration of those comforts that await Repentance, *Mat.* 5. 4. *Luke* 15. 7, 17, 18.

§. 9. *What are the signs of true and Evangelical Repentance?*

1. AN abhorring of sin, and of our selves for sin, *Job* 42. 6. *Amos* 5. 15.

2. A godly shame for sin, *Ezra* 9. 6. *Jer.* 3. 24, 25. — 31. 19. *Ezek.* 16. 61, 63.

3. A mourning for sin, because God is offended, 1 *Sam.* 7. 2. *Psal.* 51. 4. *Zech.* 12. 10, 11.

4. Sorrowing mingled with hope, *Ezra* 10. 1, 2.

5. Serious carefulness,
6. Judicious clearing,
7. Holy indignation,
8. Filial fear,
9. Eager desire,
10. Godly zeal,
11. Impartial revenge on our selves for sin,

} 2 *Cor.* 7. 11

12. Works meet for Repentance, *Mat.* 3. 8. *Acts* 26. 20. *Isa.* 1. 16, 17. *Hosea* 12. 6.

13. A forsaking of sin, *Ezek.* 14. 6. — 18. 28, 33. *Rom.* 6. 6. *Heb.* 6. 1. *Isa.* 30. 22.

14. Self-denial, *Luke* 15. 19.

15. A justifying of God, or giving him the glory, *Hos.* 14. 1, 2. *Luke* 7. 29.

16. A disesteem of all worldly helps, *Jer.* 3. 23.

17. A submission to all offices of humility upon sence of sin, *Luke* 7. 37, 38.

18. A dear love to Gods Ministers, whom God hath made instruments of our Repentance, *Acts* 16. 14, 15.

19. An endeavour after this work on our selves, to work it on others, *Psal.* 51. 13. *Ezek.* 18. 30.

20. An earnest longing after Christs coming to Judgement, 1 *Thess.* 1. 9, 10.

§. 10. *How may a Believer Redeemed by Christ, acknowledge his thankfulness to Christ?*

1. BY a continual remembrance of Gods goodness to us, *Psal.* 103. 1, 2, 3, 4.

2. By

2. By telling others what Christ hath done for our souls, *Psal.* 34.3,4. *Eph* 1.3.

3. By walking holily and without blame before Christ in love, *Psa.* 116.8,9. *Eph.* 1.4. *Phil.* 1.11. *Col.* 2.6,7.

4. By rejoycing in God through our Lord Jesus Christ, *Psal.* 32.——63.7. *Eph.* 5.11.

5. By calling on God, and paying our vows, *Psal.* 116.12, 13,14.

6. By endeavouring the conversion of others, *Psal.* 51.12,13.

7. By administring to the necessity of the Saints, *Heb.* 13.16.

8. By singing of Psalms, making melody in our hearts unto the Lord, *Eph* 5.19,20.

9. By worthily receiving the Sacrament of the Lords Supper, 1 *Cor.* 11.24, 25.

10. By loving the Lord Jesus Christ, *Cant.* 1.3. *Luke* 7.47. 1 *John* 4.19.

11. By denying our selves and highest excellencies in respect of Christ, *Rev.* 4.10.

12. By a publike profession of Christs soveraignty, *Phil.* 2.11.

13. By suffering willingly for the Name of the Lord Jesus, 1 *Pet.* 4.14,16.

§. 11. *What are the signs of a sincere love to Christ?*

1. UPright walking with God, *Cant.* 1.3. *John* 14.15, 21,23. *Eph.* 1 4. 1 *John* 2.5,--15.

2. A fainting and languishing desire after Christ, *Cant.* 3.1,2, 3,4 — 5.8

3. A love to the members of Christ, 1 *John* 4. 12,20.

4. A hating of evil. *Psal.* 97.10

5. A relieving of the poor members of Christ, *Mat.* 25 45. 1 *John* 3 17.

6. A full assurance of faith, *Cant* 6. 3. *Rom* 8.38,39.

7. A disesteem of all things in comparison of Christ, *Mat.* 10.27 *Phil.* 3.8.

8. A conquering of all difficulties, and discouragements for Christ, *Cant* 8.6,7. *Rom.* 8.35. 2 *Cor.* 5.14.

9. A heart and tongue enlarged in the praises of Christ, *Cant.* 5.10, to the end.

10. All the fruits of the Spirit, *Gal.* 5.22.

11. A contemplation of Christs love, and desires after further sence of it, *Eph.* 3.17,18,19.

12. A restlesness of the soul in the non enjoyment of Christ, *Cant.* 3.1,2,3,4.

13. A contentedness to suffer censures, disgraces, and death for Christ, *Cant.* 5.6,7,8. *Acts* 21.13.

14. A rejoycing in Christ, whom we love, *Psal.* 5.11. *John* 14.28.

15. A patient waiting for Christs appearing, 2 *Thess* 3.5.

§. 12. *What are the causes in us of Christ withdrawing from us?*

1. COvenant-breaking, *Deut.* 31.16,17.

2. Idolatry, or Spiritual whoredom, *Deut.* 31.16,17,18. *Psal.* 78.58,60. *Hosea* 5.3,4,6.

3. The pride of our hearts, *Hosea* 5.5,6.

4. Hypocrisie in Gods service, *Hosea* 5.6.

5. Infidelity, and frowardness of hearts, *Deut.* 32.20.

6. Leaving our first love, *Rev.* 2.4,5.

7. Carnal secnrity, *Psal.* 30.6,7. *Cant.* 5.3.

8. Carelesness of accepting the seasons of grace, whether Christ draw near in Ordinances, or in inward dispositions, *Cant.* 5.3,6.

9. A preferring of the creature before Christ, *Isa.* 57.17.

10. A wearines of Gods Ordinances, *Jer.* 33.38,39. *Mal.* 3.7.

11. A withdrawing from God in the duties of our obedience, *Deut.* 32.20. 2 *Chron.* 15.2. *Hosea* 5.4,6.

§. 13. *What are the causes for which Christ on his part withdraws himself from us?*

1. TO try us what is in our hearts, *Deut.* 32.20. 2 *Chron.* 32.31.

2. To bring us to an humble acknowledgement of our sins, *Iob* 13.23. to the end. *Hosea* 5.15. *Deut.* 31.17. *Psal.* 30.7.

3. To prevent Spiritual pride in us, 2 *Cor.* 12.7,8.

4. To

4. To make us pray earnestly to him, *Psal.* 3.7,8. — 13.1. — 77.1,2,3. — 88.1,2,3, &c.
5. To exercise our faith in his Name, *Isa.* 50.10.
6. To make us seek him in the use of all means, *Cant.* 3.1,2,3,4. — 5.6,8.
7. To make us prize him, and highly to esteem of him, *Cant.* 5.8. — 8.1.
8. To make us hold him more surely when once we have found him, *Cant.* 3.4.
9. To stir up and exercise in us all our spiritual graces, *Cant.* 5.6,7,8,9,10,11.

§. 14. *What means for the recovery of Christs comfortable presence?*

1. A Search after, and an acknowledgement of those sins which caused his withdrawings, *Psal.* 32.4,5. *Lam.* 3.40,50.
2. An hearty bemoaning, shame and repenting for sin, *Ier.* 31.18,19,20. *Psal.* 34,18. *Isa.* 57.15.
3. A waiting upon God in the use of his Ordinances, *Psa.* 27.13,14. *Cant.* 1.8. *Isa* 8.17. *Luke* 24,32. 1 *John* 1.3,4.
4. A diligent enquiry after Christ, *Cant.* 3.3,4.
5. A moaning and weeping for his loss till he be found, *John* 20.11,13,14,15,16.
6. A drawing nigh to God in the duty of prayer, *Lam.* 3.57 *Psal.* 51.12. — 145.18. *Iames* 4.8.
7. A pressing of God in Prayer with his word and promises, *Psal.* 119.49,50.
8. A due receiving of Christ in the Lords Supper, 1 *Cor.* 10.16.
9. A feeding upon Christ Spiritually, by a true and lively faith, *John* 6.56. *Isa.* 50.10.
10. A recourse to our former experiences, *Psal.* 77.7,8,9,10.
11. An hope that for all this we shall enjoy Christ, *Psa.* 43.5.
12. A listening and submitting to the voyce of his Spirit, *Rev.* 3,20.
13. A walking in his statutes, and keeping his commandments, *Lev.* 26.3,11,12.

§. 15. Of what use is Christ to a Believer already justified?

1. CHrist is wisdom and sanctification unto us, 1 *Cor* 1, 30.
2. Christ is the satisfaction of all our desires, *John* 6 35.
3. Christ is our example in forgiving of others, *Eph.* 4.32. *Col.*3.12 13.
4. Christ is our example in suffering injuries with patience, *Heb* 12 3. 1 *Pet.*2.21.
5. Christ is our example in holiness, 1 *Pet.* 1.15,16.
6. Christ is our example in love, *Eph* 5. 1, 2.
7. Christ is our example in meekness, lowliness, humility, *Mat.* 11.29 *John* 13.14 15. *Phil* 2.5.
8. Christ is the way and means for our access to God the Father, *Rom.*5 2. *Heb* 0.19,20.
9 Christ is both the representer and the granter of our requests, doing for us whatsoever we desire in his Name, *John* 14. 13,14. *Rev.*8.3.
10 Christ is our consolation in sufferings, 2 *Cor.* 1.5.
11. Christ is our continual joy, *Rom.*5.11.
12. Christ is the death of sin in us, *Rom.* 8. 10. 1 *Cor.* 15.57. *Heb.* 9. 14
13. Christ crucifies the world in us, *Gal.* 6.14.
14. Christ is our freedom, the end of the Law for righteousness, *Rom.*8 3.—— 10.4. *Gal.*5.1.
15. Christ is our life, the very life of grace in us, *John* 14.6. *Rom.*8.11. *Gal.*2.20. *Eph.*3.17.
16. Christ makes intercession for us, *Rom.* 8.34. *Heb.* 7.25. 1 *John* 2. 1.
17. Christ is our upholder in temptations, *Heb.* 2. 18.
18. Christ is our harbinger for heaven, *John* 14. 2, 3.
19. Christ is our Master, *Mat.* 23. 8, 10. our Lord, *Rom.* 14. 9. our Head, *Eph* 4.15. our Master and Lord, *John* 13.13.
20. Christ is our inabler to do all things, *Phil.* 4.13.
21. Christ is both the Author and finisher of our faith, *Heb.* 12. 2.
22. Christ is our Saviour, yea salvation it self to us, *Rom.* 5. 9, 10. 1 *Thess.* 5. 9. 2 *Tim.* 2. 11, 12.

23. Christ

23. Christ is our very being, the food, and soul of our souls, *John* 6. 55. *Acts* 17. 28.

24. Christ is our all in all, *Col.* 3. 11.

SECT. 7.

Of some Questions or Cases of Conscience, which at the Conference were propounded and answered.

THe Questions concerning Cases of Conscience, were these and the like:

Q. 1. *Whether a Believer may profit more, or be more intent in publique, or in secret Prayer?*

IT was answered, That this *Case* might better be resolved by experience then Scripture; and accordingly some preferred publike Prayer for these Reasons:

1. Because in publique they are stirred up by others; but in private or secret Prayer, they had none others to joyn with them.

2. Because in publique they that exercised had more excellent gifts, which exceedingly tend to their edification; but in secret they found themselves weak, and dull, and dead-hearted ordinarily.

Others answered otherwise, and preferred secret Prayer on these grounds:—

1. Because in secret they could confess more inlargedly and feelingly their own sins, then others could do it for them in publike, to whom they were not particularly known.

2. Because in secret they had fewer occasions of distraction, then in publike, and consequently they kept closer to God in the Duty.

3. Because they found by experience, that in secret their hearts were more up; and when they themselves were to perform in publike, the Society whom they joyned with, did ordinarily more straiten them.

4. Because in secret they could take more pains with their heart: as in midst of Prayer to prostrate, or by breaking off to meditate, &c. which conveniently they could not do in publike.

In

In conclusion this *Case* was resolved, That *some Believers may profit more, or be more intent in publike, others in private:* And the reason rendred was, Because the Spirit that helps us to pray, is a free agent, and works diversly in the hearts of his people, to shew the diversity of his gifts, and his diverse maner of working.

§. 2. *Whether a Christian in his own apprehension decaying in Grace, may not yet grow in Grace? and if so, What are the reasons of his wrong apprehensions?*

TO the first Question it was answered Affirmatively; as in case of temptation, *Psal.* 73.21,22,23. or in a Spiritual desertion, *Psal.* 51.12. *Psal.* 88. *Isa.* 49.14.

To the second Question these reasons were given in:—

1. The neglect of Self-examination.
2. The want of Gods lively Ordinances.
3. A too much eyeing of our afflictions.
4. A too much poring upon sin, without any thoughts of Christ or Free-grace.
5. The want of the light of Gods amiable countenance.
6. The insensiblenes of grace, which is of a Spiritual nature, and not so easily to be perceived.
7. A present deadnes or dulnes of Spirit.
8. A misapplying of some one or more places of Scripture, as *Heb.* 6.6,&c.
9. Weakenes of knowledge, or want of judgement in such experimental passages, especially in the beginning of Christianity.
10. The distemper of the soul (especially in desertion) when as in the distemper of the body, a man thinking or speaking idly, we say it is not he, but his sickenes; so it is in this case.

In conclusion, these reasons were approved; but we agreed, *That all the succeeding Answers or Resolutions should be proved by of Gods holy word.*

§. 3. What signes of true grace, though for the present but small or weak grace?

1. A Willingness to be admonished, and to have our sins discovered, *Job* 13.23. *Psalm* 141.5

2. A consideration of our sins, with endeavours to turn to our God, *Psal.* 119.59. *Lam.*3.40

3. A feeling sin to be a burden, *Mat.* 11.28. and a sorrow for sin, *Zech.* 12.10

4. A loathing of our sins, *Ezek.* 36.31. 2 *Cor.*7.11

5. An hatred of the occasions of evil, *Jude* 23

6. A resolution to relinquish sin, *Psal.*17.3. *Prov.*28.13. *Luke* 15.17,18. 1 *John* 1.9

7. A weak apprehension of the promises of God concerning forgiveness, *Psal.* 31.22

8. An importunate enquiry after Christ and salvation, upon sense of sin, *Acts* 2.37.——13.12.——16.30.

9. An hunger and desire after Christ, *Psal.*42. 1,2.--107.9.--145.19. *Mat.*5.6

10. A precious esteem of Christ, *John* 8.42. *Phil.* 3. 7,8. 1 *Pet.* 2.6,7

11. A love of the word, *Psal.*119.103 *John* 10 4,27. 1 *Pet.* 2.2.

12. A Spiritual joy in the Word, *Psal.* 119.77

13. A receiving of the word with all readiness, *Acts* 16.14.--17.11

14. A longing desire to keep Gods Commandments, *Psal.* 119.5

15. A sorrow that others keep not Gods law, *Psal.* 119. 136. 2 *Pet.* 2.8.

16. A love of the brethren, *Psal.*16.3.——137.6. 1 *John* 3.14.

17. A Spiritual joy in the Churches deliverance, *Psal.* 68.3.——106.5. *Isa.*66 10.——61.10.

18. A reverence and fear of God, *Heb.* 12.28. and trusting in God, *Prov.* 30.5

19. A delight in doing well, *Prov.* 21.15.

20. An hatred of evil Assemblies and wicked Society, *Psal.*26 4,5.——129.21,22.

21. A holy despair in our selves, through our own abilities to attain heaven, *Ezra.9.6. Luke* 15.17.

22. A poverty of Spirit, and purity in heart, *Mat.*5.3,8. *Mark* 9.24,

23 An holy endeavour after growth in grace, *Phil.*3.13. *2Pet.* 3.18.

24. A continual conflict betwixt Flesh and Spirit, *Rom.* 7.22, 23,24.

25. A competent measure of Spiritual knowledge, *Acts* 26. 18. *Col.*3.10.

26. A careful endeavour after perseverance, *Psal.*119.111,112 *John* 8.31. *Gal.*3.3.

27. The unutterable sighs and groans of the Spirit in prayer, *Rom.* 8.26.

28. A sense and bewailing of the hardness of our hearts, *Isa.* 63.17.

29. a pure love of God, and desire to fear his Name, *Neh.*1. 11. *Psal.* 18.1. *Isa.*26.8,9. *Rom.*8.28.

30. A godly conversation, *Psal.*16.8--50.23. *Acts.* 2 25.

§. 4. *Whether is a Christian always bound to reprehend an offender? or in what cases may he forbear?*

IT is answered, That a Christian is not bound ever to reprove, but he may forbear in such cases as these: —

1. When the party offending is a scorner, and we perceive he will but scoff at it, *Prov.*9.8. — 23.9. *Mat.*7.6.

2. When the offender sins of infirmity, *Gal.*6.12.

3. When the offended is not able to convince the offender that it is a sin, *Job* 6.25. *Tit.*1.9.

4. When there is no hopes to prevail in respect of the evil times, *Amos* 5.13.

5. When the offences are small, and but little, *Prov.* 19.11--20.3.

6. When we know not certainly whether the supposed offence be a sin, or not, *Josh.*20.16, &c.

7. When the reprehender is faulty in the same thing, *Mat.* 3,4,5.

8. When

8. When the party offending is not capable of reproof, as in case a man be an idiot, or drunk, or in the height of his passion, 1 *Sam.* 25. 36, 37.

9. When our reproof may breed some dissention, or imminent and dangerous disturbance: as in case it be amongst rude, boisterous and desperate company, *Mat.* 7. 6.

10. When the offender is obstinately and wilfully bent to go on in his sin, *Mark* 14. 60, 61. —— 15. 4, 5.

§. 5. *How may we know whether we profit by afflictions?*

WE may know by these signs:

1. If by affliction we come to be sensible of Gods heavy displeasure, *Deut.* 31. 17. *Ruth* 1. 13. *Mic.* 6. 9. 1 *Cor.* 11. 37.

2. If by affliction we are drawn to search our ways, 1 *Kings* 8. 38. *Ezra* 9. 14. *Psal.* 32. 4, 5 *Lam.* 1. 5. —— 3. 39, 40.

3. If by afflictions we are soundly and sincerely humbled, 1 *Kings* 22. 19, 20. *Job* 1. 20. 1 *Pet.* 5. 6.

4. If our afflictions work on us to make our peace with our God, *Isa.* 27. 5. *Hosea* 5. 15.

5. If by afflictions we be drawn to make and pay vows of better obedience, *Psal.* 66. 13, 14.

6. If in our greatest afflictions we rest upon God, 2 *Chron.* 14. 11. and wait on God, *Psal.* 37. 7, 34. *Micah.* 7. 9.

7. If in our afflictions we minde the promises, and rowl out selves on them, 1 *Sam.* 30. 6. *Psal.* 119. 49, 50, 92.

8. If in our afflictions we clear God when he is judged, *Psal.* 119. 75.

9. If for afflictions we bless God, and his afflicting hand, *Job* 1. 21.

10. If by afflictions our graces are stirred up and exercised, *Job* 13 15. *Psal.* 42. 5. *Jer.* 31. 18. *Rom.* 5. 3. 2 *Cor.* 1. 10. *Heb.* 10. 34. *James* 1. 3.

11. If by our afflictions our prayers are more fervent, *Neh.* 1. 3, 4. *Psal* 77 2. —— 116. 3. —— 142. 4, 5.

12. If in our afflictions we gather in some experiences of Gods love and help, *Psal.* 34. 46. —— 66. 16, 17.

13. If in our afflictions we submit willingly and chearfully to

Gods good will and pleasure, *Levit.*26.41. 1 *Sam.*3.18.

14. If in afflictions we look more at the hand of God that strikes, then at the instrument, 1 *Sam.*3.18. 2 *Sam.*16.11.

15. If in affliction we reject all worldly sinful hopes, and unlawful means of deliverance, and rest onely on God, 1 *Cor.*1. 8, 9. *Heb.*11.25, 26.

16. If in present afflictions we gather assurance of deliverance from former experiences, 1 *Sam.*17.37. *Psal.* 77.9, 10, 11, 2 *Tim.* 3.11.

17. If by afflictions we finde corruptions to weaken, and to be mortified, *Isa.*27.9.

18. If our afflictions beget assurance of our adoption, *Heb.* 12.8. sanctification, *Heb.* 12.6,7,8,9,10,11. glorification, *Mat.* 5.12. 2 *Cor.*4.17. 2 *Pet.*2.8.

§. 6. *How should a Christian fortifie himself against the reproaches of wicked men?*

1. LEt him consider the command of God in this case, *Mat.* 5.44. *Rom.*12.19. 1 *Pet.*3.9.

2. Let him look on reproaches as the very hand of God, 2 *Sam.*16.11.

3. Let him consider what an honour it is to suffer reproaches for Christ, *Acts* 5.41.

4. Let him eye the blessednesse of those that are reproached for Christ, *Mat.*5.11,12. 2 *Tim.*2.12. 1 *Pet.*3.14. ---4.14.

5. Let him consider it as the lot of Gods servants to suffer reproaches, 2 *Tim.*3 12.

6. Let him consider that in his reproaches he suffers with and for Christ, *Iohn* 15.20.

7. Let him consider, that though the wicked reproach, yet God will in his time justifie and approve, *Psal* 37.33.---147.11.

8. Let him consider, that the Lord in due time will both clear his servants, and punish the reproachers, *Micah.*7.8,9,10.

9. Let him set before him the examples of Christ, his Apostles, and Prophets, *Isa.* 53.7. *Mat.*5.12. *Iohn* 15.18. 1 *Cor.*4.13. 1 *Pet.*4.21.

10. Let him pray with fervency and faith, *Iob.*16.20. *Psal.* 109.1,2,4. 1 *Cor.*4.13.

11. Let

11. Let him be sure to keep a clear conscience within, 1 *Pet.* 4. 15.

12. Let him refer the issue of all unto God, 2 *Sam* 3. 39.

13. Let him exercise that heavenly duty of the life of Faith, and fasten it on these promises, *Psal.* 37. 6. ----- 68. 13. *Isa.* 61. 7. 1 *Pet.* 1. 7. —— 3. 14. —— 4 14.

§. 7. *Whether a true Believer may not sometimes doubt? and what are the several causes of doubting?*

IT was answered, That without controversie (and as the following Texts will evince) a true Believer may doubt of his salvation; and the causes are these: -----

1. The prosperity of the wicked, *Psal.* 38 17. —— 73. 2, 3, 12, 13.

2. His own want of necessary provisions for this life, *Numb.* 20. 3, 4, 5.

3. Suspension of divine favour, *Job* 13. 24. *Psal.* 77. 7, 8, 9, 10.

4. Imminent dangers and fears, *Exod.* 14. 10, 11, 12. *Matth.* 8. 25, 26. — 14. 30, 31.

5. Apprehensions of Gods denying his prayers, *Psal.* 22. 1, 2.

6. The afflicting hand of God lying sore on his soul, *Psal.* 116. 10, 11. *Lam.* 3. 17, 18.

7. Mistaken apprehensions and weakness of judgement, *Mat.* 14, 26. *Mark* 6. 49, 50. *Luke* 24. 37.

8. Relapses, or re-insnarements into former sins, *Psal.* 51. 8, 12.

9. The littleness or smalness of faith, *Mat.* 14. 30. *Mark* 9. 24.

10. A poring on, or a studying too much of the life of sense, *Luke* 1. 18, 20. *John* 20. 5.

11. A want of the true understanding of some divine mysteries, *John* 6. 60.

12. A distrusting of Gods promises, upon humane reports, *Numb.* 13. 32, 33. —— 34. 1, 2, 3.

§. 8. *What are the cures or remedies of doubtings incident to Believers?*

1. FAith in the Lord Jesus Christ, *Rom.* 11.20. —— 14.23.
2. A wary and filial fear, *Heb* 4.1.
3. A hope in God, *Psal.*42.11. and waiting on God, *Isa.*8.17. *Jer.*14.19,22.
4. Earnest prayer: 1. Against doubting, *Matth.* 21. 21, 22. *Mark* 9. 24. *Luke* 17.5. —— 22.32. 2 *Cor.*12. 1,8,9. and 2. To have our doubts resolved, *Judges* 6.37,38.
5. A depending on the faithfulness of God and his promises, *Heb.*10.23. —— 11.11.
6. A striving to keep down the life of sense, *Matth.*6.28, 29, 30, 31.
7. A recalling to minde the Lords dispensations in our former affections, *Lam.*3.18,19,20,21.
8. A recalling to minde Gods former love to our souls, *Psal.* 22.1,2,3,4,5. *Lam.*3.22,24.
9. Diligence in the use of all means, *Psal.* 73. 17. *Cant.* 3. 1, 2, 3.
10. A trusting in Gods Name, making him our stay and support, *Psal.*73.26. *Isa.*50.10.

§. 9. *What are those* Remora's *that hinder the growth of Christianity, or the spreading of the Kingdom of Christ?*

1. WAnt of a pious and powerful Ministery, *Prov.* 29 18. *Rom.*10.14,15.
2. Negligence of the Ministery in place, *Jer.* 1. 21, 22, 23. *Ezek.*34.4,5,6.
3. A scandalous and vicious Ministery, 1 *Sam.*2.17. *Jer.*23.1,2 *Mal.*2.8. *Mat.*23 13.
4. The deceits and sophistry of false Prophets, *Jer.*27.14. —— 28.15. *Ezek* 13.6,10. 2 *Pet.*2. 18.
5. A presuming to teach others without Gods call, *Jer.*23. 32.
6. A despising of the Ministery of the Gospel, *Mark* 6. 3. *John* 8. 57.

7. Envy

7. Envy and railing against the Word and Ministery, *Acts* 13. 45, 46.
8. Persecution of Gods Messengers, *Acts* 12. 1, 2, 3, 4.
9. Ambitious, factious, and malicious spirits, 3 *John* 10.
10. Fomenters of divisions amongst the people of God, *Rom.* 16. 17, 18. 2 *Pet.* 2. 2, 3.
11. Enemies of the truth and power of godliness, 2 *Tim.* 3. 6.
12. The evil example of Superiours, 1 *Sam.* 2. 23, 34. 1 *Kings* 14. 16. *John* 7. 47, 48.
13. Seducing spirits, 1 *Kings* 12. 27, 28, 29, 30. *Acts* 14. 19.—20. 30. 1 *Tim.* 4. 1.
14. Scandalous Professors, *Heb.* 12. 14, 15.
15. Evil Society, *Psal.* 18. 26. *Prov.* 4. 14, 15, 16.
16. Conspiracy of the wicked, *Acts* 19. 29, 34.
17. Satan and Antichrist, *Zech.* 3. 1. 2 *Cor.* 4. 4. *Rev.* 8. 10. 11, &c.
18. Broaching and fomenting of errors, and especially of idolatry, 1 *Kings* 12. 30 *Acts* 19. 27, 28. 2 *Peter* 2. 2. *Revel.* 3. 20.
19. Mistake in the matters of Salvation, *Hosea* 4. 6. *John* 6. 66.
20. A prophanation of holy things, 1 *Sam.* 2. 17.
21. A preferring carnal things before Christ, *Mat.* 8 34. —19. 22. *Acts* 19. 26.
22. Obstinacy and unbelief, *Ier.* 44. 16. *Mat.* 13. 58. *Heb.* 3. 19. —4. 2.
23. Slavish fear, *John* 9. 22.
24 Abuse of Christian liberty, 1 *Cor.* 8. 9, 10, 11.
25. A giving offence in things meerly indifferent, *Rom.* 14. 13. 1 *Cor.* 10. 32, 33.
26. Persecution of the Church, *Acts* 8. 1, 3. *Revel.* 11. 7.

§. 10. *What means to preserve Unity and Amity amongst Christians?*

1. FRequent and fervent prayer, *Psal.* 122. 6. *John* 17. 11. *Rom.* 15. 5, 6. *James* 5. 16.

2. Pithy

2. Pithy and pious exhortations, *Rom.* 12.10,16. 1 *Cor.* 1.10. 1 *Thess.* 5.13. 1 *Pet.* 1.8.——4.8.

3. The spirit of meekness and lowliness, of long-suffering and forbearing one another in love, *John* 13.14,15. *Rom.* 12.10.—15.1,2. *Eph.* 4 2,3 *Phil.* 2.3.

4. A not rendring evil for evil, 1 *Pet.* 3.8,9.

5. A restoring such as are fallen with the spirit of meekness, *Gal.* 6.1,2.

6. A moderate reprehension of such as are contrary-minded, 2 *Tim.* 2 24,25.

7. A slighting of slanderous reports, *Prov.* 25.23.

8. A quelling of the spirit of pride, *Prov.* 13. 10.

9. A seasonable visit of the Brethren, with whom we have had spiritual commerce, *Acts* 15 36.

10 Meetings and Conferences about differences that have fallen out, *Acts* 15.6.

11. A ready submission to the judgement of one another, according to the Word, *Eph.* 5. 21

12. An endeavour to speak the same things, and to be of one minde, 1 *Cor.* 1.10. *Phil.* 2 2.

13. A doing of all things in charity, 1 *Cor.* 16.14.

14. A readiness to forgive, as Christ forgave us, *Mat.* 18.33. *Eph.* 4.32.

15. A spirit of wisdom and discretion, *Proverbs* 19. 11. *Eccles.* 7.9.

16. A mortifying of lusts, and subduing of passions, 1 *Cor.* 3.3. *James* 4.1.

17. A loving carriage and deportment of the outward man, *Prov.* 15.1.——25.23.

18. A chearful admission of the weak into Christian-Society, and bearing with their infirmities, *Rom.* 14. 1.—15.1. 1 *Thess.* 5.14.

19. An avoiding of such as cause divisions amongst Christians, *Rom.* 16.17.

20. An avoiding of ill speeches one against another, 1 *Peter* 2 1.

21. A not thinking too highly of our selves, but soberly, according to the measure of faith God hath given us, *Rom.* 12.3,4. 1 *Cor.* 4.6.

22. A

22. A desire to do to others, as we wish others to do to us, *Mat.* 7.12.

23. A study to be quiet, and not to meddle with another mans business, 1 *Thess.* 4.11.

24. A solemn entring into Covenant with God, and with one another, *Ier.* 50. 5.

25. A consideration of the command, *Be of the same minde one towards another*, Rom. 12. 16.

26. A consideration that we all know but in part, and therefore that we should bear with one anothers infirmities, 1 *Cor.* 13.9.

27. A consideration that a passionate, peevish and froward professor is seldom acquainted with the truth as it is in Jesus, *Psal.* 25.9. *Proverbs* 11.2. ——27 20. *Isaiah* 28. 9. *Rom.* 16. 17. *James* 1.21,26.

28. A consideration that unity in judgement is the promise and blessing of another life, and that unity in affection is our present duty, *Ephes.* 4. 13. *Phil.* 3.15,16

SECT. 8.

Of some Questions or controverted Points, which at the Conference were propounded and answered.

THe Questions of controverted points were these and the like:——

1. Whether doth God see sin in Believers, so as to be offended at it? and how may it appear?

1. IT is answered affirmatively, that God doth see sin in his Saints, as appears by these Texts, *Exod.* 4.14. 1 *Sam.* 3.12,13 2 *Sam.* 12.9, 10. *Psal.* 135. 14. *Ier.* 16. 17, 18. *Rev.* 2. 4, 13, 14. though not in reference to their justification, yet in reference to their conversation and sanctification, which is but in part.

2. This appeareth——

1. From the Lords complaining against believers for sin, *Isa.* 1,2,3,4,5,6,7,8,9. *Ier.* 2.5,6,7,8,9,10,11,12,13.

2. From his threats if they do not repent, 2 *Sam.* 7.14. *Psal.* 89.30,31,32. *Isa.* 1.20. *Rev.* 2.5,16.—— 3.8.

3. From his chastisements of them for sin, 2 *Sam.* 12.15. *Psal.* 74.1.—— 99.8. *Amos* 3.2. *Ier.* 30.15. *Luke* 1.22.

4. From Gods withdrawing the comforts of his Spirit for sin, *Psal.* 51.12.

5. From the Prayers of Believers to God, for the hiding of his face from their sins, and removing of his anger for their sins, *Psal.* 6.16.—32.5,6.—— 51.9.

6. From the Lords reproving of his people for their sins, 2 *Sam.* 12.7,8,9. *Mat.* 16.23.

§. 2. *Whether are Believers to repent for their sins? and upon what grounds?*

1. ANswered, That they are to repent, as appears, *Job* 42.6. *Jer.* 31.19. *Rev.* 2.5.---3.3.

2. The grounds or reasons are these following——

1. Because God looks for repentance from them, *Zech.* 6.6

2. Because God commands them to repent, *Rev.* 2.5,16.—— 3.3,19.

3. Because it is Gods pleasure that we should feel the bitterness of sin, as well as the sweet of sin, *Jer.* 2.19.

4. Because believers sin as well as others, 1 *King* 8.46. 1 *John* 1.10.

5. Because in believers there is a proclivity and disposition to all sin, *Psal.* 51.5. *Rom.* 7.24.

6. Because repentance is a means for the diverting of judgements from a Land, or a person, 2 *Chron.* 7.14. *Joel* 2.13.

7. Because repentance is a means for obtaining mercies, *Judg.* 20.26. *Neh.* 1.9.

8. Because repentance is a means, way, or qualification to { Pardon, 1 *Chron.* 7.14 / Salvation, 2 *Corinth.* 7.10.

9. Because repentance is a necessary fruit of faith, *Zech.* 12.10 *Acts* 19.18.

10. Because

10. Because after repentance we may expect comfort, *Psa.* 126. 5, 6. *Mat.* 5. 4. 2 *Cor.* 7. 9, 13.

11. Because that therein we shall give God the glory of his Justice, *Psal.* 51. 4. *Rev.* 16. 9.

§. 3. *Whether are Believers to pray for pardon of sin? and what are the reasons?*

1. ANswered, that believers are to pray for pardon, as may appear from these Scriptures, *Num.* 14. 19. 2 *Sam.* 24. 10. *Dan.* 9. 19. *Psal.* 25. 11. *Mat.* 6. 12.

2. The reasons are these and the like:

1. Because Christ taught his Disciples so to pray, *Mat.* 6. 12.

2. Because believers have renewed infirmities, *Numb.* 14. 11, 19.

3. Because God is ready to pardon them that pray for it, *Psal.* 86. 5.

4. Because God hath promised to pardon the sins of his Saints, 2 *Chron.* 7. 14. *Jer.* 33. 3, 8.

5. Because whatsoever we reade in Scripture of pardon, it is always in reference to sins past, *Isa.* 43. 25. *Ier.* 33. 8. *Psal.* 79. 8, &c.

6. Because yet the Judge hath not solemnly pronounced the sentence of pardon, neither will he till the last day, *Acts* 3. 19.

§. 4. *Whether is it the duty of Christians to observe the Lords-day (now being the first day of the week) as a Christian Sabbath? and what grounds for it?*

1. ANswered, That it is their duty; and proved from *Mark* 16. 2. *Iohn* 20. 19, 26. *Acts* 1. 1, 2, 3. ——20. 7. 1 *Cor.* 16. 1, 2. *Rev.* 1. 10.

2. The grounds are these and the like:

1. Because Christ as that day did perfect the work of Redemption for our eternal rest, *Mat.* 28. 1, 2.

2. Because Christ did appear to his disciples upon that day more especially, *Iohn* 20. 19, 26.

3. Because (as it is observed generally) the Holy Ghost on that day did fall upon the Apostles, being met together in one place, *Acts* 2. 1.

4. Because upon the same day the Apostles ordinarily dispensed the Word, Sacraments, and other Ordinances, *Acts* 20. 7. 1 *Cor.* 16. 1, 2.

5. Because such things as are named the *Lords* in Scripture, are ever of the Lords institution; as, *The Word of the Lord*, 1 Tim. 6. 3. *The Cup of the Lord*, 1 Cor. 11. 27. *The Supper of the Lord*, 1 Cor. 11. 20. and so *The Lords day*, Rev. 1. 10.

6. Because God doth seem to honour the first day of the week above any other day, as appears by his great works done upon that day; *viz.* In the creation he made that day the first fruits of time; and in it he created the highest heavens, the place of the eternal Sabbath; and in it he brought forth the light of the world, answerable to which is the day of Christs Resurrection, wherein *the Sun of Righteousness*, the true light of the world rose up, and became the first fruits of them that sleep, and by vertue thereof will bring all his Saints into eternal rest, *Gen.* 1. 1, 2, 3, 4, 5. compared with *Mal.* 4. 2. *John* 1. 9. 1 *Cor.* 15. 20. *Heb.* 4. 9, 10, 11.

§. 5. *Whether may not Christians lawfully sing* Davids *or* Moses *Psalms? and how may it appear?*

1. ANswered affirmatively: *Eph.* 5. 19. where, under those three heads, of *Psalms*, and *Hymns*, and *Spiritual songs*, *Davids* Psalms are contained.

2. This is proved by Precepts, Paterns and Reasons.

1. By Precepts, *Ephesians* 5. 19. *Colossians* 3. 16. *James* 5. 13.

2. By Paterns:

1. Of Christ himself and his Apostles, *Mat.* 26. 30.

2. Of *Paul* and *Silas*, *Acts* 16. 25.

3. Of the Church, *Rev.* 15. 3.

3. By Reasons, as ——

1. Because the people of God have used the very same words of *Davids* Psalms in singing, 2 *Chron.* 15. 13. compared with *Psal.*

Psal. 136. and *Ezra* 3.11. compared with *Psal.* 118. and *Rev.* 15. 4. compared with *Psal.* 86. 9. and *Exod.* 15. 2. compared with *Psal.* 118.14.

2. Because *Paul* directing to sing Psalms, gives the very same word or title as *David* gives in his Psalms, *James* 5.13. compared with *Psal.* 95.2.

3. Because *Davids* Psalms were indicted by the Spirit of God, as well as any others that confessedly may be sung, 2 *Sam.* 23. 2.

1. 6. Whether admitting of or joyning with scandalous persons in the Sacrament of the Lords Supper, and not endeavouring to keep them back (whiles such) be not sin in the admitters and joyners? and how may it appear?

1. ANswered affirmatively, That it is sin, { 1. In the admitters, *Mat.* 7. 6. 2. In the joyners, 1 *Cor.* 5. 11. 2 *Thess.* 3. 6.

2. This appears to be sin——

1. In the admitters, by these grounds: ——

1. Because it is against the command, of keeping unclean persons from such like holy thing, *Numb.* 9. 6, 7. 2 *Chron.* 23. 19.

2. Because Christ cast out the man that came without his wedding garment, *Mat.* 22. 11.

3. Because this was the practice of the Apostles, 1 *Cor.* 5. 3, 4, 5, 1 *Tim.* 1. 20.

2. In the joyners by these grounds: ——

1. Because they are forbidden expresly to joyn with such, 2 *Thess.* 3. 14.

2. Because scandalous persons ought to be censured, and so to be esteemed of the joyners as Heathens and Publicans, *Mat.* 18. 17.

3. In both admitters and joyners, by these grounds: ——

1. Because God hath forbidden us to eat with such. 1 *Cor.* 5. 11. 2 *Thess.* 3. 6.

2. Because by this means their sins would become ours, 1 *Cor.* 5, 6, 7. *Gal.* 5. 9, 10.

3. Because the Ordinance of the Lords Supper is defiled thereby; which is not to be understood simply in it self, but in some sort, (*i.*) to them who are scandalous, and to them who joyn with such as they know to be scandalous: And this appears---

1. In that the Temple, which had a sacramental signification of Christ, was polluted by the coming of prophane persons into it, *Ezek.* 23. 38, 39.

2. In that the Sacrifices of old were defiled by prophane persons, *Haggai* 2. 11, 12, 13, 14.

3. In that the prophane are as Swine, which trample the pearls under their feet, *Mat.* 7. 6.

See these Proofs inlarged in *Gelaspi, Aarons Rod blossoming*, l. 3. ch. 15.

§. 7. *In such a case, what is the duty of admitters and joyners, to keep themselves blameless, and the Ordinance undefiled?*

1. IT is the duty of admitters ---

1. To eye and observe the flock, over which God hath given them charge, *Acts* 20. 17 28.

2. If any be observed, or brought in as offenders, it is their duty----

1. To admonish them once or twice, *Tit.* 3. 10. 2 *Thess.* 3. 15.

2. If that prevail not, to suspend them, 1 *Cor.* 5. 11. 2 *Thess.* 3. 6, 14, 15.

3. If that prevail not, then to Excommunicate them by the lesser Excommunication, *Matth.* 18. 17. 1 *Cor.* 5. 4, 5. 2 *Cor.* 2. 6.

4. If that prevail not, then (in some cases) to Excommunicate them by the greater Excommunication, 1 *Cor.* 16. 22. *Gal* 1. 8, 9. 1 *John* 5. 16. This is onely when a man is visibly irrecoverable,

recoverable, or hath committed the sin against the holy Ghost; the case of *Iulian* the Apostate, whom the Church would not pray for, but prayed against.

2. It is the duty of joyners----

1. To eye and observe one anothers conversation, so much as they may, *Heb.* 10. 24. and 3. 12, 13.

2. If upon observation they finde any faulty, then----

1. The scandal being private it is the joyners Duty,----

1. To admonish privately betwixt him and the offender alone, *Mat.* 18. 15.

2. If that be not effectual, then to take one or two more with him, *Mat.* 18. 16.

3. If that be not effectual, then to Tell it to the Church, *Mat.* 18. 17.

4. If the Church be corrupt, and neglect its duty, he is then to mourn for it, 1 *Cor.* 5. 2.

2. The Scandal being publike, it is the joyners duty immediately to bring it to the Church, 1 *Cor.* 5. 1. 2 *Thess.* 3. 14.

IT was the desire of some precious men, That I should revise this Question about joyning with the wicked in the Supper of the Lord. For my own part, I am fully satisfied, that the minde of God is clearly delivered in it, and yet lest any may think that I am singular in this, I have lately consulted with those Divines, to whom high (if not highest) respect is given in the Controversies of this nature; *viz.* Mr. *Rutherford*, and Mr. *Gelaspi*, to whom I may joyn the late Assembly of Divines convened at *Westminster*; and if you would know their opinions, consult but the Authors, as I have cited them, where you may finde them at large. The Question is, *Whether admitting of, or joyning with scandalous persons in the Sacrament of the Lords Supper, and not endeavouring to keep them back whilst such, be sin in the admitters and joyners? and how may it appear?* It is answered affirmatively: ---1. That it is sin: ---

1. In the admitters, *Mat.* 7. 6. See *Rutherford, Divine right of Church-Government*, page 254. and see *Gelaspi, Aarons rod blossoming*, page 548, 549, 550, 551.

2. In

2. In the joyners, 1 *Cor.* 5. 11. 2 *Theſſ.* 3. 6. See *Rutherford, Divine right of Church-Government*, page 238, 240, 250, 268, 356, 357. and ſee *Gelaſpi, Aarons Rod bloſſoming*, pag. 424, 427, 428. 429, 339. 2. This apears to be be ſin:—

1. In the admitters, by theſe grounds:

1. Becauſe of the command to keep unclean perſons from holy things, *Numb.* 5. 2.— 9. 6, 7. 2 *Chron.* 23. 19. See *Rutherford, Divine right of Church-Government*, page 241, 242. See *Gelaſpi, Aarons Rod bloſſoming*, page 96, 97, 98.

2. Becauſe of Chriſts caſting out the man that came without his wedding garment, *Mat.* 22. 11. See *Gelaſpi, Aarons Rod bloſſoming*, page 510.

3. Becauſe of the practice of the Apoſtles, who caſt out the ſcandalous from the Lords Supper, 1 *Cor.* 5. 3, 4, 5. See *Ruth. Divine right of Church-Government*, page 238, 240, 268, 346. *Gelaſpi, Aarons Rod bloſſoming*, page 239. and for 1 *Tim.* 1. 20. ſee *Rutherford, Divine right of Church-Government*, page 354, 355. *Gelaſpi, Aarons Rod bloſſoming*, page 189.

2. In the joyners, by theſe grounds:

1. Becauſe they are forbidden expreſly to joyne with ſuch, 2 *Theſſ.* 3. 14. *Ruth. p.* 250, 360, *Gelaſpi, p.* 281, 282.

2. Becauſe ſcandalous perſons ought to be cenſured, and ſo to be eſteemed of the joyners as heathens and publicans, *Mat.* 18. 17. *Ruth p.* 303, 306, 223, 233. *Gelaſpi. p.* 295, 296, 351, 361, 364.

3. In both admitters and joyners, by theſe grounds:

1. Becauſe God hath forbidden us to eat with ſuch, 1 *Cor.* 5. 11. 2 *Theſſ.* 3. 6. *Ruth. p.* 238, 240, 250, 268, 356. 357. *Gelaſp. p.* 424, 427, 428, 429, 339.

2. Becauſe by joyning with ſuch in the Lords Supper, their ſin would become ours, 1 *Cor.* 5. 6, 7. *Gal.* 5. 9, 10. *Ruth, p.* 238, 239, 240, 339, 345, 349, 373. *Gelaſp. p.* 116, 117, 286.

3. Becauſe the Ordinance of the Lords Supper is defiled thereby, which we underſtand not ſimply in it ſelf, but in ſome ſort; (*i.*) It is defiled to them who are ſcandalous, and to them who joyn with ſuch whom they know to be ſcandalous: And this appears:—

1. In that the Temple, which had a Sacramental ſignification of Chriſt, was polluted by the coming of prophane perſons into it, *Ezek.* 23. 38, 39. *Ruth. p.* 452, 453, 496. *Gelaſp. p.* 546. 547.

2. In

2. In that the ſacrifices of old were defiled by prophane perſons, *Hag.*2. 11,12,13,14. *Ruth.p.*272,347,348. *Gelaſp.p.*547.

3. In that the prophane are as ſwine which trample the *pearls* under their feet, *Matth.*7. 6. *Ruth.p.* 254,255,638. *Gelaſp.p.*548, 549. It is confeſſed that the word is a *pearl*, and yet the prophane may hear the word, and in ſtead of defiling it (if the Lord ſee good) be converted by it, *Iſa.*2,3,4. —— 11.4,5 6,7. but the Lords Supper is ſuch a *pearl*, as they can make no uſe of it, but pollute it to their own deſtruction; no more then dogs and ſwine can make uſe of pearls to feed, but onely to trample on them: The Lords Supper is ſuch a thing as is ordained onely for thoſe that have ſaving grace, and not for dogs.

I hope theſe two witneſſes (if they be throughly peruſed) will ſatisfie the ſcrupulous: But beſides thoſe two worthy Pillars, our own Aſſembly of Divines affirm this truth; who grounding the ſuſpenſion of ſcandalous ſinners from the Sacrament, though not yet caſt out of the Church, they gave in theſe proofs: 1. Becauſe the Ordinance it ſelf muſt not be prophaned. 2. Becauſe we are charged to withdraw from thoſe who walk diſorderly. 3. Becauſe of the great ſin and danger both to him that comes unworthily, and alſo to the whole Church: The Scriptures from which the Aſſembly did prove all this, were *Matth* 7. 6. 2*Theſſ.*3.6,14,15. 1 *Cor.*11.27. to the end; compared with *Jude*, v.23. 1 *Tim.*5.22. ſee *Gelaſpi, Aarons rod bloſſoming*, page 339. I have no more to ſay, but the Lord lead us into all truth, and give us grace to walk humbly and obediently to every truth revealed: *And as many as be perfect, let them be thus minded; and if any be otherwiſe minded, God ſhall reveal it in his due time: Nevertheleſs, whereto we have already attained, let us walk by the ſame rule, let us minde the ſame thing.* Phil.3. 15,16

CHAP. XII. Sect. 1.

Of the neceſſity of preparation to the *Hearing of the Word.*

HItherto of *Duties* in reference to our Spiritual *Ethicks* and *Oeconomicks*: Now follow our Divine *Politicks*; *viz.* ſuch *Duties* as have reference to publike or Church-Aſſemblies; & they are either

- *Hearing the Word Preached.*
- *Receiving the Sacraments.*

1. For our right, holy and conſcionable importment in and about the *Hearing of the Word*, we muſt look to

- *Our preparation before we hear.*
- *Our carriage in hearing.*
- *Our behaviour afterwards.*

1. For *preparation*, it is of ſuch neceſſity, that the want and neglect of it, is the cauſe that the word to many becomes the *ſavour of death unto death*; and to ſome profeſſors, even of good hearts and affections, but a dead letter, without any life or power in it. Is it not a general complaint of the beſt Chriſtians, that they are ordinarily poſſeſſed with much deadneſs of heart, and dulneſs of ſpirit at theſe holy exerciſes? Alas, their zeal and fervency which ſhould be quick'ned and inflamed at every Sermon, is dull and benumb'd with ſenſleſneſs and ſatiety; they do not tremble at divine Comminations, and denouncements of Gods Judgements againſt ſin; they are not ſo refreſhed with the gracious Promiſes of life and ſalvation, as they ought to be; they do not enjoy and reap the thouſandth part of that delight, comfort and benefit as they well might, by the Miniſtery of the Word; they do not with that chearfulneſs receive, with that ſweetneſs taſte or reliſh, with that life and vigour digeſt the food of life; they do not ſo clearly ſee and diſcern the infinite beauty of the ſacred Majeſty repreſented unto them, or that glorious grace, ſhining unto them in the face of Chriſt Jeſus: their hand of faith doth not with that feeling and faſtneſs lay hold upon and

and claſp about the rich treaſures reveal'ed in the Goſpel: and why? becauſe their hearts are not purged and prepared for hearing. This duty then is of great neceſſity, and ſpecial uſe, for all thoſe which look for benefit or bleſſing by the preaching of the word: *Take heed how ye hear* (ſaith Chriſt;) and *Take heed to thy foot* (ſaith the Preacher) *when thou goeſt to the houſe of God; and be more ready to hear, then to offer the ſacrifice of fools, for they conſider not that they do evil.* Luke 8. 18. Eccleſ. 5. 1.

But underſtand we aright: God would not have us make an idol of *preparation*, as if therefore God draws nigh to us, becauſe we are *prepared*; No, no: though *preparation* in ordinary courſe is a means to finde God, yet doth God ſometimes hide himſelf when his people are *prepared*; he would have us know, that if he be found of us at all, it is of meer mercy; he is not bound in Juſtice (ſetting aſide his Promiſe) to reward this *preparation*: it's but our duty, and he can eſpy in it matter enough of diſpleaſure, but ordinarily the godly finde God according to their *preparation*; and hereto the current of the Scripture bears witneſs, *They that ſeek the Lord, ſhall praiſe him: Open your gates, and the King of glory ſhall come in:* —*If any man open to me, I will come in to him:* —*If thou prepare thine heart, and ſtretch out thy hands towards him,* —*then ſhalt thou lift up thy face without ſpot.* Pſal. 22. 26. Pſal. 24. 7. Rev. 3. 20. Job 11. 13, 14, 15

SECT. 2.

Of the maner of preparation to hear the Word.

THe maner of this *preparation* conſiſts in theſe particulars: 1. In Prayer. 2. In Meditation. 3. In Examination. 4. In the purging or cleanſing our hearts. 5. In a right diſpoſition of our hearts.

1. In *Prayer*: *If thou cryeſt after knowledge, and lifteſt up thy voyce for underſtanding;* —*then ſhalt thou underſtand the fear of the Lord, and finde out the knowledge of God.* Chriſt bids us pray *for our daily bread*, and a bleſſing upon it; much more ſhould we pray for a bleſſing upon our Spiritual food, for *Man doth not live by bread onely, but by every word that proceedeth* Prov. 2. 3. 5. Deut. 8. 3. Matth. 4. 4.

ceedeth out of the mouth of the Lord, doth man live. Now the particulars we are to pray for, are these:

1. For the Minister, *that God would open unto him a door of utterance, to speak the mysteries of Christ*; —and *that he may make it manifest as he ought to speak*: *Direct him, Lord* (should every soul say) *that he may speak fitly to me, somewhat for my understanding, somewhat for my affections, somewhat to help me against such or such a temptation.*

Col. 4. 3. 4

2. For the Congregation, that Christ may ride with triumph in the midst of them, that some may be converted, others may be confirmed and strengthened in their most holy faith.

3. For our selves, that through Gods assistance we may hear profitably, and be blessed in the hearing; that God would help us in our Preparation, Meditation, Examination, in the purging of our hearts, and putting them into a right disposition and frame: *Open thou mine eyes* (said *David*) *that I may see the wonderful things contained in thy law.*

Psal. 119. 18.

2. In *Meditation*: *I thought on my wayes* (said *David*) *and turned my feet unto thy testimonies*; he first looked over his own wayes, before he would set his feet into Gods ways. —Now the matter of our *Meditation* is, 1. Who we are, to hear Gods Word: Alas, poor handfuls of dust and ashes, base and vile; thus *Abraham* and *Job* in their converses with God confess; and this consideration will stir up our humility and repentance in us. 2. Into whose presence we come: Is it not into the presence of an high, and holy, and powerful God? Is it not the Lord, a person both of greatest place, and supreme authority? This consideration, will further our reverence and respect of God. When *Jobs eye did see God, he abhorred himself in dust and ashes.* 3. By whose assistance we come; we have no strength of our own to do any good, nor is there any thing in us, that can procure favour and acceptance with God, we must therefore by faith depend upon Christ for assistance and acceptance: This consideration will stir up our humility and faith. 4. With what affections we come; if we come to purpose, we must come with inward Spiritual affections, with willingness, chearfulness reverence, repentance, love, humility and faith. 5. To what end we come; whether it be to Gods glory, and our own souls good.

Psal. 119. 59.

Job 41. 16.

3. In

3. In *Examination*, let us ſearch and try our ways: —*Commune with your own hearts*; —*and then offer to God the ſacrifice of righteouſneſs* —Now the matter of *Examination* is, 1. The general frame and temper of our hearts, whether they be in a better or worſe temper then formerly. 2. The ſpecial occaſions, for which our ſouls at ſuch or ſuch a time deſire to meet God: It is the complaint of ſome, *I am weak in knowledge*; of others *I want ſuch and ſuch graces*; of others, *I am like to encounter ſuch and ſuch temptations*: of all theſe we are to examine our ſelves, that we may accordingly receive ſupply. 3. Our ſins, that we might have them ſlain by the ſword of the Spirit in the Miniſtery of the Word. 4. Our graces, that we may have them ſtrength'ned and nouriſhed by the Spiritual food of our ſouls. But the handling of theſe at large, I ſhall leave to the *Receiving of the Lords Supper.* Lam. 3. 40. Pſal. 4. 4, 5

4. In *the purging or cleanſing of our hearts*, 1. From ſin; *Lay apart all filthineſs and ſuperfluity of naughtineſs, and receive with meekneſs the ingrafted word, which is able to ſave your ſouls*: with which agrees that parallel place, *Wherefore putting away all malice, as new born babes deſire the ſincere milk of the word*; as it is with the body, when the ſtomack is foul and clogged with bad humors, we ſhould firſt purge it, before we feed it, otherwiſe whatſoever we eat, will but nouriſh and increaſe the corrupt humours: ſo when the ſoul is ſtuffed or clogged with ſin, whatſoever is heard in the Miniſtery of the word, will but be abuſed by it, and wreſted to the deſtruction of it. 2. From worldly cares and thoughts, which may draw away the heart: *The cares of the world* (ſaith Chriſt) *do choak the ſeed of the word* When *Abraham* went up to the Mount to ſacrifice, he left his ſervants in the valley; and when we go up to the Mount where God appears, we ſhould leave all our ſervile affections, and worldly thoughts in the valley; or if any enter, we ſhould do by them as *Abraham* did by the birds that would have eaten up his ſacrifice, *chaſe them away*. It is ſaid, that in the Temple, though there was much fleſh for ſacrifice, yet there was not one flie appeared ſtirring. O that it might be ſo with us, that not one thought might ariſe upon our hearts, unſuitable to the place or work at hand; But this is the miſery, we have not Spiritual hearts in temporal imployments, and therefore we have carnal James 1. 21. 1 Pet. 2. 1, 2. Mat. 13. 22.

hearts in ſpiritual imployments, the leſs of the Sabbath in the week, the more of the week we finde in the Sabbath.

5. In *a right diſpoſition of our hearts*: We muſt have hearts ſeaſoned, 1. With *ſoftneſs*, for if the heart be not ſoft and flexible, the power of the Word will not make any print or deep impreſſion upon it; all holy admonitions, reproofs and inſtructions will be but as arrows ſhot, againſt a ſtone wall. 2. With *humility*, *For them that be meek will he guide in judgement, and teach the humble his way*: The proud heart is ſo ſwelled with the wind of vanity and vain-glory, of ſelf-love and over-weening conceit, that there is left no room in it for the precious treaſures of ſaving Grace to enter. 3. With *honeſty*, *For honeſt hearts are the profitable and fruitful hearers*, reſembled by the good ground, hearts that have no maner of purpoſe to live and continue in any one known ſin; hearts ready and reſolved to ſerve and pleaſe God in all the ways of his Commandments, and that ſincerely and continually. 4. With *faith*, for this makes the Word ſink and ſoak into the ſoul with power and profit. The old Jews *heard the Word but it profited them not, becauſe it was not mixed with faith in them that heard it*: Faith animates and inſpires the promiſes of the Goſpel, with ſuch a ſoveraign ſweetneſs, that they are able to raiſe us from the depth of fears, yea, to put us into a Paradiſe of ſpiritual pleaſures, and poſſeſſion of Heaven, as it were already. 5. With *teachableneſs*: *Sacrifice and burnt-offerings thou wouldſt not* (ſaith *David*) *but mine ears haſt thou prepared*; *q.d.* Thou haſt boared new ears in my heart, that I can now reverently attend unto, rightly conceive, and with an holy greedines devour (as it were) the myſteries of Grace.

Pſal 25.9.

Luke 8.15.

Heb. 4.2.

Pſal. 40.6.

6. With *openneſs, or readineſs to receive every truth that God ſhall teach us*: It is ſaid of the *Bereans*, *That they received the Word with all readineſs of minde*: When there is ſuch an holy diſpoſition in us as to receive both in judgement and practice whatſoever God ſhall reveal to us out of his holy Word, this is a precious diſpoſition.

Acts 17.11.

Thus much of *preparation, before we hear*: *what follows, but that we open our hearts and hands? Surely the windowes of heaven will be ſet wide open, that all maner of Spiritual comforts, all the bleſſings of peace and happineſs, may in abundance be ſhowered down upon us; the rich treaſury of everlaſting glory and*

and immortality shall be now unlocked to us, and we may rowl and tumble our selves amidst the mountains of heavenly pearls, and golden pleasures, joys that no heart can comprehend, but that which is weaned from all worldly pleasures, and set apart, and sanctifyed for all holy services and business of Heaven.

SECT. 3.

The duties of the soul in hearing the Word.

OUr *Duties in hearing*, consists in these particulars:—

1. that we set our selves in Gods presence whiles we are hearing the Word, and that we consider it is God we have to deal withal in this business, and not man, and that it is Gods Word, and not mans: This was the great commendation of the *Thessalonians, That they received the Word as the Word of God*; and it is the expres saying of our Saviour, *He that heareth you, heareth me*: The Lord himself is present in a special maner, where his word is preached; *Surely the Lord is in that place*, as *Jacob* said of *Bethel*: Now this apprehension of Gods presence in the assemblies of his people, will preserve our hearts from roving and wandering thoughts: *I hate vain thoughts, but thy Law do I love*; yea, it will keep us in that awful and reverent disposition that is meet for the majesty of Heaven. 1 Thess. 2. 13. Luke 10. 16. Gen. 28. 16. Psal. 119. 113.

2. That we diligently attend to that we hear, thus *all the people were very attentive to hear Christ*; or (as it is in the Original) *They hanged upon him to hear him*; they so carried themselves, as if their ears and mindes had been tyed to his very tongue: Look as a Prisoner will hearken to the sentence of a Prince, every word he speaks being life or death; or as the servants of *Benhadad*, when they were in their enemies power, observed diligently if any word of Comfort would come from the King of *Israel*, and they did hastily catch at it; so should we with all diligence and attention hearken to the good word of God. Luke 19. 48.

3. That we labour to understand what we hear; to this purpose, *Christ called to the multitude and said, Hear and understand*: Now the means to understand the Word are these 1. Come Matth. 15. 10.

to

to the Word with a willing minde to learn; though the Eunuch *understood not what he read*, yet becauſe he had a minde to learn, the Lord provided for him, and we know what a comfortable ſucceſs *Philips* ſermon had with him: Men love to teach willing Schollars, ſo doth God when we come with willing and ready mindes to be taught of him. 2. Be well acquainted with the Grounds and Principles of Chriſtianity; it is the want of this that makes men dull in underſtanding; they that are not firſt well nouriſhed with milk, will not be fit to receive and digeſt ſtronger meat; if the foundation be not well laid it is in vain to build. 3. Walk according to the light revealed; *A good underſtanding have all they that do his Comandments:* If we imploy well the little knowledge we have, there is a promiſe to give us more.

Pſal 111. 10.

4. That we hear the word with all ſpiritual ſubjection, as that Word which hath power to command the ſoul and conſcience: God to this purpoſe looks into a Congregation, to ſee what hearts will yield to his Word; the Spirit of God hovers over the Congregration, and here it waits, and there it expects, to this man it comes, and knocks at the door of his heart, to that man and the other man it goes, ſaying, *Open your hearts, you everlaſting doors, that the King of Glory may come in:* Surely now ſhould we ſay, *Theſe are Gods teſtimonies, this is the Word the Miniſter of God ſpeaks to me in Gods ſtead, I muſt give account of it, and therefore I will ſubmit my ſelf to it.*

5. That we hear the Word, with application of it to our own hearts and lives; *Hear this, and know it for thy ſelf:* ſo did Chriſts Diſciples when our Saviour told them, that one of them ſhould betray him, *They were exceeding ſorrowful, and began every one of them to ſay, Lord, is it I?* as no plaiſter can doe the Patient any good, unleſs it be applied; and as no meat is able to do us good, unleſs it be eaten and digeſted, no more can the Word preached profit us, unleſs it *be mixed with faith*; one principal work whereof is to apply thoſe things that are delivered in the Word, and this is the meaning of the Prophet, *Hearken diligenily unto me, and eat ye that which is good.*

Job 5. 27.

Mat. 26 21. 22.

Iſa. 55. 2.

6. That in hearing, we look to our *affections*, that they be rightly exerciſed: Thus *Joſiah* his heart is ſaid to *melt at the reading of the Law:* Thus the Jews at *Peters* Sermon were

2 Chron. 34. 27

pricked

priched in thir hearts, and ſaid, Men and brethren what ſhall we do? thus the hearts of the two Diſciples that went to *Emmaus*, *burned within them, when Chriſt opened to them the Scriptures:* Now the means to ſtir up theſe affections, are, 1. A belief of the Word, as that which is undoubtedly true: *God cannot lye*, Tit. 1.2 *Nor will he change his minde*, Numb. 23. 19. 2. A love of the Word, for its purity, perfection, uſefulneſs, and wonderful benefits to us. 3. An appropriation of the Word unto our ſelves, for that which affects us, is that which moſt neerly concerns us; without this means of quick'ning our hearts, they remain dead and ſenſleſs, and the Word becomes uterly unprofitable. 4. A conſideration of the nature of the Word, which ever requires and calls for ſuitable hearts and affections; it is *a pure Word*, and therefore we muſt cleanſe and purifie our hearts for the receiving of it; it is *ſpiritual and heavenly*, and therefore we muſt labour for ſpiritual and heavenly mindes to entertain it; it is a word of power and authority, the very voice of Chriſt and therefore our hearts muſt ſubmit and ſtoop to receive it with *meekneſs and trembling of heart*: *It is a ſure word*, 2 Pet. 1.19. *A faithfull word* Tit. 1.9. *A viſion that will not lye*, Heb. 2.3. and therefore we muſt embrace it with faithful and believing hearts, without which the Word cannot profit us at all, *Heb.* 4.2

Acts 2.37. Luke 24.32. Pſal. 119.140 Rom. 7.14. James 3. 17. James 1.21 Iſa. 56. 2.

7. That above all other *affections*, we make ſure to *delight* in the Word; it is ſaid of Chriſts hearers, *that they heard him gladly*, and it is noted for an eſpecial ſign of Grace to hear the Word with *delight*: *I rejoyced at thy Word* (ſaid *David*) *as one that findeth great ſpoils.*

Mark 12.37. Pſal. 119.162.

But whether may not ungenerate men have a delight in Gods Ordinances? *Queſt.* 1.

Anſwer, 1. Moſt of them have no *delight* at all in Gods Ordinances: *To whom ſhall I ſpeak and give warning, that they may hear? behold, their ear is uncircumciſed, and they cannot hearken; behold, the Word of the Lord is to them a reproach, they have no delight in it*; and if this be our caſe, if we can hear ſweet Goſpel-preaching, the free offer of Jeſus Chriſt, with all his glories and excellencies, to poor ſinners, to vile, loſt, undone ſouls, and are no whit taken therewith; wo to our ſouls, can we ſleep away ſuch a ſermon? can we ſlight or neglect ſuch Goſpel-offers? *Anſw.* Ier. 6.10.

nay, do we attend them coldly? have we not heart-risings? no stirrings and workings? no longings and desires? and thus we pass Sermon after Sermon, and Sabbath after Sabbath? O then we are wholly dead unto the life of grace, Jesus Christ as yet hath not given us his true light, no work of Conversion doth at all appear in us: The end which Jesus Christ had in sending out Preachers, was to discover his love to poor perishing sinners, that so they might be affected with him, and long after him, and if we have no such relish, our condition is sad

2. Some unregenerate men may have some delight in the word: *They seek me daily* (said God) *and delight to know my ways, as a nation that did righteousness, and forsook not the Ordinances of their God: they ask of me the Ordinances of Justice,* Isa. 58, 2. Mat. 13. 20. Mark 6. 20. *they take delight in approaching to God. The second ground received the word with joy, and Herod heard John Baptist gladly.* Ungodly men may delight in Gods word, as in these cases:—

1. When the Ordinances are a leading way unto some end that suits with corrupt nature: Thus *Jehu* shewed abundance of zeal in destroying the house of *Ahab*, and the Idolatry of *Baal*, that thereby he might establish the kingdom to his Posterity, and 2 King. 10. 16 get himself a great name; *Come with me, and see my zeal for the Lord*: he was so full of vain glory, that he could not hold in, but was forced to burst out.

2. When the maner of dispensation of the Ordinances doth suit with their disposition: An understanding judicious man may love preaching that is judicious and understanding, a man of meekness may delight in a Sermon of *Peace, peace*; a temperate man may like a Sermon that is tart and bitter against drunkenness, uncleanness; the liberal man may delight in severe preaching against covetousness; as a man musically affected, may delight in singing of Psalms, because these things suit with their dispositions: The gifts of Ministers may have an affecting pleasingness, they may express their minds in such fit terms, or so pathetically, or they may have such a grace in utterance, as Ezek. 33. 32. may affect: *Lo, thou art unto them as a very lovely song, of one that hath a pleasant voyce, and can play well on an instrument; for they hear thy words but do them not.*

3. When there is a common work of the spirit of God upon them for a time: *They may taste of the heavenly gifts,* Heb 6. 4, 5. *and be made*

made partakers of the holy Ghost; they may taste the good word of God, and the powers of the world to come, and yet fall away; but this work is rather a work upon them, then in them, a forced work, not natural, rather a flash, then a fire of affection; the affections are lifted up, they cannot be altered and changed, acted onely by an outward principle; the experience that the Spirit hath forcibly and powerfully wrought on them, not by an outward and inward principle also, both by the Spirit of God, and suitableness of affection to that which is good: it was otherwise with *David*, *I delight to do thy will, O God; yea, thy law is within my heart*: and otherwise with *Paul*, *I delight in the law of God after the inward man*; till the law of God be *within us*, we cannot *from within* taste the sweetness of Gods Ordinances; in true and solid *delight*, there must be a suitableness betwixt the heart and the Ordinances; therefore saith the wise man, *It is joy to the just to do judgement*: The *Justice* that is in him, is suitable to the *Judgement* to be done by him, and this makes the *joy*. Hence it follows, *that so much grace, so much delight*: were we more holy, spiritual, heavenly, as the Ordinances are, we should be more affected therewith. Thus it is not in the wicked, they have no such *delight*. Psal. 40. 8. Rom. 7. 22. Prov. 21 15.

Why is the word so brim-full of comfort to the dear Saints of God? Quest. 2.

Because in the word they have communion with God, who is the God of all Consolation; and with the Spirit of God, who is called *the Comforter*: Now as a man that walks amongst Perfumes, must needs smell of the Perfume, so they that converse with the God of all joy, must needs be filled with all joy; and therefore *David* calls God his *exceeding joy*. The Saints go to the word, as one that goes to hear news of a friend; they look upon the Ordinances, as that whereby they have to do with God, and therefore it is precious and sweet to them. No wonder, can a man who is cold come to the fire and not be warmed? Can he that is in the dark come into the open air and not be inlightned? God is the spring of all comfort, and therefore sure their hearts must needs be comforted, that meet with God in the Ordinances; on the contrary, if they meet not with God, if they miss of their communion with the Lord Jesus Christ, then is comfort afar off: But we must not argue against a general truth, from a *Anſ.* Psal. 43. 4.

particular temptation. The Poſition will ſtand, That Gods word is brim-full of comfort to Gods people though every experiment comes not up to it.

SECT. 4.

The Duties required after hearing.

THe Duties required after hearing the word, are theſe. —

1. That we carefully remember, and keep that which we have heard: *My ſon, let thine heart retain my words, —keep them in the midſt of thine heart.* As a man that hath a Jewel will be careful to lock it up in his ſafeſt Cheſt, ſo ſhould we keep the word in our hearts, in the midſt of our hearts. Many hear the word deſirouſly, but (as we ſay) it goes in at one ear, and out at the other, it ſtays not for any after-uſe, but a little preſent admiration: others hear, and the word ſmites them a little on their Conſciences, and wounds them, and one would think ſome good thing would be wrought on them, but they go away, and the motion dyes; like unto mettals which are ſoft and plyable, whileſt they are in the fire, but ſhortly after they become harder then before. *Take earneſt heed to the things which we have heard, leſt at any time we ſhould let them ſlip*; or *let them run out as a leaking veſſel*, for ſo the Original bears it.

Prov. 4. 1, 21.

Heb. 2. 1.

2. That we meditate, and ſeriouſly think of that we have heard: *Meditate upon theſe things* (ſaid *Paul* to *Timothy*) *give thy ſelf wholly to them, that thy profiting may appear to all*: Thus *Mary pondered the words of the Angel in her heart*, and *David meditated all the day on Gods law*: Meditation is as the bellows of the ſoul, that doth kindle and inflame holy affections. Meditation is of a ſeparating and ſetling nature, it ſeparates heavenly thoughts from earthly, for it often goes over with thoughts, and at laſt ſettles the heart on ſuch thoughts as theſe, *O this is the word of God, this is the law, the proclamation of the great King, whereby I muſt be judged: This may be the laſt Sermon that ever I ſhall hear whiles I live, ſuch a gale of Gods Spirit may never be offered to me again: I will be wiſe therefore, and give way to the Spirit of God, I will not beat it back again, but*

1 Tim. 4. 15.

Luke 2. 19.

Pſal. 119. 97.

yield

yield to the bleſſed motions of Gods Spirit, that this day have been made.

3. That we repeat what we have heard, and confer of it, and examine the Scriptures about the truth of it: *My tongue* (ſaith *David*) *ſhall ſpeak of thy word, for all thy Commandements are righteouſneſs*: and, *You ſhall lay up theſe my words in your hearts* (ſaith God) *and you ſhall teach them your children, ſpeaking of them when thou ſitteſt in thy houſe.* This is it for which the noble *Bereans* are commended to us, *They ſearched the Scriptures daily, concerning the things that were delivered by Paul*: A man that comes into a pleaſant garden, will not content himſelf with the preſent ſcent onely, but will carry ſome of the flowers away with him: So after we have been in the *Garden of ſpices*, and have felt *the ſavour of Chriſts oyntments* in Church-Aſſemblies, let us take ſome of the flowers away with us, and ſmell of them again and again. *Repeating, conferring, examining the word,* is as the pounding of ſpices, that will make them ſmell more. Pſal. 119. 172. Deut. 11. 18, 19. Acts 17. 11, 12.

4. That we put in practice whatſoever we hear: *Be ye doers of the word, and not hearers onely, deceiving your own ſouls*; we muſt *do it*, we muſt bring it nearer to us, that it may be an ingrafted word in our underſtanding and affections, that it may be written in our ſouls, and in the tables of our hearts; that it may be incorporated and naturalized into our inward man, that ſo we may ſpeak and think, and do nothing but that which is divine: and in doing, obſerve we this frame of Spirit, to be quick and ſpeedy about it: *I made haſte, and prolonged not the time to keep thy Commandements*; This ſpeedy, this immediate putting of the word into practice, is much advantage to the hearer; the affections of the heart are then lively and quick, which with delays dye and decay ſuddenly. James 1. 22. Pſal. 119. 60.

5. That (when the word is heard, and we are returned home) we pray again for a bleſſing on that we have heard, and as our memories will bear, let us turn the word into prayer, eſpecially the heads or principal parts of it: Prayer muſt be the *Alpha* and *Omega*, the *beginning* and *ending* of this Spiritual duty; we muſt pray in *preparation*, and pray in *concluſion*, and *pray always*. And thus much concerning our *Duties* before, in, and after the *Hearing the Word*. Luke 21. 36.

particular temptation. The Poſition will ſtand, That Gods word is brim-full of comfort to Gods people though every experiment comes not up to it.

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CHAP. XIII. SECT. 1.

Of the two *Sacraments of the New Testament.*

THe next duty of a Christian, as it hath reference onely to the publike or Church-Assemblies, is *a right receiving of the Sacraments*, which are two, *Baptisme, and the Lords Supper*: Baptism is the Sacrament of our incorporation into Christ, of our initiation or investing into the glorious state of Christianity; *The Lords Supper* is the Sacrament of our continuance in Christ, of our confirmation in spiritual life, and the power of Grace already planted within us: By *Baptism* we are washed, we are sanctified, we are justified, in the name of the Lord Jesus, and by the Spirit of our God: By the *Lords Supper* we grow in spiritual strength, we lay better hold by the hand of Faith, upon the merits and mercies of Christ; we feel more soundly and sensibly the power and vertue of his blood, we see more clearly, and are more fully and feelingly ascertained of the forgiveness of our sins: Concerning the former, it is to little purpose to give any directions, because infants (who onely are in our days baptized) are meerly subjects receptive, not active, and so far as concern the Parents in relation to their infants, we have dispatch'd elsewhere.

SECT. 2.

Of the duties in general, before we receive the Lords Supper.

I Shall now therefore proceed to the second Sacrament, and for right receiving of the *Lords Supper*, there are duties of necessity required

{before / in / after} the Sacrament.

My

My meaning is not to ſpeak of the habitual diſpoſitions, but of the actual diſpoſitions of the heart, in reference to which ——

Before Sacrament, the duty is *Self-Examination*: *Let a man examine himſelf, and ſo let him eat of this bread, and drink of this cup*: Of this *Self-Examination*, we have ſpoken before; but in reference to this Sacrament, we ſhall handle it more fully, and ſo conſider of it, 1 Cor. 11, 28.

1. In its ſubject.
2. In its object.

1. For the ſubject matter, or the nature of this *Self-Examination*: *Self-Examination is a holy Work of the ſoul, whereby it caſts its eye, and reflects upon it ſelf, and ſo looks through it ſelf, and takes a true ſcantling and eſtimate of its ſpiritual eſtate*; for inſtance, I finde ſuch and ſuch ſins forbidden in the Word, ſuch and ſuch Graces required in the Word; whereupon, comparing my preſent condition with the Scriptures, I examine, *Am not I guilty of theſe ſins? do I practiſe theſe duties? or am I poſſeſt of theſe graces?* The conſcience being thus cloſely and ſincerely examined, it will return a true anſwer to every queſtion, whence it will be eaſie to give a true cenſure of our ſpiritual eſtate or condition.

2. For the object of our Examination, it is generally ——

1. Our ſins.
2. Our Graces.

Of which in order.

SECT. 3.

Of the manner of examining our ſins before the Lords Supper.

FOr the right examining of our ſins, obſerve we theſe rules: ——

1. Procure we a double catalogue of our ſins, the one before, and the other ſince our converſion: *Let us ſearch and try our ways* (ſaith *Jeremy*) *and then turn again to the Lord*: If we will not, we may be ſure God will: *Thou inquireſt after mine iniquity* (ſaith *Iob*) *and ſearcheſt after my ſin.* Jer. 3. 40. Job. 10. 6.

2. Con-

2. Confeſs we our ſins: Bring we them out, as they brought *the veſſels of the temple, by number and weight: Aaron* confeſſing for the people, *he was to confeſs all the iniquities of the Children of Iſrael, and all their tranſgreſſions in all their ſins.* As *three make All*, ſo here's *three Alls* to make up a right confeſſion; not onely muſt be confeſſed *All their iniquities*, and *All their ſins*, but *All their tranſgreſſions in all their ſins*; *q. d. Aaron* muſt number, and *Aaron* muſt aggravate their ſins, by laying out how many tranſgreſſions were wrapped up in their ſeveral ſins.

Ezra. 8. 34. Levit. 16 21.

3. Labour we for grief and ſorrow of heart for ſin, otherwiſe all is to no purpoſe: *I will declare mine iniquity* (ſaith *David*) *I will be ſorry for my ſin:* His confeſſions were dolorous confeſſions; he felt ſin, and this wrought upon him, *as an heavy burthen, they are too heavy for me*; there's nothing in the world can make an heart more heavy, then when it feels the weight and heavineſs of ſin.

Pſal. 38. 18. 384

4. Judge we and condemn our ſelves for our ſin: This is that duty inſtanc'd in by the Apoſtle, *If we would judge our ſelves, we ſhould not be judged: O Lord, I am not worthy* (could the Centurion ſay) *that thou ſhouldſt come under my roof*: But, O Lord, I am not worthy (ſhould every one of us ſay) that I ſhould come to thy table.

1 Cor. 11. 31.

5. Pray for mercy, pardon and acceptance, in, for and through the Lord Jeſus Chriſt.

SECT. 4.

Of Examination of the wants of Graces, that ſhould be feelingly in us.

FOr the right *examining of our Graces*, obſerve we this threefold ſearch or ſcrutiny of

1. *The wants*
2. *The truth* } *of our Graces.*
2. *The growth*

1. That we may rightly examine *the wants of our Graces*, practiſe we theſe particulars:—

1. Procure we a catalogue of Graces, ſuch as that in *Gal.* 5.

v. 23. *Love, joy, peace, long-suffering, gentleneſs, goodneſs, faith, meekneſs, temperance*; or ſuch as that in 2 *Pet.* 1. 5, 6, 7, 8. *Adde to your faith, vertue; and to vertue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godlineſs; and to godlineſs, brotherly kindneſs; and to brotherly kindneſs, charity: if theſe things be in you, and abound, they will make you that you ſhall neither be barren nor unfruitful in the knowledge of our Lord Jeſus Chriſt.* Gal. 5. 22, 23. 2 Pet. 1. 5, 6, 7, 8.

2. This Catalogue procured, ſet we the ſame before us, and conſider which of theſe *graces* we have, and which of theſe *graces* we want. I know it is a queſtion, whether all *graces* are not ſo connex'd and chained together, that one of them cannot be ſevered from another? But howſoever we may diſtinguiſh, *quantum ad habitus, & actus*; in reſpect of habit, we grant they are always connex'd and chained together, but not in reſpect of act or exerciſe: *Adde grace to grace* (ſaith the Apoſtle) *q. d.* a Chriſtian at firſt doth not exerciſe all *graces*; but as a man lives firſt the life of a plant, then of ſenſe, then of reaſon, though all were radically there at firſt: ſo it is in *graces*, there are many forms that Chriſtians go through, as Scholars at School do: The firſt form is to teach them their ſins and miſeries, and ſo they go to ſchool to the Law, and are ſet to ſtudy it; and then after they have learn'd that leſſon throughly, they are led up higher, to have their faith drawn out, and to be exerciſed about Free-grace, and about Chriſt his perſon, and union with him, and about the act and way of drawing vertue from him, and doing all in him: nay after this, though a Believer in his converſion hath the ſubſtance of all theſe taught him, yet he goes over them again throughout his whole life; and ſometimes his thoughts dwell more about the emptineſs of his own righteouſneſs, ſometimes about that fulneſs that is in Chriſt, ſometimes about the Spiritual ſtrictneſs he ought to walk in; and this is to *adde grace unto grace*: — Nay, there may be addition concerning one and the ſame *grace*, as when a mans grace and the fruits thereof grow bigger, and more plentiful, when there are new degrees of the ſame, *ex. gr.* for faith, when from a mans caſting himſelf on Chriſt, he comes to finde ſweetneſs in Chriſt, and from that grows up *to an aſſurance of faith*: So for prayer, when we finde our prayers to grow better; when more Spiritual

corruptions are put into our confeſſions, and ſtronger grounds of faith are put into our deprecations, or petitions for pardon, when we have more enlargedneſs to thankfulneſs, more zeal to
Eph. 6. 18. pray for the Churches, when we go to pray *with all prayer and ſupplication in the Spirit*: So for *obedience*, *when we abound more and more in the work of the Lord*, as it is ſaid of the Church of
Rev. 2. 19. *Thyatira*, that their *laſt works were more then their firſt*; when as
Phil. 1. 11. the boughs are laden, and we are *filled with the fruits of righteouſneſs: this is to adde grace unto grace*, or *one degree of grace unto another*. Now if in this ſenſe there be an addition of *graces*, or an addition of *degrees*, examine, what is the *grace*? or what is the *degree* of any *grace* that we want?

3. Pray we fervently for a ſupply of thoſe wants in this Ordinance: Imagine we ſaw Chriſt compaſſed with all his privileges, and promiſes, and pardons, and mercies, and merits; imagine we heard him ſay, *Come hither poor ſouls, you that are ſenſible of your wants, and of your ſpiritual poverty, there is in me bowels of compaſſions, and pardons in ſtore; it is I that am your Wiſdom, Righteouſneſs, Sanctification, and Redemption; what is it you want? what is it you would have me do for you?* ſhall not theſe fugred words of our Saviour melt your hearts, and bring you low on your knees: *O Lord* (ſhould the ſoul ſay) *I beg of thee ſaving Knowledge, juſtifying Faith, ſincere Repentance, fervent love: O Lord, I would fain have aſſurance of pardon, ſtrength of faith, power againſt ſome ſpecial luſt, healing vertues, to touch my bloody iſſues: O Lord, that thou wouldſt beſtow on me meekneſs, or temperance, or patience, or obedience, or quickenings in thy Spirit: Lord, that a pardon might be ſealed for all my ſins, that I might receive the vertue of thy death, the comforts of thy Spirit, the mortifying of ſuch and ſuch a luſt: Lord, that my unclean heart may be ſanctified, that I may be enabled with more ſtrength to perform ſuch a duty: —— O Lord, upon this very errand, and for this very end do I now come to thee, for help in this or that particular do I now come to thy Ordinances: And, O Chriſt, I beſeech thee, ſupply all my wants, and let me draw vertue from thee*: If thus we would pray, and come to Chriſt, then would Chriſt out of his bowels and mercies, anſwer our ſouls: *Receive* (would he ſay) *the Grace you feel want of; receive my Spirit,*

receive

receive power against lusts, receive strength to obedience, receive all the Graces of my spirit, for I am all in all to you.

4. Raise and rowze we up our souls, and go we to the Ordinances with strong *expectations* to receive the benefits and Graces we have prayed for; never any came to Christ to be healed, but they came with a strong expectation to receive health; if a leper came, he came with *expectation* of cleansing; if a blinde man came, he came with *expectation* of seeing; if a lame man came, he came with *expectation* of walking, and we never read that any coming with such *expectation*, was turned empty away; the Creeple asking an alms of *Peter* and *Iohn*, they said to him, *Look on us*, and then (saith the Text) *he gave heed unto them, expecting to receive something of them:* If we would come to the Sacrament, with our eyes on Christ, to his Graces and Promises, *Of his fulness* (for he is full of Grace, a fountain ever-flowing, and over-flowing) *we should receive grace for grace*; say then, Christ hath promised to give in the Sacrament his body and blood, the benefits of his death and precious blood-shed; he hath promised to seal pardons, to manifest himself, to give power against lust, I will now therefore go to this Sacrament, with a particular *expectation* of such and such a blessing as my soul stands in need of. Acts 3. 4. John 1. 16.

SECT. 5.

Examination of the truth of our Graces, and first of our our Conversion.

OUr sins and want of Graces thus *examined*, the soul is in good measure prepared; yet because the Lord Jesus abhors to be food to nourish, where he was not seed to beget, it concerns all who desire to taste of the sealing power of the second Sacrament, first to prove the sealing power of the former Sacrament; before they come to be nourished as Saints, let them know whether they are begot and made Saints: and to that end they must examine further,

1. *The truth of their Graces.*
2. *The growth of their Graces.*

1. For *the truth of their Graces*, it is good to begin with the beginning; and first to examine their *conversion*, and secondly, *the individual companions of their conversion*, as their *Knowledge, and Faith, and Repentance, and Love, and Obedience, and desires after this Ordinance.*

1. For *Conversion*: A man may by such marks as these, try and consider whether he be truly and soundly converted or no.

Ezek. 18. 5, 6, 7, 8, 9. 1. If he have turned from Satan *in all sins*, and turned unto God *in all duties*; if he have left all gross sins, as *Lying, Swearing, Usury, Drunkenness, Uncleanness, &c.* in practice and action, and all frailties and infirmities, at least in allowance and affection so that with watchful resistance, and earnest groanings of Spirit, he strive and pray against them, and be humbled and kept in awe by them, and that he perform obedience to all Gods Commandments, though not in perfection and height of degree, yet in truth and sincerity of heart.

Psal. 16. 8. Gal. 6. 16. 2. If he be willing in all his purposes, desires, endeavours and actions, to set himself *in the presence of God*, and in them to be wholly, unreservedly and intirely guided *by his word.*

1 John 4. 17, 18. 3. If he can with *an holy comfort, and humble triumph, think upon death, the Law, that great judgement, hell, and those endless torments.*

1 Pet. 2. 2. 4. If he lovingly hunger and thirst after spiritual nourishment, *the growth in grace by the Word, Sacraments, Christian conference, sanctifying the Sabbath*, and all other godly exercises both publique and private.

Tit. 2. 13. 1 John 3. 4. 5. If truly and heartily he *love and long after the coming of Christ*; and *love such as are true Christians*, and that because they make conscience of sin, and serve God with singleness and sincerity of heart.

Psal. 1. 2.—— 19. 10. 6. If his chief *delight* and best comfort be in *holy duties and heavenly things*, and that he *infinitely prefer* them before gold, honours pleasures, *yea the whole world.*

Heb. 11. 25, 26. 7. If he would not change his present station, though never so *base, poor and neglected in the world* (yet accompanied with the state of Grace and Christianity) *for the most rich and glorious estate of the greatest man upon earth*, where there is nothing but prophaneness and unregeneration; if all this whole great world about,

about, were turned into gold, honour and pleasures, and in respect of the comfort of Grace, it were dung, vanity, nothing.

8. If he would not be in the state and case he was before *(though he then thought that good enough)* for any worldly good, for ten thousand worlds. Phil. 3. 7 8, 9.

9. If he be truly humbled with consideration of the *long time* of his prophaneness, and impenitency, and *very sorry he began no sooner*, nor made greater haste into the royal and glorious state of Christianity. Jer. 31. 19.

10. If those sinful *pleasures and vanities* be most *tedious, irksom and distasteful* unto him, which formerly he pursued with *greediness and delight*. Rom. 6. 21.

11. If he *mourn* for the abomination of the times: *Grieve at the wicked courses of others*, and be very glad and heartily joyful, when godliness and sincerity gets the upper hand, and when any one is converted. Psal. 119. 136. 2 Pet 2, 7.

12. If to the power of his gifts at all occasions, he be still plotting, working and labouring the *conversion of others* with zeal and sincerity, especially those *that are neareſt about him, any ways depend upon him, and belong to his charge*. Ezek. 18 30, 32.

SECT. 6.

Examination of Knowledge.

NOw for the *individual companions* of sound *conversion*: We must inquire within our selves, for these Graces of *Knowledge, Faith, Repentance, &c.*

The first of these Graces, which every worthy and fit receiver must necessarily finde in himself, is *Knowledge*; and by such marks as these, he may try and consider, whether his knowledge be a saving and sanctifying knowledge or no.

1. If it beget humility and lowliness of minde; if the sight of Gods purity, majesty, just indignation and vengeance against sin; if the sense of his own blindness, vanity, inward filthiness, and natural corruption, makes him willingly entertain humility, and a lowly conceit of his own self.

Deut. 4. 6. Psal. 111. 10. John 8. 5. 5.

2. If it be drawn into practice, and joyned with conversion of the heart from sin unto God, and with reformation of life from evil to good, otherwise knowledge without practice will increase the guilt of Conscience, and the damnation in hell.

Ezek. 47.

3. If it be edged and eneagred with a longing desire and insatiable thirst after more of those rich and saving treasures: There issues from out the sanctuary *Waters of Life* (see their increase) first to the ancles, then to the knees, then to the loyns, afterwards *a river that no man could pass: If we have once tasted how sweet the Lord is*, there will be a desire *to increase more and more.*

1 Pet. 2. 2, 3.

4. If it be diffusive and communicative of it self, if it shine round about, and work all the good it can in all places: *The lips of the righteous feed many: —The lips of the wise disperse knowledge, but the heart of the foolish doth not so:* It is as new wine in vessels, desirous to vent; not to purchase a little vain-glory, or prophane praises, but to work spiritual good, and for the conversion of others.

Prov. 10. 21. and 15. 7.

Jer. 9 24. Psal. 119. 97. 98. Phil. 3. 8.

5. If it beget a reverence of *that great majesty* and *love*, to that holy *truth* it knows and apprehends in the *Word*, and an holy *estimation* of it above all possessions, *Counting all things but loss, for the excellency of the knowledge of Christ Iesus our Lord.*

John 17. 8. Phil. 3. 10.

6. If by it the soul knows *God in Christ*, and knows Christ as his own Saviour, and knows *the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death.*

John 14. 17. 2 Cor. 13. 5.

7. If by it the soul knows *the things given it of God*, and especially the inhabitation of *the Spirit of Christ.*

2 Cor. 2. 14.

8. If it extinguish or greatly dull the savour of earthly things, and makes the soul heavenly-minded, *savouring of spiritual things.*

SECT. 7.

Examination of Faith.

A Second Grace which every worthy receiver must finde in himself, is *Faith*; and by such marks as these, he may try whether his faith be a true and justifying faith.

1. If

1. If it *ſprung* in the heart by the publike Miniſtery of Gods holy *word*; if the heart was broken, and bruiſed, and brought to an holy deſperation, whereby it wholly *renounced*, *diſclaimed*, *and diſavowed it ſelf*, as unworthy of life, of breath, or being: if then it began to lift up its eyes upon the precious promiſes of Salvation, revealed in the Goſpel, and ſhining glorioufly in the face of Chriſt: And if laſtly it perceived ſome glimpſes of comfort, hopes of Pardon in the Blood of Chriſt, whence aroſe an hungring deſire, and longing thirſt after the mercies of God, and merits of Chriſt Jeſus; and ſo it caſt it ſelf with ſtrong cryes and prayers into the arms of Chriſt his bleſſed Redeemer. Rom. 10. 14. Gal. 3. 24.

2. If it grow, and daily ſpring up towards height of aſſurance, and *fulneſs of perſwaſion*: Ordinarily faith is weak at firſt, full of many doubts and diſtractions, fears and tremblings, but after long experience of our own ſincerity, godly life, and good conſcience, it grows up in time and by leaſure to be a *ſtrong faith*. Rom. 8. 38. Rom. 4. 20, 21.

3. If it *purifie the heart*: Formaliſts may watch over their open outward actions, but true believers ſet themſelves with ſpecial care, and all good conſcience, to bridle and bring under all wicked ſtirrings of the heart. *The deſire of the righteous is only good* (1.) the main ſtreams of his deſires, the courſe and current of his heart, is to godlineſs and goodneſs, though ſometimes his corrupt Nature and Satans boyſterous temptations, do unawares and violently carry his thoughts another way, for which he ſends out many a prayer for pardon and purging. Acts 15. 9. Prov. 11. 23.

4. If it bring forth a true and through *Evangelical Repentance*: Where Gods comfortable favour ſhines, and is ſhed in to the heart, it immediately melts and reſolves into tears of ſorrow and grief for former rebellions, and makes unfeigned and reſolute vows, for ever after, by Gods grace, to throw out of his heart and life, thoſe ſins which have grieved ſo good a God. Zech. 12. 10, 11.

5. If it beget in him whom it poſſeſſeth, a *ſanctification* of all parts, both in ſoul and body, though not in perfection; if the underſtanding be enlightned with knowledge in the great myſteries of godlineſs; if the will be bent with the beſt things; if the memory be a ſtore-houſe of heavenly treaſures; if the ſtream of our affections be turned from the world towards Gods glory and good cauſes; if the heart be weaned from luſts, and faln in. 2 Cor. 1. 12.

in love with eternal pleasures and heavenly things; if the Conscience be watchful to discover, and sensible to feel the approach and prickings of the least sin, &c.

Gal. 5. 6. 6. If it *work by love*, first towards God and Christ, in that all his sins are remitted, and he is eternally beloved of God in Psa. 16. 3. Christ: Secondly, towards *Christians*, in that the saving graces of Gods Spirit shine in them: Thirdly towards himself, with 1 John 3. 14. relation unto God, and reservation of his Glory: Fourthly, towards kindred, friends, not so much because they are of the same blood, as because of the mutual interest they have in the blood of Christ: Fifthly, towards enemies, because of the precious Mat. 5. 44. *Command of Christ.*

7. If it cause a forsaking the world: No man can do this (if it be his sweet sin) untill his soul have received by the hand of Heb. 11. 24. faith from the Spirit of God, an assurance of an immortal 1 John. 5. 4, 5. Crown in the heavens, sealed unto him by the blood of Christ: but then how willingly doth he bid the world farewel? how resolutely doth he cast out of his affections all greedy thoughts, and excessive desires of earth and earthly treasures?

Rom. 5. 1. 8. If it speak *comfort in distress, joy in tribulation, glorying in* Acts 5. 41. *afflictions*: Faith teacheth that God casts us in the fire, not to 2 Tim. 1. 12. burn us, but to refine us, and make us more orient in his sight: Rom. 8. 18. This is the beaten path to heaven (cryes faith) which all the glo- 1 Pet. 1. 7. rious Saints have trodden before us.

Gal. 2. 20. 9. If it will maintain a Christian in some measure of sufficiency and contentment in all estates: *The just shall live by faith*, not by friends, money, earthly hopes, or helps, &c. if it makes a man lay hold on Gods promises and work an inward trust in Gods never failing providence, so as he will leave the success of all his labours to the Lord.

Sect. 8.

Examination of Repentance.

A Third grace which every worthy Receivers must finde in himself, is *Repentance*; and by such marks as these he may try whether his *Repentance* be a sound and sincere *Repentance*.

1. If it be *ashamed of sin*: not as a Thief is ashamed, which, shame ariseth from the effect of sin, as punishment or disgrace, but as a Son is ashamed (whence it is called *a filial shame*) out of a sight of the filth and loathsomness of sin; the impenitent glory in their shame, but the truly penitent are ashamed of such glorying, as of every sin. Jer. 31. 19. Ezek. 16. 61, 63. Ezra. 9. 6. Zeph. 3 5. Jer. 6. 15. 8. 12.

2. If it *mourn for sin*: Thus *David* mourned (not for the punishment, he is *willing to bear it*, but) for sin, as it was sin. I deny not but sorrow may be godly, even for *Judgements*, and then our tryal will be if we can mourn rather for Spiritual Judgements, then for Temporal; and especially if we can feel and bewail *hardness of heart*, mourning because we cannot mourn as we ought. Psa 51. 3. 4. 2 Sam. 24. 10, 17. Psal. 42. 3. Isa. 63. 17.

3. If it cause a great mourning, at least so great as our mourning would be for outward losses: Thus *Zachary* instanceth, the *Spirit of God* should cause them to mourn, as in the family one would *mourn for the loss of their onely Son*, or as in the Commonweal the Subjects would *mourn for the loss of a most worthy Prince*. Zech. 12. 10, 11.

4. If it rest not without cleanness: True Repentance is not *water*, but *washing*, nor *every washing*, but such as maketh *clean*; could a man weep his eyes out, yet if he weep not his sins out, what is he better? *Sorrowing after a godly sort, what carefulness, what clearing hath it wrought? If I have done iniquity, I will do it no more.* Isa. 1. 16. Job 34. 32. 2 Cor. 7. 11.

5. If it bring *forth fruits meet for Repentance*: this was the sum, as of *Johns*, so of *Pauls* preaching, that *Jew and Gentile should repent, and turn to God, and do works worthy amendment of life*: nay it is the very sum of the Gospel, *To mourn, to be comforted, that they might be called Trees of Righteousness, the planting of the Lord, that he might be glorified.* Mat. 3. 8. Acts 26. 20. Isa. 61. 3.

6. If it be stirred up by the sense of Gods goodness: So that nothing more fires a man to abase himself in the sense of his own vileness, then to feel and find the gracious goodness and readiness of God in Christ, to shew him mercy; *He feareth the Lord and his goodness.* Hosea 3. 5.

7. If the same Spiritual means asswage it, that first raised it in the heart: *Repentance* that can be healed by sports, merry company, &c. was never sound; It is the voyce of the Church,

Hosea 6.1,2. *Come and let us return unto the Lord, for he hath torn, and he will heal us, he hath smitten, and he will binde us up.*

8. If it be joyned with a secret trust in the acceptation of God in Christ: If no misery can beat thy soul from inward affiance, or hope of mercy; if in the very *disquietness of the heart* the desire of the soul be *to the Lord*; if he be never so much cast Psal. 42.5,11. *down, yet he waits upon God for the help of his countenance*, and in some measure condemns the unbelief of his own heart, and supports himself with the hope of the never-failing compassions of God in Christ, wherein it differs from the *Repentance* of *Cain* and *Judas*.

SECT. 9.

Examination of love to the Brethren.

A Fourth grace which every worthy Receiver must finde in himself, is *Love to the Brethren:* and by such marks as these, he may try whether his *love be a true love.*

1. If it be to the *Saints as Saints*; not because they are rich, learned, wise, but meerly because they have Gods image upon 1 Pet. 1.22. them: *Love one another with a pure heart*, love must be pure, not mixt, and then it is pure, when it springs from no other fountain but grace, and holiness, and love of God in Christ.

1 Pet. 2.17. 2. If it be to the Saints above others: Others may have love and honour, according to their relations, qualities, worths; but Rom. 12.10. true love bestows its *Benjamins* portion (the specialty and choyce of its affections) upon the Saints.

Philem. 5. 3. If it be to *all the Saints*: if it love grace in rags, as well as in Robes; if it love the absent, as well as present; if it love for the truths sake those he never saw, yet this hinders not the difference of degrees of love, which by the special providence of God some Christians may have to others, in some special eminency of respects.

4. If it extends as *to all Saints*, so to all times, as well in adversity, disgrace, temptation, sickness, &c. as in prosperity, health, good estimation, &c.

Psal. 16.3. 5. If it delight in the *fellowship of Saints*: Such as finde no need

need of, nor delight in the ſociety of Saints, may doubt their condition, and be humbled for it. Pſal. 119. 63.

6. If it cauſe forbearance of one another, *Forgiveneſs of one another*: if in caſe the perſon injuring deſires no reconciliation, yet the perſon injured is willing to let fall all wrath, malice, or deſire of revenge. Gal. 3. 13, 14.

7. If it make a ſoul *to honour them that fear the Lord*: This *honour* hath in it Pſal. 15. 4.

1. An eſtimation of them, as the onely excellent people in the world. Pſal. 16. 3.

2. A free acknowledgement of their juſt praiſes in all places for their grace. 3 John 6.

3. A willing propoſing of them as examples to imitate. 1 Theſſ. 1. 7, 8.

4. An holy endeavour to cover their infirmities, taking things in the beſt part and ſenſe. 1 Pet. 4. 8.

5. An apology for them, againſt the reproaches and ſcorns of the world.

SECT. 10.

Examination of Obedience.

A Fifth grace which every worthy Receiver muſt finde in himſelf, is *Obedience*: and by ſuch marks as theſe he may try whether his *Obedience* be true:

1. If it ariſe out of *love to God in Chriſt Jeſus*; if it be voluntary and not conſtrained; if the heart be inflamed with the ſenſe of Gods love in Chriſt; and if it be humbled when it hath done its beſt, that it can bring no more glory to God. John 14. 15. Joſh. 22. 5.

2. If it be in all things, with all reſpect to all Gods Commandements; if as *Noah*, *we walk with God* (i.) if in a ſetled even courſe of obedience, we keep cloſe to him all the days of our life. Pſal. 119. 12. John 15. 14. Gen. 6. 9.

3. If it ſubmit againſt profit, pleaſure, credit, liberty, eaſe, &c. if it prefer Gods Commandements *above all things, yea above life it ſelfe*. Heb. 11. 8. Acts 5. 29. Mat. 16. 25.

4 If it obey the *Commandements of faith*, as well as *life*, ſubmitting to the Lord by believing, as by doing, yielding to *the Goſpel as to the law*. Rom. 16. 26. Rom. 10. 16.

Sect. 11.

Examination of our deſires after this Ordinance.

A Sixth grace which every worthy receiver muſt finde in himſelf, is *Holy deſires after this holy Ordinance*; and by ſuch marks as theſe he may try whether his *deſires* be holy.

Pſal. 42. 1, 2. John 7. 37, 38. 1. If they carry the ſoul after Chriſt, fellowſhip with Chriſt, communion with Chriſt, a fruition of Chriſt and his benefits.

2. If they ſpring from any ſenſe of the want of Chriſt, or from ſenſe of former ſweetneſs or goodneſs in Chriſt, found in the uſe of the Ordinances.

Pſal. 42. 2. 3. If there accompany them an holy kinde of impatience in the want of the Ordinance: *When ſhall I come and appear before God?*

4. If nothing but Chriſt will content the ſoul: If Chriſt be deſired for himſelf, and not for any baſe ends; If the ſoul be content with Chriſt, though he be caſt into priſon and baniſhment.

Judg. 15. 19. Pſal. 63. 5. Jer. 31. 25. 5. If there follow a great and ſweet contentment in the uſe of the Ordinances; if (as it was with *Sampſon* drinking of the water that God ſent him out of the hollow of the jaw) our ſpirits come again and revive upon it; ſo that ſometimes the heart is filled with ſtrange extaſies, with exceſs of ſpiritual pleaſures, with an heavenly kinde of ſatisfaction, contentation and delight.

Pſal. 63 4, 5. Iſa. 44. 3. 1 Pet. 2. 2. 6. If there follow after the Ordinance *holy vows and wiſhes of infinite and eternal thankfulnes*; as alſo a growth and ſpringing up as among the graſs, or *as willows by the water-courſes.*

Sect. 12.

Examination of the growth of Graces.

Mark. 4 27. THe truth of Graces thus found out, In the laſt place, examine we the *growth of Graces*: *True grace is ever growing grace*, and if a man grow, it will appear by theſe ſigns:

1. By

1. By his outward appearance; not that he can see himself grow, but that he may discern it (as the corn that springs & grows up) after some time, when he is grown in *Knowledge & Faith, &c.* or if he cannot finde a growth upward in joy, peace, triumph of spirit; yet let him see if he grow not downward in humility, hungring, mourning, zeal: and let him see if all grace be not more and more radicated, and confirmed in him.

2. By his appetite to his spiritual food: Young men have better stomacks then old men, because they are growing; and a gracious spirit hath ever an appetite or *desire after Spiritual dainties.* 2 Pet. 2. 1, 2.

3. By his spiritual strength; a Christian is at first *weak*, but if he grow, he is stronger and stronger, till at last he can wrestle with a spiritual enemy, with lusts and corruptions, *Powers* and *Principalities*, and get the mastery over them. To this duty of *Examination*, others adde *Excitation*, as thus, —There must be a new exciting of *Faith, and Repentance, and Love, and of desires after the Ordinances*; but of that more fully in the Ordinance it self. Rom 14. 1. Eph. 6. 12.

Sect. 13.

Of the duties in Sacrament, of the exercise of Repentance.

THus far of the duties *before Sacrament*: now follow the duties *in the time of the Sacrament*; *viz.* The exercise of our Graces, I mean such graces as are suitable to the quality and nature of the Sacrament, as *Repentance, and Faith, and Thanksgiving, and Love, and Charity.*

The first of these Graces, which must be stirred up or exercised, is *Repentance*: And this will be actuated, if we consider Gods love in Christ, and Christs sorrows and sufferings for sin; There are many things in the Ordinance, which if but looked upon with the eye of faith, will open all the springs of true spiritual sorrow, or *Repentance* in the soul, but we name only these two particulars:

1. Here is a discovery of the love and sweetness of God in giving his Son to dye for us: *So God loved the world, that he gave his onely begotten Son, &c.* enough to cause us to mourn that ever we offended: *O that God should be more tender to us, then to his* John 3. 16.

Son, not ſparing his Son, that he might ſpare us; give him to die, that we might live; pour the curſe upon him, that the bleſſing might be poured upon us: Who can think on this, and not bhold from tears?

2. Here is preſented to us the ſufferings and breakings of Chriſt enough to break our hardeſt hearts: —— Conſider them ——

1. In themſelves: What breakings, woundings, ſcourgings, crownings, piercings, did he endure in his body? what conflicts, ſtruglings with the wrath of God, terrours of hell? what weight, burden, wrath, did he undergo, *when his ſoul was heavy unto death*, when he drank that bitter cup, that cup mingled with curſes, which if man or Angel had but ſipt of, it would have ſunk them into Hell? nay, it made him who was God as well as man, ſanctified with the Spirit, ſupported with the Deity, comforted by Angels, ſweat ſuch a ſweat, as never man ſweat, they very *clods of blood*?

2. In the meriting cauſe of all our good, the procurers of all our peace, ſalvation, *He was wounded, that we might be healed, ſcourged, that we might be ſolaced; He was ſlain, but not for himſelf: —— He was wounded for our tranſgreſſions, broken for our iniquities, the chaſtiſement of our peace was upon him, and with his ſtripes we are healed.*

Dan 9.16. Iſa 53.5,8.

3. As the effects of our ſin, as thoſe things our ſins brought upon him, and needs muſt this melt and thaw our icy ſtony hearts: *It was I* (ſhould the ſoul ſay) *who was the Traytor, betherer, Judas, Herod, Pilate; they were my ſins which were the bloody inſtruments, to ſlay the Lord of glory: Lord, I have ſinned, and thou ſuffered, 'twas I that ate the ſowre grapes, and my teeth were ſet on edge*: This conſideration muſt needs ſmite the heart with ſorrow: *They ſhall look upon him whom they have pierced*; and how then? *They ſhall mourn, and be in bitterneſs of ſoul, as one in bitterneſs for their firſt-born*: O how ſhould we look upon Chriſt as wounded, ſcourged, pierced for us, and not be affected with, afflicted for our ſins, the cauſe of it? *If thou wilt be conformable to Chriſt* (ſaith *Bernard*) *as thou beholdeſt here a broken bleeding Chriſt, ſo labour to behold him with a broken bleeding heart*: O who can with the eye of faith look upon a broken Chriſt, but with a broken heart? a wounded Chriſt but with a wounded ſpirit? a bleeding Chriſt, but with a bleeding ſoul? God hath made in nature the ſame organ for ſeeing and weeping;

Zech 12 10.

weeping; and in grace he who sees clearly, weeps throughly: *The eye will affect the heart: O Christ, that my eye should affect my heart; that whiles I behold Christ shedding his blood for my sin, my heart would melt out at my eyes, and shed tears for those sins for which I see Christ shed his blood: That I could turn the Sacrament of the Supper into a Baptism of tears, that I could wash and baptize my self with tears of Repentance.* Lam. 3. 51.

SECT. 14.

Of the exercise of Faith.

THe second Grace, which in time of Sacrament must be actuated and exercised, is *Faith*; then should a communicant speak to his *Faith*, as *Deborah* to her soule, *Awake, awake, Deborah, awake, awake, utter a song: so awake, awake, O my Faith,* Judg 5. 12. *stir and rowze up thy self, to receive Christ in this Sacrament.*

But how, or in what maner is *Faith* to be actuated, and set on work in the use of the Sacrament?

In the Sacrament we must consider three things: 1. Sacramental representations. 2. Sacramental offers. 3. Sacramental promises; all which are in the words of institution: *In the night that he was betrayed, he took bread and brake it:* — *He took the cup, and gave it, saying,* — *Take, eat, this is my body which is given for you:* — *And drink ye all of this, for this is my blood of the New Testament, which is shed for you, and for many, for the remission of sins.* 1. *He took the bread, and brake it, and cup, and gave it,*] there is the *Representation.* 2. He bad, *Take, and eat, drink of this,*] there is the offer. 3. He said, *This is my body, which is given for you; This is my blood, which is shed for many for the remission of sins,*] there is the promise: Now upon every of these must our Faith be busied and set on work: as thus in order; — Mat. 26. 26. Mark 14. 22. Luke 22. 19. 1 Cor. 11. 23. 24.

For Sacramental Representations:

1. In the breaking of bread, and pouring out of the wine, there is a representation of Christs death and passion, both of his body broken and wounded, and his blood poured and shed.

1. Of his body broken and wounded: *He was wounded for* Isa. 53. 5. *our*

our tranſgreſſions, — And with his ſtripes we are healed: What ſweet comfort may faith fetch hence? Look now upon the wounds of Chriſt, as healing wounds, as a City of refuge, whither thy purſued ſoul by the avenger of blood, may fly for liberty and ſanctuary: Indeed I am a grievous ſinner, *I have wounded my conſcience with my tranſgreſſions, but behold my Saviour hath wounded for my tranſgreſſions: I may well have a troubled conſcience for the wounds my tranſgreſſions have made therein; yet my conſcience needs not ſink in a deſpondency of ſpirit, whiles I look at the wounds of Chriſt*: Here are *wounds* for *wounds*, healing wounds for ſtabbing wounds, curing wounds for killing wounds: O what comfort is here for faith in the wounds of Chriſt crucified, the nails, the ſpear, the wounds, all preach unto faith a reconciled God, that *God is in Chriſt, reconciling the world to himſelf*: The Lords bowels are laid open by theſe wounds, ſo as through them we may ſee the tender bowels of his mercy, and ſo as through them, mercy flows from thoſe bowels unto us: Cant. 2. 14. *--O my dove, that art in the clefts or holes of the rock!* Some of the Ancients underſtood by theſe *clefts of the rock*, the wounds of Chriſt, in which *the dove*, the Church, lies and ſhelters her ſelf: This is one work of *Faith* in the Sacrament, when it ſees *theſe clefts of the rock opened*, like *a dove* to betake her ſelf thereunto for ſhelter, ſecurity againſt all fears that wrath and guilt may put their Conſcience to; Do any fears of wrath trouble thee? doth any guilt of Conſcience diſquiet thee? why now for thy comfort, behold the *holes in the rock*, where thou maiſt ſhelter: Jer. 48. 28. *Dwell now in the rock, and be like the dove that makes her neſt in the ſides of the holes mouth*; ſee, and fully believe thy peace to be with God through Chriſt, and look upon him broken and wounded for thy tranſgreſſions: *Faith* thus actuated, cannot but ſend the ſoul from the Sacrament with much comfort.

2. Of the blood poured and ſhed: and what is to be done now when I ſee this blood in the Sacrament, but to actuate my *faith*, and apply this blood to my ſelf? *Chriſts blood is a reconciling blood*, Rom. 3. 25. *A juſtifying blood*, Rom. 5. 9. *A juſtifying blood*, Coloſſ. 1. 20. *A pardoning blood*, Epheſ. 1. 7. *A ſanctifying blood*, Heb. 13. 12. *A purging blood from dead works*, Heb. 9. 14. *A cleanſing blood*, 1 John 1. 7. *A mortifying, crucifying blood*, Gal.

Rom. 3. 25. and 5. 9. Col. 1. 20. Epheſ 1. 7. Heb. 13. 12. and 9. 14. 1 John 1. 7.

Gal. 6. 14. *A blood that sets prisoners free*, Zech. 9. 11. *A blood that makes men Kings and Priests*, Rev. 1. 5, 6. *A softning, mollifying blood, that makes the heart tender, a fleshly heart*, Zech. 12. 10. Goats blood (some say) breaks the Adamant, which neither iron nor fire can do; but surely the blood of this Lamb breaks the Adamant heart of a man, which nothing else can break: It is a quickning blood, that brings life and strength with it; it is life-blood, blood full of spirit, that fills the soul with excellent vigor to holy performances, *Heb.* 13. 20, 21. — Now what a deal of comfort may *faith* draw from all this? *True, my person is unrighteous, but, O Christ, thy blood is justifying blood; my heart is unclean, but thy blood is a sanctifying blood; my lusts are many and mighty, but thy blood is mortifying blood; my heart is wonderous hard, but thy blood is softning blood; my heart is exceeding dead, but thy blood is quickning blood: In this blood of thine I believe, this blood of thine I thirstily drink down, this blood of thine I heartily apply, with a comfortable expectation of all these blessed benefits: Be of good chear, O my soul, here is pardoning blood against thy guilt, sanctifying blood against the pollutions of thy nature, crucifying blood against thy lusts, softning blood against thy hardness, quickning blood to help thee against thy deadness.*

Gal. 6. 14. Zech. 9. 11. Rev. 1. 5, 6. Zech. 12. 10. Heb. 13. 20, 21.

2. For Sacramental offers, in the words, *Take, eat, drink,* Christ himself is offered with all his benefits: Here then must faith actuate it self, and set it self on work, striving with all its might to take Christ, to eat and drink Christ offered: When Christ is offered to us, the act of faith then is that of the Psalmist, *Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors*; and why must these gates and doors be lift up? *that the King of glory may come in*: Christ makes offer to come into our hearts, and therefore we must open the gates, we must lift them up, even from off the hooks, that fair and foul way be made for ready entrance. If a great man, especially a King, comes to a mans house, he will not onely open the small wicket, his little door, but he sets open his great gates, he throws them wide open, to make spacious way for his entrance; so if thus it be, that Christ in the Sacrament offers himself to come to us, let our faith busily bestir it self in widening the passage, and opening our hearts to make Christ way, let us strive with might and

Psal. 24. 7.

main to ſtretch open our hearts to ſuch a breadth and largeneſs, as a fit way may be made for the King of glory to come in, let us haſten, open, claſp, imbrace, welcome, and receive Chriſt offered to us.

3. For Sacramental promiſes: [*This is my body which is given for you; This is my blood which is ſhed for you, for remiſſion of ſins.*] Here's a precious promiſe of Chriſts body and blood, which may abundantly ſet faith on work: For underſtanding whereof, I ſhall propound ſome Queſtions; As

Queſt. 1. 1 *What is meant by body and blood?*

By the *body of Chriſt*, and by the *blood of Chriſt*, we mean whole Chriſt, God and Man, as he is Mediator, Chriſt himſelf crucified, with all the benefits and graces flowing from him: In all which obſerve theſe four things;

1. *The perſon of Chriſt*, God and Man; in which perſon are two natures,——

{ The *Godhead*, which makes his *Manhood* meritorious.
{ The *Manhood* aſſumed into the *Godhead*, and Hypoſtatically united thereto.

2. His *merit*, which is λύτρον, the price, and worthineſs, and excellency of his perſon and ſufferings: Chriſts death was it that merited mans ſalvation, that there might be an infinite ſatisfaction for an infinite debt

3. His *vertue*, which is the power and efficacy of his Godhead, by which he freed both himſelf and all Believers from death and imputations of ſin.

4. His *benefits* both of *Grace and Glory*.

All theſe are incloſed in the *body of Chriſt*, and in the *blood of Chriſt*; *viz.* The whole *perſon* of Chriſt, *God and Man*, *with his merits, and vertue, and benefits*, into which we are incorporated, and made *conſorts, and joynt-fellows with him in his Divine* 2 Pet. 1 4. *nature*; yet mention is made, eſpecially of the *Manhood* and *body of Chriſt*.

1. Becauſe we could not be partakers of his Divine Nature, but by means of his *Manhood*; for the fleſh of Chriſt is the conduit that conveys the Graces of the Godhead, and the Graces of the Spirit of Chriſt into our ſouls; they were given by the Spirit

Spirit to Christs *Manhood*, without measure, that so they might be derived to us in measure by the same Spirit, which otherwise then by this *body* we could not receive.

2. Because Christ performed those parts of the work of mans Redemption in his *body*, or Humane Nature, which were not compatible to the Deity, or Divine Nature; and therefore mention is made more especially of Christs *body*, which is symbolically in the Sacrament, *and really in the soul.*

2. And this begets another Question, *How should the body or blood of Christ (thus understood) be in the soul of a man?* Quest. 2.

We answer, In the soul there is a double nature: 1. *An humane nature*, as it is natural, defiled with sin. 2. *A Christian, inward nature*, animated by the Spirit of Christ, which we call *the inward man, the new man*, which is sanctified by Regeneration. For the first, *the Humane nature*, as it is natural, it is not in Christ, nor is Christ in it; it hath no being nor existence in Grace, or in Christ, but is altogether void and destitute of spiritual life; and hence it is called *the natural man, the old man, the fleshly carnal man*: For the second, *the Christian, inward nature*, it is upholden in the children of God, by things answerable to its nature; and to this inner spiritual nature, indeed the Lord offers in his Sacrament, *Christs body and blood*, as its own proper food; Christ therefore is in the soul spiritually, in the spiritual part of it; it is *the inner man, the spiritual nature*, that receives *Christs body and blood.*

3. Our next Question follows, *How is faith here to be exercised, for the drawing down of Christs body and blood into our souls?* Quest 3.

For answer of which,—

1. Faith looks upon Christ, as the treasury and common stock of Grace, in whom dwells all fulness, all our fulness: Faith looks on him as the universal principle of life, and root of holiness: God gave not him the Spirit in measure, no, *It pleased the Father, that in him all fulness should dwell*: There is in him *fulness*, and *all fulness*; whatsoever is to be required in a Mediator, is fully in him, yea, in him *all fulness doth dwell*: He is not like a full vessel, that now is full, and anon is emptied, it *dwells* in him, it is an inhabitant, a resident, and a permanent *fulness*, Coloss. 1. 16.

so that Christ is *full*, and ever shall be *full* to the brim; there is in him a *fulness* of merit, for our justification, and a *fulness* of spirit, and habitual Graces for our sanctification: *In him are*
Col. 2. 3. *hid all the treasures of wisdom and knowledge* (*i*) vast heaps, for some pieces of silver and gold, are not *treasures*; *all the treasures*, all the heaps of *Knowledge and wisdom* that are in the world, all are in him; he *is all in all*.

2. Faith casts its eye on the promise, for the conveyance of Christ, and of Grace from Christ: Faith works by vertue of the promise; where there is no promise, there can be no faith, and therefore faith discovers the promise, *That of his fulness we*
John 1. 16. *shall receive grace for grace*; *That his body is given for us*; *That his blood is shed for us, and for many, for the remission of sins*: Hence the schools admit of a double fulness (*i.*) *Of abundance and redundance*: The promise speaks not onely of the fulness *of abundance* in Christ, whereby he is sufficiently full in himself, but also of a fulness of *redundance*, by which he overflows and fills all his Saints: He is the well-head or fountain, which is not onely full it self, but springs and flows over to the filling of the streams below it.

3. Faith looks upon this Ordinance, as an instrument, a means which God hath set up for the conveying of Christ, and nourishment from Christ: in *Zachary* we finde mention of two *olive-*
Zech. 4. 12. *branches, which through two golden pipes, emptied the golden oyl out of themselves*: We may thus interpret, Christ is the olive-branch, and the olive-tree, and from whom comes all the golden oyl of Grace and spiritual comfort, and he it is that empties it out of himself, into our hearts; but how? it is by his Ordinances, they be the golden pipes, by which this golden oyl is conveyed unto us: Christ doth not immediately empty the oyl into our hearts, but first into the golden pipes of his Ordinances, and so through them into us.

4. Faith being steeled by such considerations as these, it goes over to Christ, and by vertue of the promise, draws down his *body and blood* into the soul; this therefore is the main work, to awaken, and to actuate our faith, to set it on work upon Christ, and so to draw forth the efficacy of Christ in the Sacrament: *Lord, I believe that thy body was given for me, thy blood shed for me, and for the remission of many sins*: *Lord, I chearfully and gladly*

believe

believe that I am now partaker of thy body and blood, and that my ſins are pardoned in thy blood: I believe that Chriſt is mine, his death is mine, his reſurrection is mine, remiſſion of ſins is mine, pardon and heaven are mine: Lord, I accept, I believe this ſealed pardon of my ſin: Lord, I believe that all Chriſt, whole Chriſt is mine, from top to toe: Lord, I believe his perſon is mine, his Godhead is mine, his Manhood is mine; Lord, I believe his merit is mine, his vertue is mine, his benefits both of Grace and Glory are mine: Lord, I believe that in Chriſt all fulneſs dwels, and that of his fulneſs I ſhall receive grace for grace: Lord, I believe that through this golden pipe of the Lords Supper, I ſhall receive the golden oyle of Grace from Chriſt, now be it to me according to my faith: Lord, I believe, help thou my unbelief: O come down into my ſoul, and fill it full of the Lord Chriſt, of the body and blood of Chriſt. In this maner, as one ſaid of the tree of Chriſts aſcenſion, though the fruit were high, and above our reach, yet if we touch him by the hand of faith, and tongue of prayer, all will fall down upon us: So here, if we can but touch him with the hand of faith, though a palſie hand, though a weak and trembling hand, if we can but go to him with a praying heart, Chriſt can withhold nothing from us.

By the way, this may diſcover to us where the fault is; when we return home, our faith never the more ſtretched, our hearts never the more warmed, our Graces never the more nouriſhed, our corruptions never the more weakned, our aſſurance never the more heightned, it is a ſhrewd ſign faith did not play its part in the *Mount*: *Faith* was intruſted in this imployment, to go over to Chriſt for theſe and the like benefits, but thy *faith* did fail in the undertaking; therefore God ſuſpends the beſtowing of theſe benefits, becauſe thou ſuſpendeſt thy *faith*;---Well then, if thou ſee not the fruit and benefit thou expectedſt, to come into thy ſoul in the uſe of this Ordinance, charge thy *faith* with it, and bewail the weakneſs of it; and for the future, put it to its burthen, let it have its full and perfect work, and thou wilt then finde the comfort and fruit of it: Never did *faith* touch Chriſt in any Ordinance, but vertue came from him.

SECT. 15.

Of the exercise of Thanksgiving.

THe heart being warmed, and growing hot with the sense of Gods goodness, a man should then break out, and give vent to his heart, in magnifying the mercy of God for the death of Christ, and the fruit thereof communicated to us. Now this duty of Praise and *Thaksgiving* is actuated——

Psal. 103. 1, 2. 1. By *our private ejaculations: Our souls should praise him*, and all that is *within us should praise his holy name*; especially our affections of *joy* and *love* should taste largely of God. We should to this purpose now and then cast up such a dart as this to heaven, *We praise thee, O God, we acknowledge thee to be the Lord, &c.*

2. By *our publike and joynt praises*: Minister and people should both lift up their voyces, with *Glory to God on high, on earth peace, good Will toward men.*

3. By *our singing of Psalms:* Thus Christ, and his Apostles, after the celebration of the Lords Supper, *they sung an Hymn or Psalm*; and some say, it was one of *Davids* Psalms, which was to present purpose (the Jews at their Passeover used these Psalms, *Psalm* 113. to 119. which they called *the great Alleluiah*) but others say, it was a Psalm composed by Christ himself, containing the mystery of his Passion: howsoever, we learn our duty, as at other times, so at this especially, to sing unto God *a great Alleluiah.*

4. By *our obedience*, by devoting, and giving up our selves to Christ, to be at the will of him, who is our soveraign Lord. The proof and life of Thanksgiving, is *Thanks-doing*; the life of thankfulness, is the good life of the thankfull: Do we praise God for his excellency? that strictly is the object of praise: or do we thank God for his goodness? that strictly is the object of thanksgiving: O then let it appear, that we acknowledge God in Christ to be such a one as we say in our *praises*; and that we stand bound and beholding to him indeed, as we say in our *thanks.* Let us carry our selves in our life towards him, as to God, who onely is excellent, who onely is God, our God, the God of our life and salvation.

SECT.

SECT. 16.

Of the exercise of Love and Mercy.

OUr *love* must be actuated —

1. In respect of *all men*, not onely by doing them good, as we have opportunity, but if they be wicked, by pitying their souls, and by unfeignedly desiring (even at this Sacrament) the conversion of them. Gal. 6. 10.

2. In respect of *our enemies*; by *forgiving*, *and forgetting all injuries*, by *praying for them*, as Christ hath commanded. Col. 3. 13. Mat 5. 44.

3. In respect of *the Saints*, by delighting in them, *as the most excellent of the earth*, *the onely true worthies of the world*, worthy for ever of the flower, and fervency, and dearness of our most melting affections and intimate love, by sympathizing with them in their felicities and miseries, *Rejoyce with them that rejoyce, and mourn with them that mourn.* Psal. 16. 3. Rom 12 15.

Our *mercy* must be exercised to the poor, according to their necessities, and our abilities; onely with this caveat, That we give in faith, and chearfulness, and spiritual discretion, in preferring the Saints.

SECT. 17.

Of Examination after Sacrament, and the result, if not a good day.

THus far of the *Duties* both before, and at the time of the Lords Supper: Now follows the *Duties* after Sacrament, and they are these, —

Examination.
Thankfulness.
Obedience.

1. A man is seriously and faithfully to consider, after he hath bin at the Lords Supper, what entertainment and welcome God hath given him? what comfort? what encreasing of Faith and Grace? what quickning? what refreshment? what assurance?

what

what friendſhip, and what communion with Chriſt? what vertue he hath found to flow out of Chriſt into his ſoul?

Now if upon ſuch *Examination*, a man have found no joy, no comfort, no enlargement, no communion with, nor anſwer from Chriſt; but on the contrary, his heart full of deadneſs, hardneſs, dulneſs, unfruitfulneſs, then two things are to be done:

1. Let ſuch a one ſuſpect himſelf, that ſome miſcarriage hath been in him, either in his *preparation* to, or in his *performance* of the *Duty*; and let hm labour to finde out where the fail was; what it was that hindred the efficacy of that *Bleſſed Sacrament*: and having found out what hindred, let him judge himſelf for it, and be ſeriouſly humbled therefore: If he can but do thus, he needs not be overmuch diſmaid, becauſe this is one fruit of the life of Chriſt, which was undoubtedly received in the *Sacrament*; if he have not that which he would have, yet he hath that which was worth the going for: Let him conſtrue this *Humiliation* as a fruit of going to the *Sacrament*, and be thankful for that.

2. Let him endeavour by after-pains in prayer and humiliation, to quicken and awaken the efficacy of the *Sacrament*; *Sacraments do not always work for the preſent, but the efficacy may come afterwards*; the actions of God are of eternal efficacy, though he put forth that efficacy in ſuch times and ſeaſons as he ſees good. Phyſick doth not always work when it is taken, but ſometimes afterward: Thus alſo it may be with the *Sacrament*, when a Communicant humbled for his unprofitableneſs in the *Duty*, endeavours by after-diligence and humiliation, to quicken and put life into it, it may work then. What hinders but it may be in the caſe of *the Lords Supper*, as in *the Sacrament of Baptiſm?* the efficay and force of *Baptiſm* doth not preſently appear, no not preſently upon the years of diſcretion: many a one lives viciouſly in a ſinful courſe, a Swearer, Adulterer, &c. yet afterwards when God gives a man the heart to be touched with the ſenſe of ſin, and he begins to beſtir himſelf, to ſeek God by faith and repentance, the Lord then quickens his *Baptiſm*, and makes it as powerful and efficacious, as if it had been adminiſtred that very day: So in this caſe poſſibly a man hath been at the Lords Table, and hath more then once been

an

an unworthy receiver, yet if he ſhall once come to be humbled for that unworthineſs, God will make *Sacraments* ſo often received unprofitably, to become efficacious unto him: If then we have miſcarried in our *preparations and diſpoſitions*, ſo as we have found no benefit, no comfort, yet here is a remedy and help. Take this courſe by after-diligence, and after-humiliation, to fetch life into the Ordinance in which we were dead, and which was dead unto us.

SECT. 18.

Of Thankfulneſs, if a good day.

IF upon *examination* we finde that we were refreſhed, had our hearts enlarged, had vertue from, and communion with Chriſt, then muſt follow

Thankfulneſs.
Obedience.

1. *Thankfulneſs*: Return home now, as with thy heart full of benefits of the the Lord, ſo with thy heart full of praiſes to the Lord: Angels employments are moſt ſuitable to Angels food; Shall we bleſs God for a crumb, and not for a Chriſt? other mercies are but crumbs, in compariſon of this rich mercy, and ſhall our hearts favour them ſo much, and not reliſh theſe? what's corn and wine to this? This is a mercy, in which all other mercies are folded up: Chriſt doth eminently contain all other mercies, and in the want of all, Chriſt enjoyed is *exceeding great reward*; nay, all mercies are not onely folded up in him, and intailed to him, but he ſweetens and ſanctifies every mercy: let us then return home, as full of the bleſſing from on high, ſo full of *praiſes* to the moſt high: *Thankfulneſs* is the great grace to be exerciſed in, and *Thankfulneſs* is the great grace to be exerciſed after; and therefore while the preſent ſenſe of this mercy warms our hearts, let the heat of it burſt forth into *Thankfulneſs* toward God; it is the moſt ſuitable ſervice, and the moſt ſuitable time to rerurn it.

Sect. 19.

Of obedience and fruitfulness in our lives.

THe second thing required in such a case, is *Obedience.* 1. Get we our hearts now further set against sin, let our souls say, *Hath God been so gracious to renew and confirm my pardon, and shall I again dishonour him? Hath he wiped off my former scores, and shall I run on afresh to offend him? Hath he taken off my former burthen, and cast it on the back of his dear Son, and shall I again lay more load on him? Hath he spoken peace to me in his Ordinance, and shall I again return to folly? No, far be it from me: I have washed my feet, how shall I again defile them? I have put off my coat, how shall I again put it on?*

2. Get we our hearts further strengthened to service: In this Ordinance is a mutual sealing of *Covenants* between God and us; he seals to the first part of the Covenant, *Pardon*, *Mercy*, *Grace*, and we must seal to the second part of it, *Service*, *Subjection*, *Obedience*. God gives Christ to us, and we are to give our selves back again to Christ. As there is matter of *Bounty* from God to us, so there is matter of *Duty* from us to God: There was never any soul, to whom God said in this Ordinance, *I am thine*, whose heart did not eccho again to the same God, *Lord, I am thine.* Let us then labour to get our hearts further strengthened to service. And thus much concerning our duties before, in, and after the Sacrament of the Lords Supper.

CHAP.

CHAP. XIV. SECT. 1.

Of preparation to PRAYER.

Hitherto of all the *duties* in reference *onely to secret, private or publike Ordinances*; now follow such *duties*, as have reference joyntly to all three, and they are

either { ordinary, as { Praying. / Reading the Word. / Suffering. }
extraordinary, as { Fasting. / Feasting. }

The first of these *duties* is prayer, in which (as in the former) there is required some things.

{ 1. Antecedent. / 2. Concomitant. / 3. Subsequent. }

1. There is something required before, *viz. Preparation*; now this *Preparation* consists partly in { Removing impediments. / Using the means. }

1. The Impediments to be removed are these: ——

1. We must lay aside all carnal thoughts, and wordly cares, which might distract our mindes: *Keep thy foot when thou goest to Gods house*, saith *Salomon*; *q. d.* look with what affection and disposition thou comest to God in prayer. Eccles. 5. 1.

2. We must *put off our shoes* (*i.*) remove our pollutions and corrupt affections, as carnal lusts, anger and doubting: *I will that men pray every where, lifting up holy hands, without wrath and doubting.* 1 Tim. 2. 8.

3. We must avoid surfetting and drunkennes, which makes the heart dull and heavy: *Take heed to your selves, lest at any time your hearts be overcharged with surfeting and drunkennes, and the cares of this world*; with ordinary prayer we must joyn a moderate diet, and with extraordinary fasting. Luke 21. 34.

4. We must cast off our sins: *I will wash my hands in innocency,*
Psal. 26. 6. *and so will* I *compass thine altar, O Lord.*

5. We must draw off from prayer, from resting in it, or trusting upon it; a man may pray much, and instead of drawing nigh to God, or injoying sweet comunion with Christ, he may draw nigh to prayer, his thoughts may be more upon his prayer, then upon God to whom he prays; and he may live more upon his cushion, then upon Christ: but when a man indeed draws nigh to God in prayer, he forgets prayer, and remembers God, and prayer goes for nothing, but Christ is all.

2. The means to be used are { Prayer. / Meditation.

1. *Prayer*; a little eating prepareth a weak stomack, and setteth an edge upon the appetite to eat more: To this purpose
Psal. 141. 2, 3. *David* prayed before prayer, *Let my prayer be set forth before thee as incense, and the lifting up of my hands as an evening sacrifice: Set a watch, O Lord, before my mouth, keep the door of my lips.*

2. *Meditation*; 1. On our own unworthiness, that so we
Gen. 32. 10. may pray in humility: *I am less then the least of all thy mer-*
Ezra 9. 6. *cies*, said *Jacob*: *O my God, I am ashamed and confounded to lift up mine eyes*, said *Ezra*. 2. On the glorious *majesty* of God
Eccles. 5. 2. our Father: He that speaks to God, must remember that *God is in Heaven*; nay, what is prayer, but a coming before God, an approaching to God, a meeting of God? in prayer we have to do with God, and this will teach us to speak to him in reverence. 3. On the mediation and intercession of our Saviour Christ, which is the very ground of our faith in prayer: *Whatsoever ye shall ask in my name, that I will do.* 4. On the pro-
John 14. 13. mises of God in Christ, made to our prayers: *Thou, O Lord of*
2 Sam. 2. 27, 28, 29. *hosts, God of Israel, hast revealed to thy servant, saying, I will build thee an house, therefore hath thy servant found in his heart to*
Gen. 32. 11, 12. *pray this prayer unto thee: — And deliver me, I pray thee* (saith *Jacob*) *from the hands of my brother Esau; Thou saidst, I will*
Mat. 6. 6. *surely do thee good:* Such promises have we all, *Ask, and ye shall have; seek, &c.*

SECT.

SECT. 2.

The general duties of the ſoul in prayer.

THe *duties* in prayer are either internal or external: The former are the *duties* of the ſoul, the latter are the *duties* of the body.

1. The *duties* of the ſoul we ſhall conſider { in general. / in particular.

The *duty* in general is to pray, { *In truth.* / *By the Spirit.* / *In the name of Chriſt.*

1. *In truth*, (i.) in ſincerity and uprightneſs of heart: *The Lord is nigh unto all them that call upon him in ſincerity, and in truth*: Hence two faults are to be avoided. Pſal. 145. 18.

1. Praying with feigned lips, this is to pray with an heart and an heart, as all hypocrites do: but 'tis otherwiſe with the Saints: *Hear the right, O Lord, attend unto my cry, give ear to my prayer, that goeth not out of feigned lips.* Pſal. 17. 1.

2. Praying with wandring thoughts, ariſing partly from the fleſh, and partly from the ſuggeſtions of Satan: The ſpeech of the mouth muſt not go before, but alwaies follow after the conceit of the minde: Many times as a Muſicians fingers will run over a ſong which he hath been uſed to play, although his mind be otherwiſe occupied; ſo many in prayer will run over that form of words they have been uſed to utter, though their mindes be roving about other matters: Such a prayer is called, Lip-labor: O let the abſurditie of the fault, breed in us a loathing of it; Do our mindes wander in prayer? endeavour we to joyn into one ſpeech, the prayer of the mouth, and the ſpeech of the heart both which ſound in Gods ears, and then conſider whether we would make ſuch a ſpeech (I ſay not with *Malachi*, *To our Prince*, but to any man whom we regard, which yet we are not aſhamed to offer unto the Lord: I will not deny in ſuch a caſe, if we be grieved for, and ſtrive and pray againſt ſuch wandrings; this infirmity through Gods mercy, and the interceſſion of Chriſt ſhall not be imputed unto us. It is good to diſtinguiſh of the cauſe whence theſe wandring thoughts may ariſe; if they come from weakneſs in our ſelves, or from the temptations of Mal. 1. 8.

Satan

Satan, the Lord will consider this, and deal mercifully with us; but if they arise from meer negligence, or voluntary admitting of loose thoughts, that is our sin, and we had need to repent and mourn for it.

Rom. 8. 26. 2. *By the help of the* Spirit: *It is the Spirit that helps our infirmities* (saith *Paul*) *for we know not what we should pray for as we ought, but the* Spirit *it self maketh intercession for us, with groanings which cannot be uttered*; *q.d.* when we put forth the graces of the Spirit in us, then the Spirit comes and helps, and what comes from us now, it comes from the breathings of the Spirit. This *helping of the* Spirit] is very Emphatical in the Original; as a man taking up an heavy piece of timber by the one end, cannot alone get it up, till some other man takes it up at the other end, and so *helps* him: So the poor soul that is a pulling and tugging with his own heart, he findes it heavy and dull like a log in a ditch, and he can do no good with it, till at last the Spirit of God comes at the other end, and takes the heaviest end of the burden, and so helps the soul to lift it up. In our prayers we should eye the Spirit of God, we should cast our souls upon the assistance of the Spirit, we should press the Lord with this Promise, *Lord, thou hast said, that thy Spirit helps our infirmities, when we know not what we pray for, nor how to pray for any thing as we ought: Now make good this word of thine to my soul at this time, let me have the breathings of the Spirit of God in me; alas, the breathings of man, if it come from gifts and parts, thou wilt never regard, except there be the breathings of the holy Ghost in me.*

Quest. *But how should we know whether the Spirit of God come in, or no?*

Ans. We may know it by this; The Spirit of God carries unto God, and it makes the prayer sweet and delightful, it leaves a savour behinde it. O the breath of the Spirit of God is a sweet breath, and it makes sweet prayers: it never comes into the soul, but after it hath done any work it came for, it leaves a sweet scent behinde: as Civit that is put into a little box, though you should take out the Civit, yet there will be a sweet savour left behinde: so though the spirit of God, in respect of the present assistance, withdraws it self, yet it leaves a sweet savour behinde it.

3. In

3. *In the Name of Christ:* for *Whatsoever you ask the Father in my Name, that I will do.* John 14. 13. There is a necessity of praying *in Christs Name,*

1. In regard of *Admission.*
2. In regard of *Assistance.*
3. In regard of *Acceptance.*

1. In regard of *Admission: God is a consuming fire,* and we are dryed stubble, there is no approaching to him, but in Christ, *in whom we have access with boldness to the Throne of Grace:* God will not look pleasingly on us, if we come without Christ, he is no *Throne of Grace* without him; it is Christ who makes that which was a Bar of Justice, a Bench of Mercy; in him we have admission: Do we fall upon the *Duty* of Prayer? do it not in the strength of man, but in the strength of Christ: say, *Lord, I come alone in the Merits of Christ, to partake of the Merits of the Lord Jesus: I have endeavored to prepare my self through thy grace, but I look not for admission through my preparations or dispositions, but through the blood and mediation of Jesus Christ.*

2. In regard of *Assistance*: We pray, but we have no strength to do it without Christ; we might as well be set to move Mountains, as to pray without the strength of Christ: *Without me* (saith Christ) *you can do nothing*; without union with Christ, without communion with Christ, we can do nothing: from Christ we must have both operating and co-operating strength, both inherent and assistant strength; otherwise though we have grace, we shall not be able to perform any work, nor exercise our own graces: it is he that must work all our works in us and for us, the inherent work of grace within us, and the required works of duty for us: And blessed be that God, who hath given to us what he requireth of us, and hath not onely made Precepts Promises, but Promises Performances. John 15. 5.

3. In regard of *Acceptance*: Our works, they are not onely impotent, but impure too, as they come from us: It is *Christ* that must put validity to them, it is *Christ* that must put his own odours to them, it is Christ that must put both Spirit and Merit to them, his grace to work, and his blood to own them, for whatever comes from his Spirit, it is presented through his Merit: Here is great comfort: Do we look over our

our performances, & wonder that ever God ſhould accept them? ſo much deadneſs, ſo little life, ſo much coldneſs? conſider then, that God looks upon them, not as ours, but as Chriſts, in whom not only our perſons, but our performances are accepted: Chriſt gives us his Spirit, and Chriſt is willing to own what we preſent by his Spirit, and God is willing to own whatever is preſented to him by Chriſt his Son. To this purpoſe *there was given to Chriſt much incenſe that he ſhould offer it with the prayers of all Saints upon the golden Altar, which was before the Throne, and the ſmoke of the incenſe which came with the prayers of the Saints, aſcended up before God out of the Angels hand.* Revel. 8. 3, 4. This Angell is Chriſt, this incenſe his merits, the mingling of the prayers of the Saints with this incenſe is the ſupplying, or covering of the defects of their prayers with the merits of Chriſt, and the aſcending of this incenſe and their prayers before God, is his acceptance of them thus covered with Chriſts merits, and the reaſon why the prayers aſcended was, becauſe the incenſe aſcended; that was their *vehiculum*, the pillar of ſmoke in which they mounted up to Heaven. This rightly conſidered, it will cauſe us in every petition put up, to think our ſelves ſo much beholding to Chriſt, that we ſhall be ready to ſay in our hearts, when any petition is granted, *I may thank Jeſus Chriſt for this.*

But what is it to pray in Chriſts name?

I anſwer, 1. To pray *in Chriſts name*, is to pray with reliance upon the grace, favour and worthineſs of the merits of Chriſt,
Eph. 3. 12. *in whom we have believed, and have acceſs with confidence, by the faith of him*: Chriſts ſatisfaction is the ground of our interceſſion, *becauſe Chriſts blood hath purchaſed this* (we pray) *therefore, O Lord, grant this.*

2. To pray in *Chriſts name*, is to pray from his command, and according to his will; as when we ſend another in our name,
Hoſea 14. 3. we wiſh him to ſay thus, *Tell him, I ſent you, and that I deſire ſuch a thing of him*; ſo when we *take thoſe words which the Lord puts in our mouthes*, and deſire thoſe things onely that the Lord commands us to ſeek, whether abſolutely, or conditionally, this is to pray in *his name.*

3. To pray *in Chriſt name*, is to pray for his ends, for the
Mat. 10. 41. ſake and uſe of Chriſt: Thus the phraſe is uſed, *To receive a Prophet in the name of a Prophet* (i.) for this end and reaſon, becauſe

becauſe he is a Prophet. Now let Chriſtians obſerve, when they would have any thing of God, to what uſe and end, and for whoſe ſake it is: *You ask, and have not, becauſe you ask amiſs, to ſpend it on your luſts.* A *luſt* is properly ſuch a deſire (though for lawful things) wherein a man muſt have a thing, becauſe it pleaſeth him: *Give us water, that we may drink* (was the brutiſh cry of Iſrael) not that we may live to him that gives it; holy deſires or prayes (oppoſed unto *luſts*) are ſuch deſires of the ſoul left with God, with ſubmiſſion to his will, as may beſt pleaſe him for his glory. James 4. 3. Exod. 17. 2.

SECT. 3.

The particular duties of the ſoul in prayer.

THe *Duties* of the ſoul in particular, are ſuch as are —— { in the *minde.* / in the *heart.*

1. In the *minde*, two things are required, { *Knowledge.* / *Faith.*

1. *Knowledge* { of God to whom we pray. / of that for which we pray.

1. We muſt *know and acknowledge Ieſus Chriſt* whom *he hath ſent:* Chriſt told the Samaritans, *Ye worſhip ye know not what*: far be it from Chriſtians thus to do: Without this knowledge we ſhall wander into Will-worſhip, and ſuperſtitious inventions; *And therefore know thou the God of thy fathers* (ſaid *Solomon*) *and ſerve him with a perfect heart.* John 4. 22. 2 Chron. 28. 9.

2. We muſt *know and underſtand what we pray*, otherwiſe we are ſubject to our Saviours reproof, *You ask, you know not what:* two ſorts of men are here condemned. 1. Thoſe that pray in an unknown tongue. 2. Thoſe who pray in a known tongue, but underſtand not what they pray. Mat. 20. 22.

2. *Faith*, { more *general.* / more *ſpecial.*

1. *Faith more general* is ſuch a *faith*, as apprehends the main promiſe of the Goſpel concerning ſalvation by Chriſt.

2. *Faith more ſpecial*, is ſuch a *faith* as apprehends the preci-

ous promiſes made to our prayers, whereby we are perſwaded that our particular requeſts ſhall be granted unto us, onely with this diſtinction,---in matters ſpiritual, neceſſary to ſalvation, we are to ask abſolutely, as being perſwaded that God hath ſubordinated to our ſalvation to his own glory; and we are to believe abſoutely, that the Lord will grant them unto us; yea, it is a good ſign, if we deſire any ſaving grace, that the ſame grace is begun in us: but in matters temporal or ſpiritual, not neceſſary to ſalvation, we are to ask them conditionally, ſo far forth as they may ſtand with Gods glory, and the good of our ſelves and our brethren; and we are to believe that he will ſo far forth grant them; Thus our Saviour prayed in the like caſe, *O my Father, if it be poſſible, let this cup paſs from me, nevertheleſs, not as I will, but as thou wilt,*

Mat. 26. 39.

2. In the *heart* three things are requiſite, { *Humility.* *Reverence.* *Ardency of ſpirit.*

1. *Humility*, which is derived *ab humo*, from the ground; intimating, that when we pray, we ſhould humble our ſelves, as it were to the ground: Thus the Chriſtians in the eaſtern Churches were wont to caſt themſelves down to the ground, when they called upon God: Thus *Abraham* acknowledged himſelf but *duſt and aſhes*; Thus *Jacob* confeſſed himſelf *leſs then the leaſt of all Gods mercies*; thus *David* profeſſed, that he *would be vile before the Lord*; thus *Iſaiah* cryed out, *I am a man of unclean lips, and I dwell in the midſt of a people of unclean lips*: Thus *Ezra* prayed, *O my God, I am aſhamed, and bluſh to lift up my face to thee, my God, for our iniquities are increaſed over our head, and our treſpaſs is grown up unto the Heavens*: Thus the Centurion, *Lord I am not worthy that thou ſhouldſt come under my roof*: Thus the woman of *Syrophenicia*, confeſſeth her ſelf a dog in compariſon of the Iſraelites; and thus the Prodigal received to favour, confeſſeth himſelf *unworthy to be called a ſon*: Here's a cloud of witneſſes, concluding that *Humility* in the heart is requiſite in prayer,

Gen 18 27. and 32. 10. 2 Sam. 6. 22. Iſa. 6. 5. Ezra 9. 6. Mat 8 8.

2. *Reverence* of the majeſty of God: *Serve the Lord with reverence, and rejoyce with trembling*: The bleſſed Angels being in Gods preſence, and ſounding forth his praiſe, are deſcribed, as having ſix wings, *whereof two pair ſerve to cover their faces and*

Pſal. 2. 11.

their

their feet, hereby betokening their wonderful reverence of God: Isa 6. 2.
How much more should we, who inhabit these houses of clay, (subject to infirmities, and corrupted with sin) be stricken with an awful reverence of Almighty God? did we consider our selves to be in the midst of Angels, before the God of Angels, performing the like exercise as the Angels, how would this strike us with a *reverence* of this great King of Heaven?

3. *Ardency, or fervency of spirit*; this gives wings to our prayers, and causeth them to ascend before God; this sets on work all the graces of Gods Spirit, and the more fervent the prayer is, the more they are intended, actuated, increased: I mean not thus of every fervency; there is a fervency of faith, and a fervency of meer natural desires: In this latter, there is no holiness, no fire of the Spirit, but in the former there is: When Christ lived upon earth, many came to him, and some were exceedingly importunate to be healed, or to have Devils cast out, &c now if he answered their requests, his usual phrase was, *Be it unto thee* (not according to thy importunity and fervency, but) *according to thy faith*; *q. d.* I heed not, I regard not this clamor and earnestness, if it be onely out of meer natural desires, but if it be out of *Faith*; if besides sense of need, you have in you a true hope of mercy, *then be it unto thee according to that*: This fervency is set out in the Word by divers significant phrases; sometimes it is called *a crying unto the Lord* thus *Moses cryed unto the Lord*, and *Samuel cryed unto the Lord*, Exod. 8. 12. and *Elijah cryed unto the Lord*, and *Isaiah cryed unto the Lord*, 1 Sam. 7. 9. sometimes *a crying mightily*: *Let man and beast be covered with* 1 Kings 17. *sack-cloth, and cry mightily unto God*: sometimes *a lifting up of* 20. 21. *our prayers*; *wherefore lift up thy prayer for the remnant that is* 2 Kings 20. 11. *left*, said *Hezekiah* to *Isaiah*: sometimes *a powring forth our* Jonah 3. 8. *souls before the Lord like water*; *O wall of the daughter of Zion,* -- Isa 37. 4. *pour out thy heart like water before the face of the Lord*: *Thus* Lam 2. 19. *the Israelites drew water, and poured it out before the Lord, and* 1 Sam. 7. 6. *fasted on that day, and said there, We have sinned against the* Rom. 8 26. *Lord*: sometimes *a grouning in spirit*, or *groans of the spirit*; *The* 1 Thess 3. 10. *Spirit it self maketh intercession for us, With groanings which can-* Col. 4. 12. *not be uttered*: sometimes *a praying exceedingly*; sometimes *a* Rom. 15. 30. *praying privately*, sometimes *a striving with God*: *Now I beseech* *you brethren*: *for the Lord Jesus Christs sake, and for the love of the* Gen 32. 24. *Spirit,*

Spirit, that you ſtrive together with me in your prayers to God for me: ſometimes *a wreſtling with God*: *Thus Jacob wreſtled with a man* (i.) with God in form of a man, *untill the breaking of the day*: —— All theſe phraſes do ſet forth the excellency, the neceſſity of this ardency, fervency of prayer, required in the text.

SECT. 4.

The duties of the body in prayer.

1 Tim. 4. 8. THus far of the *duties* of the ſoul in prayer; as *for bodily exerciſe* (of it ſelf) *it profiteth little*: but if joyned with the ſoul, it is of great importance; *Therefore glorifie God in your body, and in your Spirit, for both are Gods.*

1 Cor. 6. 20. The *duties* of the *body* may be reduced to theſe two heads:

{ The geſture of the body.
{ The ſpeech of the mouth.

Concerning the firſt; in publick prayer we are to follow the cuſtom of the Church wherein we live, if it be without ſcandal and ſuperſtition: In private prayer we may take our liberty, ſo that our geſture be correſpondent to the affections and diſpoſitions of the ſoul.--In Scripture we read of theſe ſeveral geſtures. 1. *Standing*, which is a token of reverence and ſervice, 2 *Kings* 5. 25, 1 *Sam.* 16. 21. 1 *Kings* 10. 8. *Job* 29. 7, 8. *Gen.* 18. 22. 2 *Chron.* 20. 5. *Pſal.* 134. 1. *Luke* 18. 13. *Mark* 11. 25. 2. *Kneeling*, which is a token of our humility and earneſtneſs in prayer, *Pſal.* 95. 6. 2 *Chron.* 6. 13. *Dan.* 6. 10 *Acts* 7. 60. and 9. 40. and 20. 36. *Luke* 22. 41. 3. *Proſtration*, or falling on the ground, or falling on the face, a geſture of the greateſt humiliation, though not uſed amonſt us in theſe parts of the world, *Numb.* 16. 22. *Joſh.* 5. 14. *Ezek.* 9. 8. and 11. 13. *Mat.* 26. 39. 4. *Sitting, lying, walking, riding, journeying*, in ſome caſes, 2 *Sam.* 7. 18. 1 *Kings* 19. 4. *Iſa.* 38. 2. *Pſal.* 6. 6. *Gen.* 24. 26. 2 *Chron.* 18. 31. 5. *Uncovering of the head in men, covering of the head in Women*, which is a token of ſubjection, 1 *Cor.* 11. 7, 10. *Rev.* 4. 10. 6. *Lifting up, and caſting down of the eyes*, the former being a token of faith, the latter of dejection and humiliation, *Pſal.* 123. 1. *Mat.* 14. 19. *John* 11. 41. and 17. 1. *Luke* 18. 13. 7. *Lifting up, or ſtretching forth of the hands*; expreſſing humility and earneſt affection:

affection: and *knocking them on the breast*, which betokens guilt, and earnest desire of pardon, *Exod.* 9. 33. *Psal.* 143. 6. 1 *Kings* 8. 22. *Psalm* 143. 2. *Lam.* 3. 41. *Luke* 18. 13. *Luke* 23. 48.

Concerning the second; *viz. The voice or speech of the mouth*; it is necessary in Church or family, and most convenient in private: Now the voice used in prayer, is either

Inarticulate.
Articulate.

1. The *inarticulate*, is that which is uttered in sighing, groaning and weeping: *Lord, all my desire is before thee; and my groaning is not hid from thee*, saith *David*; and *Hezekiah* professeth, *That he did chatter like a crane or a swallow, and did mourn like a dove; And the Spirit himself maketh intercession for us with groanings, which cannot be uttered.* Psal. 38. 9. Isa 38. 14. Rom. 8. 26.

2. The *articulate voice*, is the external speech it self, whereby the prayer is expressed, wherein three things are considerable.

Quantity.
Quality.
Forme.

1. For *Quantity*, we must not affect prolixity, as if for multitude of words we looked to be heard: *When ye pray, use not vain repetition, as the heathen do*: The Heathen thought, that their gods did not always hear, as being otherwise imployed (so *Elias* told *Baals* Priests) and therefore they used to repeat the same things often, that if they did not hear them at one time, they might hear them at another time; thus Christians must not pray, they must not lengthen their prayers, as conceiving that either God hears not, or that he will hear for the lengths sake; but on the other side, where is variety of good matter, uttered with the attention of minde, and vigor of affection, there the longer we continue in prayer, the better it is. Mat. 6. 7.

2. For *Quality*, we need not be curious in respect of the stile, God looking to the heart, rather then the speech: As it is not the loudness of a Preachers voice, but the weight and holiness of the matter, and spirit of the Preacher, that moves a wise and intelligent hearer; so not gifts, but graces in prayers,

are they that move the Lord: The reaſon, prayer moves not God as an Oratour, but as a childe moves his Father: two words of a childe humbled, and crying at his fathers feet, will prevail more then penn'd orations: it is the meaning of the ſpirit that God looks unto, more then the expreſſions, for the groans are ſaid to be *ununterable*, *Rom* 8. 26 yet muſt we not be more careleſs and negligent for the manner of ſpeech, then we would be, if we were to ſpeak to a mortal man: *If ye offer*
Mal. 1. 8. *the blinde for ſacrifice, is it not evill? and if ye offer the lame and ſick, is it not evill? offer it now unto thy Governour, will he be pleaſed with thee, or accept thy perſon? ſaith the Lord of hoſts*, Mal 1. 8.

3. For the *Form:* We are not tyed to any ſet form, nor are we ſo tyed to conceived prayer, as that it muſt be without all ſtudy or meditation, either againſt the inſtant, or in former times: A man may conceive a prayer *ex tempore*, and yet without Enthuſiaſms, or extraordinary revelations; *viz.* by the help of his former ſtudies and Meditations: and that I may afford ſome help that way, I ſhall in concluſion of this Chapter, lay down a directory for prayer, together with a form of prayer (though broken) in Scripture-phraſes.

SECT. 5.

Duties after Prayer.

3. THe *Duties* ſubſequent, which follow after prayer, are theſe: —

1. Quietly to reſt in the good will and pleaſure of God, not doubting but the Lord hath heard our Prayers, and in good time ſhall grant that which ſhall be moſt for his glory and our good; and this is the meaning of the word *Amen*, wherewith we ſeal up our prayers.

2. Diligently to uſe all good means for the obtaining of our ſuits; as if I pray for *faith*, or any other ſpiritual Grace, I muſt beſides prayer, uſe all good means carefully, which the Lord hath ordained for the begetting and increaſing of thoſe graces

graces in us, as hearing the Word preached, receiving the Sacrament, reading the Word, and meditating on it, otherwise, our prayers are a tempting of God, as if he must grant, not by means, but by miracles.

3. Carefully to look after our prayers, and to cast up our comings in, and gainings by prayers, otherwise we are like foolish Venturers, who have a great stock *a going*, but look not after their returns: *In the morning I will direct my prayers, and look up.*] Psal. 5. 3. There are two military words in the verse, *David* would not onely pray, but *marshal up his prayers*, put them in array; and when he had done so, he would be as *a spy upon a tower*, to see whether he prevailed, whether he got the day: For the better unfolding this mystery of grace, I shall propound and give Answer to some Quere's or cases of Conscience as: ——

1. Suppose I have prayed, how shall I assuredly know that God hears, and will answer in his own time?

2. Suppose the thing I desired shall not be answered, how may I assuredly know that God notwithstanding doth hear my prayers?

3. Suppose after prayer I observe all I can, and I can by no means discerne, that either God will answer or doth hear my prayers, what shall I do then?

4. Suppose the thing I desire is answered, how may I assuredly know it was at my prayers, or out of common providence?

5. Suppose that others joyned with me in those prayers now answered, how shall I know that my prayers had an hand in obtaining those answers, as well as any others?

6. Suppose I am assured upon former observations, that God hath heard and answered my prayers in their particulars, what must I do then?

SECT. 6.

The first Case: Suppose I have prayed, how may I assuredly know that God hears, and will answer in his own time?

WE may resolve this *case*, by some observations *before prayer, in prayer, and after prayer.*

1. *Before*

1. *Before prayer*: When God prepares the heart to pray, when he pours upon a man *a Spirit of Grace and Supplication*, a praying diſpoſition; when he puts in motives, ſuggeſts arguments and pleas unto God, as materials for prayer; all which you ſhall finde to come in readily, and of themſelves; and that likewiſe with a quickning heat, and inlargement of affections, with a lingring, and longing, and reſtleſneſs of ſpirit, to pour out the ſoul unto God: this is a ſign that God lends his ear, and will return anſwers: *Thou wilt prepare their heart, thou wilt cauſe thine ear to hear*; *q.d.* Thou faſhioneſt the heart, and compoſeſt it into a praying frame, and that is a ſign, Lord, that thou meaneſt to hear. Pſal. 10. 17.

2. *In prayer*: As 1. when God *draws nigh*, and reveals himſelf to thy ſoul, in and upon ſuch or ſuch a particular petition, when God ſmiles upon thee, welcomes thee, falls about thy neck and kiſſeth thee; when no ſooner thou comes into his preſence to inquire of him, but he ſays, *Here I am*, as the promiſe is, *Iſa.* 58. 9. this thou art to obſerve as a ſign that he hears thy prayer, and accepts both thee and it: *Hear me ſpeedily* (ſaith *David*) *and that I may know thou heareſt me, draw nigh unto my ſoul*, Pſal. 69. 17. 2. When God doth put a reſtleſs importunity into the heart, maugre all diſcouragements, for this or that mercy, and when this importunity is joyned with a ſubjection to Gods will, and runs along with it, then hath God ſtirred it up, and then look for ſomething to come: You know the parable how the unjuſt Judge heard the widow, *for her importunities ſake*: So when God puts this *importunity* into the heart, it is a ſign God means then to hear and anſwer. Iſa 58. 9. Pſal. 69. 17, 18. Luke 18. 5.

3. *After prayer*: This will appear in ſeveral particulars; as ——

1. When God quiets and calms the heart after prayer, by ſpeaking ſomething to the heart, though what is ſpoken be not always diſcerned; as when you ſee an earneſt or importunate ſuitor going in to a great man, exceeding anxious, but coming out very chearful, contented, and quiet in ſpirit, you would conceive that certainly ſomething hath been ſaid to him, which gave him incouragement: So when thou goeſt to God, and haſt been importunate in a buſineſs, and thy deſires were exceedingly up for it, and then thou riſeſt up with thy minde, calmed and ſatisfied,

ſatisfied, and thou feeleſt the anxiouſneſs the ſolicitude of thy heart about the thing taken off and diſpelled; this is a good ſign that God hath heard, and will return anſwer to the full: When *Hanna* out of much bitterneſs, and with ſtrong deſires, *had poured her ſoul out unto the Lord*, it is ſaid, *That ſhe looked no more ſad*; And then God gave her a ſonne, a ſonne of her deſire. 1 Sam. 1. 18.

2. When God gives an obedient, dependent heart, in walking before him, when that conſideration ſtill comes in a curb unto ſin: If *I regard iniquity in my heart, God will not hear me*: When God doth ſtill after praying, keep the ſoul in a more obedient frame of ſpirit; when he keeps thee from uſing ill means, &c. it is a ſign that God hath heard thy prayers, and thou ſhalt have returns: *David* praying for his life, *Hear my prayer, O Lord, give ear to my ſupplications; in thy faithfulneſs anſwer me, and in thy righteouſneſs*:——Preſently after he prays for holineſs, knowing that ſin would enervate and ſpoyl all his prayers; *Cauſe me to know thy way, wherein I ſhould walk*:—*Teach me to do thy will.* Pſal. 66. 18. Pſal. 143. 1. 8. 10.

3. When God after prayer, ſtrengtheneth the heart to wait and expect for the mercy deſired; when a man after prayer, begins to wait rather then pray (though he prays ſtill) becauſe he looks now God ſhould perform; in this caſe, and at this time he may look for ſome good anſwer from God: *David* having prayed, ſays to his ſoul, *Wait on the Lord, be of good courage, and he will ſtrengthen thy heart: Wait, I ſay, on the Lord.* Pſal. 27. 14.

SECT. 7.

The ſecond Caſe: Suppoſe the thing I deſire ſhall not be anſwered, how may I aſſuredly know that God notwithſtanding doth hear my prayers?

WE may reſolve this caſe, if 1. we obſerve theſe particulars:

1. Whether thy prayer was framed in a right manner? didſt thou not pray abſolutely for ſuch bleſſings, as were never abſolutely promiſed? if ſo, no wonder thy prayer is denied, or

didst thou pray conditionally (as Christ prayed, &c.) then thy prayer may be heard, and yet the thing desired for otherwise Christ had not been heard, when yet the text says *He was heard in that he feared.*

Heb. 5. 7.

2. Whether there be not a reservation in that denial for some greater mercy, whereof that denial was the foundation? If we had many of our desires, we should be undone: If the child had lived for which *David* so earnestly prayed, he would but have been a living monument of his own shame; God therefore denyed his prayer, but after he gave him a *Solomon.*

3. Whether God doth not answer thee still according to the ground of thy Prayer? Now the ground and intent of thy prayer, is after Gods glory, the Churches good, thy own particular comfort; it may be God denies the particular mercy thou desirest, and yet he answers the ground of thy prayer, his glory shall be advanced, his Church preserved, thy comfort made up (even for that prayer of thine) some other way.

4. Whether God yields not far to give thee satisfaction, as if he were tender of denying thee? So the Lord answered *Abraham*, when praying for *Ishmael, O let Ishmael live in thy sight!* God went as far in answering his request as might be, *I have heard thee* (said God) *and I have blessed him, and I will make him fruitful, and multiply him exceedingly, and he shall beget twelve Princes; but my covenant I will establish with Isaac.*

Gen. 17, 18, 20

5. What effects that denial hath upon thy heart? as—

1. Whether thy heart be inlarged to acknowledge God to be holy and righteous in his dealings with thee, and thine own unworthiness the cause of his denying thee? *I cry in the day time* (saith *David*) *but thou heurest not:—Yet thou art holy, O thou that inhabitest the praises of Israel.*

Psal. 22. 2, 3.

2. Whether God fills thy heart with holy contentment in the denial?

3. Whether thou canst be thankful to God out of faith, that God hath ordered all for the best, though he hath denyed thee?

4. Whether thy heart be not discouraged, but thou canst pray still, at least for other things? it moves ingenuous natures to see men take repulses and denials well, and so it moves God: Now if the case be thus, if upon observation thou canst say, that thy prayers, though denyed, were conditional [*if God will*] that thou

thou perceivest a reservation in God's denial, for some greater mercy: that God answered thee, at least, according to the ground of thy prayers, that God yielded fair to thee; as if he were loath to deny thy prayers; that thou feelest such effects of denial upon thy heart, as these: 1. An enlargement, to acknowledge God holy and righteous. 2. An holy contentment in the denial. 3. A thankful heart. 4. An heart not discouraged howsoever. Surely then God hears, or God hath heard thy prayers; although the particular suits are not accomplished.

SECT. 8.

The third Case: Suppose after Prayer, I observe all I can, and can by no means discover, that either God will answer, or hear my prayers. What shall I do then?

WE may resolve this *case* by laying open the *duties* appertaining to such a soul. Canst thou not discern Gods dealings? spy no returns of thy prayers? it is then thy duty —

1. To examine what is the cause; and if the fault be in our prayer, because *we did ask amiss*, we must endeavour by Gods grace to amend; or if the fault be in our selves, because we are impenitent, we must first repent, and then renew our prayers unto God. James 4 3.

2. To *persist* and persevere *in our prayers*, without *fainting*, *Continue instant in prayer*, as *Hanna*, and *David*, and *Daniel*, and *Bartimeus*, and that importunate widow. Luke 18. 1. Rom. 12. 12.

3. To expect the Lords leisure: *I waited patiently for the Lord* (saith *David*) *and he enclined unto me and heard my cry.* Psal. 40. 1.

4. To rest in the good will and pleasure of God: *Let him do what seemeth him good.* Who can tell, but God in time may give thee a sign of his good-will towards thee, and that he hath heard thy prayers? howsoever, it is the Lord that gives or denies, let him do what he please.

Sect. 9.

The fourth Case: Suppose the thing I desire is answered, how may I assuredly know it was by my Prayers, and not out of common providence?

WE may resolve this case, by giving these directions to the soul; whereby it may be inabled to discern when and how things prayed for, come in by prayer; As

1. From *the maner of Gods performance*: When God gives any thing in answer to prayers, he often discovers a more then ordinary hand of providence in it: As.

1. *By bringing it to pass through many difficulties*: Thus Peter was delivered out of prison at the prayers of the Church: Acts 12.6.10. and we finde 1. He was sleeping between two Souldiers, if they had wakened, he had been discovered. 2. He was in chains, but they fell off. 3. The Keepers stood before the door, but they minded him not. 4. When one watch is past, he passeth quietly through another. 5. When both those were past, an iron gate flies open of its own accord: Now such difficulties are there in many businesses, which yet in the end are accomplished by prayer; iron chains fall off, iron gates, enemies hearts fly open of their own accord, and though not in that miraculous maner, by the means of an Angel, yet no less wonderful.

2. *By facilitating all means, and causing them to conspire to accomplish the thing prayed for*; thou hast wind and tide, and a fair day, and all the way paved and plain before thee; there falls out a great conjunction and meeting of many circumstances together to effect it, which had influence in to it, wherefore if any one had been wanting, haply the thing had not been done: Thus when *Israel* went out of *Egypt* (which was the accomplishment of their prayers, *their cry came up unto God* (saith the Text) how were all things facilitated? the Egyptians that detained them, then came and intreated them to go out, *Rise up, and get you forth amongst my people*, said *Pharaoh*; *Yea, they were urgent upon the people, that they might send them out of the Land*; yea, *They hired them to go out with their jewels of silver,* Exod. 2.23. Exod. 12.33.

and

jewels of gold, and raiment, and Pharaoh parts himself lovingly 33.
to him, fairly with them, and desires their prayers, *Bless me also*; 35.
not so much as to shew there was no resistance, the Text saith, *A dog did* 32.
not move his tongue; the brute creatures did not disturb them, Exod. 11. 7.
though at midnight, when these creatures use to be most obstreperous through noises, especially at Travellers.

3. *By bringing it to pass suddenly and unexpectedly*; as the return of the captivity of *Babylon*, which was the conclusion of many prayers, was done in a trice; *they were as men in a dream*, Psal. 126. 1.
they could scarce believe it was so, when it was done.

4. *By doing above what was desired*, *with addition of other mercies*; so *Solomon* asked *wisdom*, and God gave him more 1 Kings 3. 12.
then he asked, *Peace*, *Riches and Honour*: When prayers are answered, usually mercies come thick; the thing we prayed for, 13.
comes not alone.

5. *By adding some special circumstance, as a token of Gods speciall hand in it*, such a token as a man himself often takes notice of, Psal. 86. 17.
yet and others also often take notice of it; *Shew me a token for good* (saith *David*) *that others which hate me may see it, and be ashamed*. So when *Abraham* and *Isaac*, and *Abrahams* servant had prayed for a wife for *Isaac*; see by what a token God shewed that he had heard their prayers; *Rebekah*, was the first that came, Gen. 24. 14.
and if *she be the woman appointed for Isaac* (prayers then first) *let her offer my drink*, *and my camels also*, *and thereby shall I know thou hast shewed kindness to my Master*; and God gave him the token, and therefore the servant *bowed at it, and worshipped the Lord*. If we take notice of the sign, it was such as ar- 26.
gued in her a kinde, courteous disposition, which therefore (it may be) he singled out as a token of a meet wife, especially to be looked at in the marriage choice.

6. From the *time*, wherein the thing prayed for is accomplished: God who doth all things in weight and measure, shews as much wisdom and love as much in the season, as in giving the thing it self: God considereth all times of thy life, and still chooseth the best and fittest to answer thy prayers in: *In an acceptable time have I heard thee* (saith God). As Isa. 49. 8.

1. It may be at the *very time* when thou art most instant and earnest in prayer: *Whiles they are yet speaking* (saith God) *I* Isa 65. 24.
will hear; a time cull'd out on purpose, that they might rest

assural it was an answer to their prayers.

2. At that time when thou findest thy heart most fitted for mercy (2) when thy heart is purified, and thy lusts mortified, for then thou art fit to receive goodnes alone, and not to be drawn away with the sweetnes that is in the thing. *Thou wilt prepare their heart, thou wilt cause thine ear to hear*, Psal. 10. 17. then thou wilt prepare their heart to be quieted from the thing desired, in making it quieted and contented in God in the thing, *and then thou wilt hear* in the time.

3. From the effects upon thy heart that prayer hath wrought.

1. If the thing granted by thy prayer, drive thy heart near unto God: things granted out of ordinary course only, do increase our lusts, and are snares to us; but if thou findest Gods dealings with thee, to be a kindely motive to move thee to mourn for sin, and to be a restraint against it, it was a fruit of thy prayer: *Away from me all ye workers of iniquity*, Psal. 6. 8. (saith *David*) *God hath heard the voyce of my weeping*, &c.

2. If thou findest Gods dealings with thee, to be a motive, to cause thee to rejoyce in God, more than in the thing obtained, it is a sign it was a fruit of thy prayer. *Hanna* having God for her childe, *My heart rejoyceth in the Lord*, 1 Sam. 2. 1. She rejoyceth not so much in the gift, as in the giver, and so much in her childe, as in his favour that answered her prayer.

2. If the mercy obtained by thy prayer, inlarge thy heart with thankfulnes: Self-love makes us more forward to pray then to give thanks, for nature is all of the craving and taking hand; but where Grace is, there will be no eminent mercy gotten with much strugling, but there will be a continual particular thankful remembrance of it a long while after, with much inlargement; *Great blessings won with prayer, are worn with thankfulnes*; such a man will not ask new, but withall, he will give thanks for old: *Thankfulnes* of all *duties* proceeds from Grace, therefore if thy spirit stirs thee to it, it is a sign it made the prayer: See *Hanna's* song when shee had her desire, 1 Sam. 2. 1.

3. If the mercy gotten by thy prayer, doth incourage thee to go to God another time, to pray again more confidently and

4. If the thing obtained by thy prayer, doth make thee care-
ful to perform thy vows made in prayer: *I will pay thee my* Psal. 66. 13, 14.
vows (saith David) *which my lips have uttered, and my mouth*
hath spoken, when I was in trouble, and the reason follows,
that verily God hath heard me, when I cryed to him; and
so it is in *Job*, doth connect and hang these two together,
Thou shalt make thy prayer to him, and he shall hear thee, and thou Job 22. 27.
shalt pay thy vows.

5. If the thing granted by thy prayer, prove a real and stable
mercy; if the curse be taken out, and it have few thorns and
vexations in it: *When the blessing of God maketh rich, he addeth* Prov. 10. 22.
no sorrow with it: It may be the heart was put to some trou-
ble in the deferring, but it's recompenced by the more fetled,
solid, and pure sweetness in the injoying.

6. If the mercy obtained brings with it assurance of Gods
love, and an evidence of his favour: I need not make that a
sign for when this comes with a mercy, it carries its own evi-
dence, you will then know well enough that it is the fruit
of prayer.

SECT. 10.

The fifth Case: Suppose that others joyn with me in those prayers now answered, how should I know that my prayers had an hand in obtaining those answers, as well as any others?

WE may resolve this *case* by these observations: As—

1. If thy heart did sympathize and accord in the same
holy affection with those others in praying, then it is certain thy Mat. 18. 19.
voyce hath helped to carry it: *If two of you shall agree on earth*,
(saith Christ) *as touching any thing that they shall aske, it shall be*
done for them of my Father which is in heaven: *If two of you*
shall

shall agree (the word is συμφωνήσωσιν) *q. d.* if you harmonially agree to play the same tune (for prayers are *musick* in Gods ears and so called, *melody to God*) if you agree not onely in the thing prayed for, but in your *affections*, for it is the affections that makes the consort and melody; If the same holy affections were touched and struck by Gods Spirit in thy heart that was in others, then didst thou help to make up the consort, and without thee it had been imperfect; yea, without thee the thing might not have been done, for God sometimes stands upon such a number of voyces (as when he named ten persons in Sodom) and so one voyce may cast it.

Ephes. 2. 29.

2. If thy heart be filled with joy in the accomplishment of what was prayed for, it is an evident argument that thy prayers did move the Lord to effect it, as well as the prayers of others. When good old *Simeon* saw his prayers answered in sending the Messiah into the world, he was even willing to dye *through joy*, and thought he could never dye in a better time: *Lord, now letteſt thou thy ſervant depart in peace, according to thy word.*

Luke 2 29.

3. If the thing concern others, and thy heart be thankful for a blessing on others, prayed for by thee with others, it is a sign thy prayers had some hand in it: Thus *Paul* prayed for the *Theſſalonians*, and when *Timothy* came, and brought him good tidings of *their faith and charity*, he was not onely *comforted*, but in his raviſhment he cryes, *What thanks can we render again to God for you?*

1 Theſ. 3 6, 7, 9.

4. If the thing concern thy self which was prayed for by others, helping thee in their prayers, what cause hast thou but to think it was granted for thy own prayers, and not for theirs only? It may be indeed that God heard thee the sooner through the help of their prayers: *I know this ſhall turn to my ſalvation, through your prayers*, said *Paul*: but if God stirs up thy heart to pray for thy self, as well as others pray for thee, then God that gave thee an heart to pray, hath heard thy prayers also, and hath had a respect to thee as well (if not more then) to others, because it concerneth thy self especially, as being a more special mercy to thee then to others.

Phil. 1. 19.

SECT. 11.

The sixth Case: Suppose I am assured upon former observation, that God hath heard and answered my prayers in their particulars, what must I do then?

WE may resolve this *Case*, by laying open the duties appertaining to such a soul: Art thou now assured of answer and return of thy prayers, it is thy duty then ——

1. To be thankful to God for his goodness: *Blessed be the Lord* (saith *David*) *because he hath heard the voyce of my Supplications.* Psal. 28.6.

2. To love God the more, and to resolve with confidence to call upon him so much the more: *I love the Lord, because he hath heard the voyce of my supplication; because he hath enclined his ear to me, therefore will I call upon him as long as I live.* Psal. 116.1,2.

3. To have such a deportment and demeanour ever after, as is suitable to such who have commerce and entercourse with God; as, *To depart from sin, to apply our hearts to obedience, and to pay all our vows: Away from me ye workers of iniquity, God hath heard the voyce of my weeping: ---And I will pay thee my vows which my lips have uttered; ---For God hath heard me.* Psal. 6.8. Psal. 66.13,14, 19.

SECT. 12.

A Directory for Prayer.

I Promised in conclusion of this Chapter, to lay down a Directory, and a broken or interrupted Scripture-form of prayer: For the former, I shall draw this Scheame.

In Prayer, observe we
- The Preface to it, w^h consists of
  - a description of *God* by his { *Attributes.* / *Promises.* }
  - a craving of { *Audience.* / *Acceptance.* }
- The Parts of it,
  - Confession
    - Of sin.
      1. Of the sin of our first Parents.
      2. Of Original pollution.
      3. Of actual Transgressions
         - In thonght, word, deed { before / since } Conversion.
         - Against
           - Light of Knowledge.
           - Checks of Conscience.
           - Long forbearance of God.
           - Tender Mercies.
           - Terrifying Judgements.
           - Strong Purposes.
           - Frequent Promises.
           - Multiplied Vows.
         - Of our age, sex, constitution, relations, &c.
         - Secret, open, bosom-lusts. Against the Law of God, Against the Gospel of Christ; as { Our not thirsting after Christ. / Our not relying on Christ. / Our grieving Gods Spirit. / Our continued impenitency. }
         - In their aggravations by circumstances of { The person against whom. / The number of them. / The time, place, maner, &c. }
    - Of the judgement and condemnation we deserve for sin; to which is annexed humiliation, or mourning for sin.
  - Petition
    - For our selves.
      - A Precation for
        - Pardon for sin, for his { Names sake. / Promise sake. / Mercies sake. / Christs sake. }
        - Sealing of this pardon to our Consciences.
        - Peace of Conscience, and joy in the holy Ghost.
        - Justifying and lively faith.
        - Repentance unto life.
        - Saving Knowledge.
        - Love to God, Saints, Enemies.
        - Lively hope, ardent zeal, filial fear, &c.
        - Growth in grace.
        - Means conducing; as { The Word preached. / The Sacraments. / The Sabbaths. }
        - Purifying and power against sin. —
        - A blessing on our outward Calling.
        - Sanctifying of all afflictions to us or others.

De

- Deprecation against
  - All evil; of sin especially.
  - The Devil, and all his assaults.
  - The World, and all its temptations.
  - Our own Flesh, with all the lusts of it.
  - Our darling Corruptions, *Dalilah* sins.
  - All judgments
    - National.
    - Personal
      - bodily
        - Diseases.
        - Plagues.
      - ghostly
        - Terrour of Conscience.
        - Spiritual desertions.
  - The sting of death, and horror of the grave.
- For others.
  - All belonging to Gods election, though as yet uncalled, as
    - Jews.
    - Pagans, Infidels.
    - Prophane or ignorant Christians.
    - Persecutors themselves.
  - All in the bosom of the Church
    - In forreign Countreys.
    - In our own Nation.
      - Magistracy.
      - Ministery.
      - Commonalty.
      - All afflicted in
        - Soul.
        - Body.
- Thanksgiving for blessings
  - Spiritual
    - Election, with all the golden chain of Graces hanging thereon; as,
      - *Redemption.*
      - *Vocation.*
      - *Justification.*
      - *Sanctification.*
      - *Hope of glory.*
    - Word, Sacraments, Sabbaths, Ordinances, labours of the learned.
    - Power over sin, Satan, our own selves.
  - Temporal
    - Creation.
    - Continual preservation.
    - Life, health, peace, prosperity, plenty, &c.
    - Deliverance from judgements, National and Personal.
    - Victory over the Churches enemies.

SECT. 13.

§. 1. *A form of Prayer in Scripture-phraze.*

IN this form obſerve——

1. A deſcription of God.

O God the God of the ſpirits of all fleſh.——Who haſt created the heavens, and ſtretched them out, who haſt ſpread forth the earth and that which cometh out of it, who giveſt breath unto the people upon it, and ſpirit to them that walk therein.——Who haſt formed the mountains, and created the wind, and declareſt unto man what is his thoughts, who makeſt the morning darkneſs, and treadeſt upon the higheſt places of the earth.——Who art cloathed with honour and Majeſty. Who covereſt thy ſelf with a light as with a garment, who layeſt the beams of thy chambers in the waters, who makeſt the clouds thy charets, who walkeſt upon the wings of the wind.——Who haſt meaſured the waters in the hollow of thy hand, and meated out heaven with thy ſpan, who comprehendeſt the duſt of the earth in a meaſure, and weigheſt the mountains in ſcales, and the hills in a balance.——Who giveſt the ſun for a light by day, and the ordinances of the moone and of the ſtars for a light by night, who divideſt the ſea when the waves thereof roare.——Who madeſt the ſeven ſtars and Orion, and turneſt the ſhadow of death into the morning, and mākeſt the day dark with night.——Who haſt built thy ſtories in the heaven, and haſt founded thy troop in the earth, who calleſt for the waters of the ſea, and poureſt them out upon the face of the earth.——

Numb. 16 22.
Iſa. 42. 5.
Amos 4. 13.
Pſal. 104. 1, 2, 3
Iſa. 40. 12.
Jer. 31. 35.
Amos 5. 8.
Amos 9. 6.

2. A begging of audience.

Look down from heaven thy holy habitation.——Have thou reſpect unto the prayer of thy ſervants, to hearken to the cry, and to the prayer which thy ſervants pray before thee this day.——Let our prayer be ſet forth before thee as incenſe, and the lifting up of our hands as a morning ſacrifice.----

Deut. 26. 15.
1 King. 8. 28.
Pſal. 141. 2.

3. *A*

3. *A confeſſion of the ſins of our firſt parents, and of our originall pollution.*

We confeſſe O Lord thou createdſt our firſt parents in thine own image, and breathedſt into their noſtrils the breath of life, but the ſerpent beguiled them, and they did eat of the forbidden fruit: whereby all mankind (being then in their loyns) alſo ſinned, and now come ſhort of the glory of God.---And beſides that ſin which is imputed to us, we finde in us inherent a prone diſpoſition to all maner of evil; we are riſen up in our fathers ſtead an increaſe of ſinful men, to augment yet the fierce anger of the Lord towards us.---We know Lord, that in us, that is in our fleſh, dwelleth no good thing, for though to will be present with us, yet how to performe that which is good we finde not--We ſee an other law in our members warring againſt the law of our minds, and bringing us in captivity to the law of ſin which is in our members. O wretched men that we are, who ſhall deliver us from the body of this death?—— Gen. 1. 26. Gen. 3. 6. Rom. 3. 23. Numb. 32. 14. Rom. 7. 18. Rom. 7. 23, 24.

4. *A confeſſion of actual tranſgreſſions in thought, word, and deed.*

And yet O Lord, to fill up the meaſure of our condemnation, to this ſin original we have added ſins actual: who can ſay I have made my heart clean? I am pure from my ſin? ſinners we are by imputation, having the ſin of our firſt parents charged upon us; ſinners by real communication, being heires to our forefathers corruption, and ſinners by actual commiſſion.—— We have ſinned in thought: our ſouls which ſhould have been ſeaſoned with ſweet meditations on thy goodneſs, and mercy, and grace, and heavenly things, they are and have been peſtred and aſſailed with the black and helliſh thoughts of atheiſme, deſpaire, diſcontent, blaſphemie, and ſoul-vexing feares. O what a world of ignorance, vanity of minde, diſeſteem of thy mercy, timerouſneſs, diſcontent, unbeleef, miſinterpreting the Lords doings, ſelf-confidence, and ſolitary muſings on the temptations of Satan have neſtled in our hearts? thou Lord ſeeſt that the wickedneſs of man is great upon earth, and that every imagination of the thoughts of his heart is only evil continually.----We confeſs Lord, we have ſinned in word; our Prov. 20. 9. Gen. 6. 5.

tongues which ſhould have been as trumpets to have ſounded thy praiſe, they have been deeply guilty of blaſphemy, murmuring, ſwearing, forſwearing, lying, ſlandering, rayling, reviling, brawling, ſcoffing, boaſting, diſcovering of ſecrets, defence of ſin, flattery, giving ill councell, ſowing ſeeds of diſcords amongſt neighbours, fooliſh jeſting, idle words, ſinful ſilence, raſh cenſurings, behold how great a matter a little fire kindleth, the
Jam. 3. 5, 6. tongue is a fire, a world of iniquity, --it hath defiled our whole bodies, and hath ſet on fire the courſe of nature, and it is
Mat. 12. 36. ſet on fire of hell, O Lord, if of every ſinful word, and of every idle word we muſt one day give account, what a fearful account
Job 9. 20. have we to make? If we juſtifie our ſelves, our own mouths will condemn us, ---the heaven ſhall reveal our iniquity, and the
Job 20 27. earth ſhall riſe up againſt us. --- We confeſs Lord, we have ſinned in deed: witneſs our worldlineſs, and covetouſneſs, and pride, and malice, and luſts, and lukewarmneſs, and impatiency, and diſcontentedneſs, and vain-glory, and ſelf-love: O the wrongs we have done, O the goods we have ill gotten, and the time we have miſpent, and the Sabbaths we have prophaned! O the pollutions, diſtempers, eſtrangedneſs from God in our ſouls! O the villanies, vanities, and rebellions of our whole
Pſal. 90. 8. life! O Lord, we may as well number the Stars as our ſins, but thou knoweſt them all, thou haſt ſet our iniquities before thee, our ſecret ſins in the light of thy countenance.

5. A confeſſion of ſins before and ſince converſion.

And however thou haſt been pleaſed of thy rich mercy in Chriſt, to tranſlate ſome of us from darkneſs to light, yet Lord how infinitely did we ſin before our converſion? O our omiſſions of good duties in that graceleſs time, which were as large as the duties enjoyned in all thy Commandements! O the actual ſins, and groſs iniquities, and heynous crying crimes we then
Job 15. 16. committed with all maner of greedineſs! O we cannot but ſay out of our own experiences, abominable and filthy is man,
Iſa. 38 4. which drinketh iniquity like water. — For our iniquities are growne over our head, and as an heavy burthen they are too heavy for us to bear. ——But that which infinitely addes to our ſins, how have we ſinned ſince converſion by our many relapſes, and frailties, and falls? Alas Lord,

our

our profitable and pleasing sinnes in former times have broken in upon us again and again, and notwithstanding we have confessed, and prayed, and promised, yet still we have relapsed and backsliden; in our holy things we have been pestred with wandrings and distractions of heart, with coldness, and dulness, and unprofitableness, to this day innumerable sins pass by us that we take no notice of, so that we cannot but with holy *David* complain, who can understand his errours? Lord cleanse us from our secret faults. Psal. 19 12.

6. A confession of sins against light of knowledge, checks of conscience, vows, promises, law, Gospel, &c.

But O the aggravation, that we should sin against knowledg; that we should abuse the good gifts of God, and turn his grace into wantonness, that we should sin against our Covenant many a time renewed; that we should grieve that good spirit of God whereby we are sealed unto the day of Redemption: that we should wrong the blessed name of God, his Word, Religion, and profession of godliness; that in the land of uprightness we should deal unjustly, and not behold the Majesty of the Lord: this makes our sins become exceeding sinful. —We confess Lord, we have sinned against the Law, we have broke all the Commandements from the first to the last; and now O our God, what shall we say after this? —We confess Lord, we have sinned against the Gospel; we are ashamed of the Gospel of Christ, though it be the power of God unto salvation to every one that believeth. —We have not thirsted after Christ, our soules have not panted after him, as the heart that pants after the water brooks. —We have not loved the Lord Jesus in sincerity, we have not considered him as the sweetness of our hearts, and life of our souls. —We have not counted all things loss and dung for the excellency of the knowledge of Christ Jesus our Lord. —We take no pains to know him, and the power of his resurrection, and the fellowship of his sufferings, or to be made conformable to his death. —We hide as it were our faces from him, and will not have him reign over us. —We have not believed the promises of salvation, nor relyed upon Christ for justification, sanctification, and salvation: O Christ, there is none of us that stirreth up himself to take hold of thee. —And

Jude 4. Eph. 4. 30. Isa 26. 10. Ezra 9. 10. Rom 1. 16. Psal. 42. 1. Eph. 6. 24. Phil. 3. 8. 10. Isa. 5. 3. Isa. 64. 7.

How-

Revel. 2 21. howsoever Lord, thou hast given us space to repent of all
abominations that we have committed, yet we have not
pented. —— We confess not our transgressions unto the Lo
Psal. 32. 5. that thou mightest forgive the iniquity of our sin. —— Thou h
indeed stricken us, but we have not grieved, thou hast consum
Jer. 5. 3. us, but we have refused to receive correction, we have made
faces harder then a rock, and have refused to return. —
above all, O the insolencies, and outrages, and excesses, and
rannies of our bosome sins, of our darling delights! these
they that rage, and tyrannize it over us more then any of
rest. —— These are as our right hands, and right eyes, and we
Mat. 5. 29, 30. loath to cut them off, or pluck them out. ——

7. *An accusing, judging, and condemning our selves.*

Ezra 9. 13. And for all these sins, thou our God hast punished us
then our iniquities deserve. —— It is of the Lords mercies t
Lam. 3. 22. we are not consumed, and because his compassions fail not. —
Isai. 28. 17. If thou shouldest lay judgement to the line, and righteous
to the plummet, —— thou mightest make thy anger and jeal
Deut 29. 20. sie to smoak against us, and all the curses that are written in
book thou mightest lay upon us, and blot out our name from
Deut. 32. 42. der heaven. —— Thou mightest make thy arrowes drunk w
blood, and thy sword might devoure flesh from the beginn
Psal. 9. 17. of revenges; —— thou mightest give us our portion with
wicked that are turned into hell, and all the nations that fo
God. — —

8 *Humiliation, or mourning for sin.*

1 John 1. 9. But Lord, thou hast said, if we confess our sins, thou art fa
ful and just to forgive us our sins, and to cleanse us from all
Prov 28. 13. unrighteousnes. — Thou hast promised, he that covereth
sins shall not prosper, but he that confesseth and forsaketh
sins shall have mercy. —— Thou hast proclaimed, Return t
backsliding Israel, saith the Lord, and I will not cause mine
Jer. 3. 12. ger to fall upon you, for I am merciful, saith the Lord, and I
not keep anger for ever; onely acknowledge thy iniquity
thou hast transgressed against the Lord thy God. — Thou
threatned, I will go and return to my place till they acknow
Hos 5. 15. their offence, in their affliction they will seek me early. —
Job 33. 27, 28 hast sweetly encouraged, he looketh upon men, and if any

sinned; and perverted that which was right, and it profited me not, he will deliver his soul from going into the pit, and his life shall see the light. ---And O Lord, in reference to these thy sayings, and Promises, and Proclamations, and threats, and incouragements, we embolden our selves to acknowledge our wickedness, and the iniquities of our Fathers. ---Lord, we lye down in our shame, and our confusion covereth us, we cannot but say, we have sinned against the Lord our God, we and our Fathers from our youth even unto this day, and we have not obeyed the voyce of the Lord our God. ---And O that now we could go and seek the Lord, as the children of *Israel*, and *Judah* together, going and weeping, ---asking the way to Zion with our faces thitherward. ---This a time of mourning, and our sins have given us occasion of sorrow. O that we were on the mountains like doves of the valleys, all of us mourning, every one for our iniquity. ---Why Lord, it is thy promise, a new heart will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. -- O make all our men like *Davids* this day, let them eat ashes like bread, and mingle their drink with very weeping. --- O make all our women like *Maries* and *Marahs* this day, and let their maids lead them as with the voyce of doves, tabring upon their breasts. ---O let us take to us words, and turn to the Lord, and say to him, take away all iniquity, and receive us graciously, so will we render the calves of our lips: *Asshur* shall not save us, we will not ride upon horses, neither will we say any more to the works of our hands, ye are our Gods. ---It is true Lord, we have many a time idolized the creature, and abused the Creatour; we have many a time crucified Christ, and trod under foot the blood of the Lamb, but if Christ would but look on us as he did on *Peter*, then should we look upon Christ whom we have pearced, and mourn for him as one that mourneth for his only son, and be in bitterness for him, as one that is in bitterness for his first-born: then should we make a great mourning as the mournning of *Hadadrimmon*, in the valley of *Megiddon*. ---Why Lord, help us to mourn for our sinnes, and when thou hast cast us down, and humbled us to purpose, then lift us up again. ---Surely thou art nigh unto them that are of a broken heart, and savest such as be of a contrite spirit. ---When

Jer. 14. 20. Jer. 3. 25. Jer 50. 4, 5. Ezek 7. 16. Ezek. 36. 26. Psal. 102. 9. Nah. 2. 7. Hosea 14. 2, 3. Zach. 12. 10. Psal. 34. 18.

Job 22.29. men are cast down, then shalt thou say, there is lifting up, and thou shalt save the humble person. --To this purpose thou hast

Psal. 126.5,6. promised, they that sowe in tears shall reap in joy, he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoycing, bringing his sheaves with him. --And to this purpose was Christ anointed to preach good tidings unto

Isai. 61.1,2,3. the meek, to bind up the broken-hearted, to proclaim liberty to the Captives, and the opening of the prison to them that are bound; --to comfort all that mourn, to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oyle of joy for mourning, and the garment of Praise, for the spirit of

Isai. 57.15. heavines. ---And is it not thine own saying, I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones? ---O for a dram of this reviving to our poor drooping souls!

§. 2. *The 2. part of prayer is Petition for* { *Our selves.* / *Others.*

1. WE *petition for pardon of sin for his* { *Names sake.* / *Christs sake.* / *Promise sake.* / *Mercies sake.*

Job 6.8. Neh. 4.5. O that we might have our request, and that God would grant us the thing that we long for. --- Even that it would please him to cover our iniquities, and cause our sins to be blotted out from before him. --- Dear Father, we are sure nothing can hinder

Psal. 25.11. mercy from us but sin, O pardon our sins for thy names sake.

Jehn 1.29. Oh pardon our iniquity, for it is great. ---And to this end; O look on Christ that Lamb that takes away the sins of the world.

Isai. 53.11. Heb. 9.26. It is he that bears our iniquities. ---It is he that once appeared to put away sin by the sacrifice of himself. ---It is he that by

Heb. 1.3. himself purged our sins. ---It is he that bare our sins on the tree

1 Pet. 2.24. in his own body. ---It is he that loved us, and washed us from

Revel. 1.5. our sins in his own blood. ---It is he that is the propitiation for

1 John 2.2. our sins, and not for ours onely, but also for the sins of the whole world. ---It is he that was wounded for our transgressions, that

Esay, 53.5. was bruised for our iniquities, the chastisement of our peace was upon

upon him, and with his ſtripes are we healed. ---O then for his ſake, and in his bloud waſh us throughly from our iniquities, and cleanſe us from our ſin. ---And to this end remember thy promiſes. ---Thou haſt ſaid, I will cleanſe you from all your iniquity whereby ye have ſinned againſt me, I will pardon all your iniquities whereby ye have ſinned, and whereby ye have tranſgreſſed againſt me. ---Thou haſt ſaid, I, even I am he that blotteth out thy tranſgreſſions for my own ſake, and will not remember thy ſins. ---Thou haſt ſaid, I have blotted out as a thick cloud thy tranſgreſſions, and as a cloud thy ſins. ---Thou haſt ſaid, I will forgive their iniquity, and I will remember their ſin no more. ---Thou haſt ſaid, Come now, and let us reaſon together, though your ſins be as ſcarlet, they ſhall be as white as ſnow, though they be red like crimſon, they ſhall be as wool. ---And thy Prophets have ſaid, who is a God like unto thee, that pardoneſt iniquity, & paſſeſt by the tranſgreſſion of the remnant of thy heritage, thou reteineſt not thy anger for ever, becauſe thou delighteſt in mercy. ---We preſs thee (Lord) with thy own precious promiſes: have we nothing of our own to bring thee but ſin? Why thou haſt a ſon that thou lookeſt upon, whom thou haſt ſet forth for our propitiation: would we have a pledge of thy undeſerved favour? Why thou haſt given thy only begotten Son, that whoſoever believeth on him, ſhould not periſh, but have everlaſting life: do we require further aſſurance of thy unſpeakable kindeneſs? Why thou haſt made large promiſes, and entred into Covenant with us, that ſhall never fail on thy part. Dear Father, thou waſt pleaſed to wait long for our converſion when we went aſtray, and wilt thou not much more have mercy upon us now we pray unto thee? Thou haſt commanded us to forgive our brethren till ſeventy times ſeven times, if they ſin and repent; and ſhall our God require ſo much of us (whoſe compaſſions are not as the drop of a bucket to the Ocean, if compared with thy mercies) and wilt thou not much more deal tenderly with us, who have ſinned indeed often, and many a time, but now deſire to repent us? When we excuſed our diſobedience, and charged our faults upon thee, thou ſetſt thy love on us, but how much more now Lord, when we accuſe our ſelves, and pray for thy mercy? Good Lord, miſery is the object of mercy; the greater our diſtreſs, the more glorious will be the

Pſal. 51. 2. do

Jer. 33. 8.

Iſai. 43. 25.

Iſai. 44. 22.

Jer. 31. 34.

Iſai. 1. 18.

Mich. 7. 18.

Rom. 3. 25.

John 3. 16.

Luke 17. 34.

grace of God in our deliverance; if thou wilt be merciful to our
ſins, then ſhall thy glory appear, and our hearts ſhall be enflam
med with thy love, we ſhall walk in thy fear, and our tongues
Nehem. 8. 9. ſhall ſing of thy goodneſs.---Yea our tongues ſhall ſing aloud
Pſal. 51. 14. of thy righteouſneſs.

2. *For ſealing of this pardon in our conſciences.*

And for aſſurance hereof to our poor ſouls, O ſhew us the ſal
Pſal. 50. 23. vation of God.---Seal up the aſſurance of pardon in our hearts
and conſciences by the gracious teſtimony of thy holy ſpirit; O
let thy ſpirit teſtify it to us, and perſwade us hereof, and confirm
2 Cor. 1. 22. it unto us by his ſeal and earneſt. —— It is thy ſpirit that bear
Rom. 8. 16. witneſs with our ſpirits that we are the children of God.---We
deſire thy ſpirit both to teſtify it to us, and with us; O give us the
teſtimony of a renewed conſcience enlightned by thy ſpirit, and
directed by thy Word, whereby we may come to know what
1 Cor. 2. 12. God hath wrought in us.---Give unto us the ſpirit of Adoption
Rom. 8. 15. whereby we may with confidence and comfort cry *Abba Father*.
Rom. 14. 17. Give us joy in the holy Ghoſt, ---and the anſwer of a good con-
1 Pet. 3. 21. ſcience towards God. ——

3. *For juſtifying and lively Faith.*

Eph. 2. 8. Give us even that gift of God, a ſoul-ſaving, and juſtifying
Faith. O that we could roll our ſelves upon the Lord, and ſtay
faſt unto his mercy! We have found a rich treaſure of promiſes in
thy word for the pardon of our ſin, onely create in us the hand
of Faith, that we may effectually receive what in mercy thou
reacheſt forth: O we are of little faith. — Increaſe it Lord,
Mat. 6. 30 though it be but as a grain of muſtard-ſeed. Work in us not a
Mat. 7. 20. dead faith, but that which may be rich in good works,---fol-
Jam. 2. 20. lowing after peace with all men, and holineſs, without which
Heb. 12. 14. none ſhall ſee God. :--And becauſe our righteouſneſs is ſo im-
pure, even as menſtruous rags, O cloath us with the robes of
Phil 3. 9. Chriſts righteouſneſs, that we may be found in him, not having
our own righteouſneſs, which is of the law, but that which is
through the faith of Chriſt, the righteouſneſs which is of God
by faith. ——

4. *For Repentance unto Life.*

Give us Repentance; it is thine own word, that unto us hath God
rai

raised up his Son Jesus, and sent him to bless us in turning away every one of us from our iniquities. --O that we could draw this vertue from Christ! Oh that our heads were waters, and our eys fountains of tears, that we might weep day & night for our sins! Oh that all the night we could make our beds to swim, that we could water our couches with our tears. --That we could repent in sack-cloth and ashes. --Oh that there were such hearts in us that we might repent, and recover our selves out of the snare of the Devil. --Oh that we could lay our sin to our hearts, that we could repent us of our wickedness, saying, what have we done? Oh that we could as *Ephraim* bemoan our selves thus, thou hast chastised us, and we were chastised, as a bullock unaccustomed to the yoak, turn thou us, and we shall be turned, thou art the Lord our God. Surely after we are turned we shall repent, and after we are instructed we shall smite upon our thigh, we shall be ashamed, yea even confounded, because we bear the reproach of our youth. --Oh that remembring our wayes, and all our doings wherein we have been defiled, we could loath our selves in our own sight for our iniquities, and for our abominations. -- Acts 3. 26. Jer. 9. 1. Psal. 6. 6. Mat. 11. 21. 2 Tim. 2. 26. Jer. 8. 6. Jer. 31. 18. 19. Ezek. 20. 43.

5. *For saving knowledg.*

Give us saving knowledg; give us thy spirit of truth, who will guide us into all truth. --Incline our ears to wisdom, and our hearts to understanding, --that we may cry after knowledg, and lift up our voyce for understanding, that we may understand the fear of the Lord, and find the knowledge of God, that we may be enabled to cry unto thee, our God we know thee. Hast thou not promised, saying, after those dayes I will put my Law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people: and they shall teach no more every man his neighbour, and every man his brother, saying, know the Lord, for they shall all know me from the least of them unto the greatest of them? --Oh that thou wouldest give us this knowledge, that thou wouldst fill us with this knowledge as the waters cover the Sea. --That thou wouldst give unto us the spirit of wisdom and revelation in the knowledge of Christ, that the eyes of our understanding being illightned, we may know what is the hope of his calling, and what the riches of the glory of his inheritance is in the Saints. --Dear Father, is not John 16. 13. Prov. 2. 2. 3. 5. Jer. 31. 33, 34. Hab. 2. 14. Eph. 1. 17, 18.

Prov. 33. 2. thy ſecret with the righteous? is not the ſecret of the Lo
Pſal. 25. 14. vealed to them that fear him? —— O then give us this li
1 John 2. 20. on from the holy one, that we may know all things. ——

6. For love to God, Saints, Enemies.

Give us a love of God, and of all things that belong to
Deut. 30. 6. thou haſt ſaid, thou wilt circumciſe our hearts, and the hea
our ſeed, to love the Lord our God with all our heart, and
all our ſoul, that we may live. --- Set us on fire, burn us, ma
new and transform us, that nothing beſides thee may live
O wound very deeply our hearts with the dart of thy love
Luke 7. 47. that (becauſe our ſins, which are many are forgiven us) we
love thee not a little, but much. --- Wilt thou (Lord) lov
Cant. 5. 8. image, and ſhall not the image much more love the pattern
that we were ſick of love, --- That our underſtandings, w
and affections were all overflowne, overcome, and amazed,
our faintings were inflamed towards thee, and even melte
Luke 8. 46. to thee! O ſweet Jeſu, touch our ſouls with thy ſpirit, that
tue may go out of thee into us, and draw us unto thee: Le
ſavour of thy oyntments (whoſe very breath is love) be ev
Cant 1. 3. our noſtrils; --- give us the flagons of the new wine of the K
Hoſ 3. 1. dom, which may lift up our ſouls above our ſelves in our lo
that we may forget the low and baſe loves of this world, so
an heavenly exceſs may be tranſported into an heavenly
John 6. 38. that we may imbrace Chriſt, who is the Lord from heaven,
a love like himſelf. —— Nor do we deſire onely the plea
of love, and joyes of thy union; but that we may become g
rative and fruitful; far be it from us to love thee like an ha
and not like a wife: O let us deſire union with thee, an
bring forth fruit unto thee; we will not ceaſe to cry unto
Gen. 30. 1. give us children or elſe we dye: --- give us even fruits o
ſpirit which may reſemble thee, and be pledges to us of thy
on with us. --- And that we may bring forth fruits wholly t
and not anothers beſides thee, O burn and conſume what
would grow one with our ſouls beſides thee; O let the f
thy ſpirit ſo wholly turn our ſoules into a ſpiritual fire, tha
droſs of the fleſh and the world being wholly conſumed,
may be ſpiritual, and ſo bring forth fruits onely to the ſpir
Rom. 7. 4. But alas, ſometimes it is, that the oynments of love are not

ckly, and then our love cooles, and if ſo, O then ſweet Savi- Luke 22.61, our look upon us in mercy; one look of thine will awaken our 62.
loves, and make us weep bitterly, that we loved thee ſo little, whom to love ſufficiently, our beſt and mightieſt loves are moſt inſufficient. ---Prevent our ſeeking with thy ſeeking, be thou Iſa. 65.1.
preſent with us in thy providence and power, when thou ſeem-eſt to be far off us in the taſte of thy ſweetneſs, and fruition of Cant. 2.3.
thy loves: and then when we have regained thee, we will hold Cant. 3.4.
more hardly, and keep more faſtly, and love thee more vehe-mently, and provide a ſtock of loves in the ſummer againſt the winter if it return any more. ---And give us alſo to love one ano-ther, as Chriſt hath loved us. —— Make our love to abound yet John 13.34.
more and more towards all men, eſpecially them that are of the Phil. 1.9.
houſhold of Faith. ---Yea Lord, cauſe us to love our very ene-mies, to bleſs them that curſe us, to do good unto them that Gal. 6.10.
hate us, and to pray for them that deſpightfully uſe us, and Matth. 5.44.
perſecute us. ——

7. For ardent Zeal, Patience, Perſeverance, and all other Graces.

Give us a zeal after God, and his truth, good cauſes, and good men. ——Let us not reſt contented with a luke-warm profeſſi- Revel. 3.16.
on, being neither cold, nor hot: ——but make our ſoules to Pſal. 119.20.
break for the longing that they have to thy judgements at all times. —— O that we were fervent in ſpirit, zealouſly affected Rom. 12.11.
alwayes in every good thing. ---O that the zeal of thy houſe John 2.17.
might even eat us up. ——And that our zeal might provoke very many. —— O that thy word were in our hearts as a burning 2 Cor. 9.2.
fire, — that we were weary with forbearing, and that we could Jer. 20.9.
not ſtay. ——

Give us the grace of patience; thou haſt foretold us, that in John 16.33.
the world we ſhall have tribulation. ——And through much tri-bulation we muſt enter into the Kingdom of God. —— Make us Acts 14.22.
therefore run with patience the race that is ſet before us, look-ing unto Jeſus the authour and finiſher of our Faith, who for Heb. 12.1,2,3.
the joy that was ſet before him endured the Croſs, deſpiſing the ſhame, and is ſet down at the right hand of the throne of God. O help us to conſider him, that hath endured ſuch contradiction of ſinners againſt himſelf, leſt we be wearied and faint in our minds.

1 Pet. 4. 12, 13. minds.——Let us not think it ſtrange concerning the fiery tryal.——But rather rejoyce in aſmuch as we are partakers of Chriſt ſufferings, that when his glory ſhall be revealed, we may be glad

Rom. 8. 18. alſo with exceeding joy.——O teach us to reckon with ourſelves that the ſufferings of this preſent time are not worthy to be compared with the glory which ſhall be reveaſed in us.——

1 Pet. 4. 14. Haſt thou not ſaid, that if we be reproached for the name of Chriſt, happy are we?--- O therfore that it may be given to us in

Phil. 1. 29. the behalf of Chriſt, not onely to believe on him, but alſo to ſuffer for his ſake.——Help us to deny our ſelves, and to take up

Luke 9. 23. our croſſe daily, and follow our Saviour.——

Pſal. 37. 23 24. Give us perſeverance; and to this end make us to build on thy promiſes; thou haſt ſaid, the ſteps of a good man are ordered by the Lord.——Though he fall, he ſhall not utterly be caſt down

Iſa. 46 4. for the Lord upholdeth him with his hand.---Thou haſt ſaid to your old age I am he, and even to hoare haires will I carry you I have made, and I will bear, even I will carry, and I will deliver

Pſal. 48. 14. you.--For this God is our God for ever, he will be our guide

Jer. 32. 39. 40. unto death.---O give us one heart, and one way, that we may fear thee for ever, and make thou an everlaſting Covenant with us, that thou wilt not turn away from us to do us good; and

Heb. 10. 23 put thy fear in our hearts thai we may not depart from thee.--Help us (Lord) to hold faſt the profeſſion of our faith without

Rom. 11. 29 wavering.---Confirm us unto the end, that we may be blameleſs in the day of the Lord Jeſus Chriſt ---

Rom. 8, 24 Give us all other ſaving graces:---A lively hope that may ſave

Rom. 4. 18 us.---Yea in theſe times let us with *Abraham* againſt hope believe

Pſal. 97. 11 in hope --- A joy in the Holy Ghoſt, thou haſt ſaid, light is

Pſal. 147. 11 ſown for the righteous, and gladneſs for the upright in heart.--

A filial fear, becauſe thou takeſt pleaſure in thoſe that fear

Mal. 3. 17 thee.---In that day when thou makeſt up thy jewels, they ſhall be thine, and thou wilt ſpare them as a man ſpareth his ſon that

2 Cor. 10 4 ſerveth him.--Humility, and lowlineſs in ſpirit; caſting down imaginations, and every high thing that exalteth it ſelf againſt

Iſa. 11. 6, 7. the knowledge of God.---Meekneſs of mind, that the wolf may dwell with the lambe, and the leopard may ly down with the kid, the calf, and the young lyon, and the fatling together whilſt a little child may lead them.---Peace of conſcience, and

Phil. 4. 7. peace of God, that may keep our hearts and minds, that may guard or garriſon our whole ſouls.---

8. *For growth in grace.*

And for our further assurance, O give an increase and growth
wall these graces; O do thou guide us continually, and satisfie
our souls in drought. O make full our bones, that we may be like Isa 58.11.
a watered garden, and like a spring of water, whose waters faile
not.---O let the sun of righteousness arise with healing in his Mal. 4.2.
wings, that we may go forth, and grow up as the calves of the
stall.--O that thou wouldst make our path as the path of the just, Prov. 4 18.
even as the shining light, that shineth more and more unto the
perfect day.--O that thou wouldst be to us as dew unto *Israel*, Hos. 14.5,6.
that we might grow as the lilly, and cast forth our roots as *Le-*
banon, that our branches might spread, and our beauty be as the
olive-tree, and our smell as *Lebanon*.--Hast thou not said, I will Isa. 44.3,4.
poure water upon him that is thirsty, and floods upon the dry
ground, I will poure my spirit upon the seede, and my blessing
upon thy offspring, and they shall spring up as among the grass
as the willows by the water-courses?--- O put into our hearts
their ways, who go from strength to strength, every one of them
in *Zion* appearing before God.——

9. *For purifying, and power against sin.*

Nor pray we only for remission, but cleansing: not only
for pardon, and sense of pardon, but for purifying, and power
against sin, and deliverance from sin.——Holy God, thou hast
promised, that he that is left in *Zion*, and he that remaineth in
Jerusalem shall be called holy, even every one that is written Isa. 4.3,4.
among the living in *Jerusalem*, when the Lord shall have wash-
ed away the filth of the daughters of *Zion*, and shall have pur-
ged the blood of *Jerusalem* from the middest thereof by the spirit Jer. 31.33.
of judgement and by the spirit of burning.—Holy God, thou
hast promised, that thou wilt put thy law in our inward parts,
and write it in our hearts. — Holy God, it is thy promise, the
first promise, and the foundation of all other promises, that the Gen. 3.15.
seed of the woman should bruise the serpents head; that Christ
should break the power and dominion of Satan.--O that having Heb. 10.38,
these promises we could live by faith, that we could rest upon
God and believe, that God of his free grace in Christ will purge
us from the filthy remainders of sin, and renew us more and

Ephes. 4. 24. more after his own image in righteousnes and holines: surely Lord thou hast said it, and therefore it is no presumtpion, but true obedience to assure our selves of whatsoever thou hast promised, and entred into bond and covenant freely to give. He
Joh 7.38. that beleeveth on thee, as the scripture saith, out of his belly
Joh. 1.16. shall flow rivers of living water.--Christ is a fountaine of grace, ever flowing, and ever full and of his fulnes we receive grace for grace; there is no grace but from Christ, and no communion with Christ but by faith, O therefore that we could imbrace him by faith for our sanctification, that so we might be filled with the gifts of his grace in our measure.--It is Christ is our wis-
1 Cor. 1.30 dome, and sanctification, as well as righteousnes and redemption;—It is Christ who took upon him our nature, and sanctified it by his holy spirit, that we being made one with him might receive the self-same spirit (though in measure) to sanctify us.--O that our Jesus would justify our persons, ond sanctify our natures, and enable us to those duties of holines that he requires,
Exod. 19.6 that he would make us unto him a kingdome of Priests, an holy nation.——

10. *Against all evil of sin, the world, flesh, and divel.*

O Lord, we have many potent enemies that daily war against us, the world, flesh, and divel; and our strength is too weak to vanquish the allurements of this world, to repres the lusts of our rebellious hearts, to defeate the pollicies of Satan, much more to change and cleanse our own hearts, but Lord thou hast promised, O help us to beleeve, that God will ayd, assist, and blesse us in our indeavours, yea and do the whole work for us.--Grant (Lord) that we may not love the world, nor the things of
1 Joh. 2.15. the world,— that our hearts may not be over-charged with
Luk. 21. 34. surfetting and drunkenness and the cares of this life.——Grant (Lord) that we may not suffer sin to reign in our mortal bodies, that we should obey it in the lusts thereof; neither suffer us
Rom. 6, 12, 13. to yield our members as instruments of unrighteousnes unto sin, but unto God, as those that are alive from the dead,——that
22. being now made free from sin, and become the servants of God, we may have our fruit unto holines, and the end everlasting life.——Grant Lord; that we may be sober and vigilant, be-
1 Pet. 5.8. cause our adversary the devill as a roaring Lyon walketh about,

seeking

seeking whom he may devoure. —— O make us strong in the Lord, and in the power of his might, that we may be able to stand against all the wiles of Sathan. —— Why Lord, we wrestle not against flesh and blood, but against Principalities and Powers, against the rulers of the darkness of this world, against spiritual wickednesses in high places. —— O therefore strengthen us that we may stand, having the girdle of truth, the brestplate of righteousness, the shield of faith, wherewith we may be able to quench all the fiery darts of the wicked. ——

Eph. 6. 10. Eph. 6. 12. 14. 15. 16.

11. *Against all evill of punishment* { *National.* / *Personal.*

Thou hast plagued our Nation; the stout-hearted are spoyled, they have slept their sleep, and none of the men of might have found their hands. —— O heal the land. —— Let no evil befall us, neither let any plague come nigh our dwellings. —— Our soules are among Lyons, our soul also is sore vexed, but thou O Lord, how long? ——

Psal. 76. 5. 2 Chron. 7. 14. Psal. 91. 10. Psal. 6. 3.

12. *For the Catholick militant Church of Christ.*

And as we pray for our selves, so for the Cotholick Church of Christ. Let thy delight be to Mount *Zion*, grave her on the palms of thy hands; let her walls be continually before thee, let her builders make haste, and cause her destroyers, and such as would lay her waste, to depart from her. —— Thou hast said, I the Lord do keep it, I will water it every moment, lest any hurt it, I will keep it night and day. —— And we have a promise, that the Lord will create upon every dwelling place of Mount *Zion*, and upon the assemblies a cloud and smoke by day, and the shining of a flaming fire by night, for upon all the glory shall be a defence. —— Now Lord, make good thy word, and look upon *Zion* the City of our solemnities, let thine eyes see *Jerusalem* a quiet habitation, a Tabernacle that shall not be taken down, let not one of the stakes thereof be removed, nor any of the boards be broken.

Isai. 49. 16, 17. Isai. 27. 3. Isai. 4. 5.

13. *For all that belong to Gods Election, though uncalled as yet.*

Call home the Jewes, thou hast revealed that they shall be

Rom. 11. 23, 26, graffed in again, and thou art able to graffe them in again, ... it is written, there shall come out of *Zion* the deliverer, ...
Amos 9. 11. shall turn away ungodliness from *Jacob*. —— O that thou wouldst raise up the Tabernacle of *David* that is fallen, ... close up the breaches thereof, and be gracious to the remnant of
Amos 5. 15. *Joseph*. —— O that as a shepherd seeketh out his flock in the day that he is among his sheep that are scattered, so thou would
Ezek. 34. 12, 13. seek out thy sheep, and deliver them out of all places where they have been scattered in the cloudy and dark day, ... bring them to their own land, and feed them upon the Mountains of *Israel* by the rivers, and in all the inhabited places of the
Isai. 49. 22. countrey. —— Bring in the Gentiles, thou hast promised, I will lift up my hand to the Gentiles, and set up my standard to the people, and they shall bring their sons in their arms, and their daughters shall be carried upon their shoulders. —— It is pro-
Isai. 2. 2. phesied that the dayes shall come, (even the last dayes) when the Mountain of the Lords house shall be established in the top of the Mountains, and shall be exalted above the hills, and all Nations shall flow unto it. —— Yea Lord, the Gentiles shall come
Isa. 60. 3, to thy light, and Kings to the brightness of thy rising, ... the
5, abundance of the Sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. —— Nay is it not at hand?
8. Who are these Lord, that fly as a cloud, and as the doves to their windows? —— O the matter of rejoycing! O the blessed day
Isa. 54. 1, 2. is at hand! Sing O barren, thou that didst not bear, break forth into singing, and cry aloud thou that didst not travel with child, for more are the children of the desolate, then the children of the married wife. Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations, spare not,
Isa. 60. 18, lengthen thy curtains, and strengthen thy stakes. —— Blessed
19. God, hasten these times, accomplish the prophecies, bring on the dayes, when violence shall be no more heard in our land nor wasting, nor destruction in our borders, when thou shalt call our walls salvation, and our gates praise, when the Sun shall be no more our light by day, neither for brightness shall the Moon give light unto us, but the Lord shall be unto us an everlasting light, and our God our glory. ——

14. *Against*

14. *Against the Churches incurable enemies.*

Conſume Antichriſt with the ſpirit of thy mouth, and deſtroy him with the brightneſs of thy coming, even him whoſe coming is after the working of Satan with all power, and ſigns, and lying wonders. ---We bleſs thee Lord, for that thou haſt begun his downfall, we beſeech thee at laſt bring in thoſe ten horns of the beaſt that they may hate the whore, and make her deſolate and naked, that they may eat her fleſh, and burn her with fire. ---Haſten the ruine of all other the Churches enemies; now it is that *Gog* and *Magog* are gathered to the battel, and the number of them is as the ſand of the Sea; Lord, they are gone up on the breadth of the earth, and they have compaſſed the Camp of the Saints about, and the beloved City, O let fire come down from God out of heaven and drown them. ---

2 Theſ. 2. 8, 9. Revel. 17. 16. Revel 20. 8, 9.

15. *For the reformed Churches abroad, and at home.*

Look tenderly on theſe Weſtern Churches, *Germany*, the *Palatinate*, *Bohemia*, &c. Thine heritage O Lord, is unto thee as a ſpeckled Bird, the Birds round about her are againſt her. ---Many Paſtors have devoured thy vineyard, they have troden thy portion under foot, they have made thy pleaſant portion a deſolate wilderneſs; they have made it deſolate, and being deſolate, it mourns unto thee. ---Awake, awake, put on ſtrength O arm of the Lord, awake as in the antient dayes, in the generations of old, art not thou it that hath cut *Rahab*, and wounded the Dragon? art not thou it that hath dryed the Sea, the waters of the great deep, that hath made the depth of the Sea a way for the ranſomed to paſs over? --Take pity on *Ireland*, *Scotland*, &c. Shew thy marvellous loving kindeneſs, O thou that ſaveſt by thy right hand to them which put their truſt in thee, from thoſe that riſe up againſt them; keep them as the apple of thine eye, hide them under the ſhadow of thy wings. ---Preſerve that little flock, to whom thou haſt promiſed, and reſerved the Kingdom. Have mercy on miſerable, ſinful *England*, dear Father, haſt thou utterly reiected *Judah*? Hath thy ſoul loathed *Zion*? Why haſt thou ſmitten us, and there is no healing for us? we looked for peace, and there is no good, and for the time of healing and beyold trouble; we acknowledge (O Lord) our wickedneſs, and the iniquity of our fathers, for we have ſinned againſt thee,

Jer. 12. 9, 10, 11. Iſa. 51. 9, 10. Pſal. 17. 7, 8. Luke 12. 32. Jer. 14. 19, 20.

21. do not abhorre us for thy names ſake, do not diſgrace the throne
of thy glory, remember, break not thy Covenant with us.
Dan. 9. 19. O Lord hear, O Lord forgive, O Lord hearken and do, defer
Jer. 12. 7. not for thine own ſake, O our God. --- O that ever it ſhould be
ſaid of *England*, God hath forſaken his houſe, he hath left his
heritage, he hath given the dearly beloved of his ſoul into the
Iſai. 63. 15, 16. hands of her enemies. --- Look down from heaven, and behold
from the habitation of thy holineſs, and of thy glory, where is
thy zeal, and thy ſtrength, the ſounding of thy bowels, and of
thy mercies towards us? Are they reſtrained? Doubtleſs thou
art our Father, though *Abraham* be ignorant of us, and *Iſrael*
acknowledge us not, thou Lord art our Father, and our Redeem-
er, thy name is from everlaſting. ———

16. *For Magiſtracy, Miniſtery, People.*

Exod. 18. 21. Bleſs the Magiſtracy, and provide for us out of all the people
able men, ſuch as fear God, men of truth, hating covetouſneſs. ---
Amos 6. 12. And that judgement may not be turned into gall, nor the fruit
of righteouſneſs into hemlock, give courage to our Rulers
that they may execute juſtice truly in the gates. --- Bleſs the Mi-
Eccleſ. 12. 10, 11. niſtery, let their words be upright, words of truth. --- As goads,
Iſai. 62. 6, 7. and as nayls faſtned by the Maſters of the Aſſemblies, which are
given from one ſhepherd. --- Set watchmen upon our walls, that
ſhall never hold their peace day nor night, thoſe that make
mention of the Lord let them not keep ſilence, nor give him
reſt till he eſtabliſh, and make *Jeruſalem* a praiſe in the earth. ---
Deut. 32. 2. And O let their doctrine drop as the rain, let their ſpeech diſtil
as the dew, as the ſmall rain upon the tender herb, and as the
Iſai. 42. 7. ſhowres upon the graſſe, --- to open the blind eyes, and to bring
out the priſoners from the priſon, and them that ſit in darkneſs
Iſai. 62. 12. out of the priſon-houſe. --- Bleſs all from *Dan* to *Beerſheba*, call
them thy holy people, the redeemed of the Lord. ———

17. *For all afflicted in ſoul, or body.*

Eccleſ. 4. 1. Behold the tears of ſuch as are oppreſſed, and have no com-
Pſal. 66. 11. forter. --- O Lord, thou haſt at this time eſpecially laid affliction
on the loyns of many of thy ſervants, and haſt made them drink
Pſal. 60. 3. of the wine of aſtoniſhment, --- thou haſt fed them with the bread
of tears, and given them tears to drink in great meaſure. --- And
Pſal. 80. 5. yet thou haſt ſaid, that howſoever two parts in the land ſhall

be cut off and dye, yet a third part shall be left therein, and thou Zach 13.8.
wilt bring the third part through the fire, and wilt refine them as silver is refined, and wilt try them as gold is tryed; they shall call on thy name, and thou wilt hear them, thou shalt say, it is my people, and they shall say, the Lord is my God.---Lord, so it is, that a third part of the land is now in the fire, and thou art refining them as silver is refined, and thou art trying them as gold is tryed; Ask now, and see whether a man doth travel with child? Wherefore then (may we ask with *Jeremy*) do I see every man with his hands on his loyns as a woman in travel, and all Jer. 30.6,
faces are turned into paleness? Alas for the day is great, so that 7.
none is like it, it is even the time of *Iacobs* trouble, *but* he shall be saved out of it.---Blessed be God for this promise, thou maist indeed sift the house of Israel among all Nations, like as Corn Amos 9.9.
is sifted with a sive, *but* the least grain shall not fall upon the earth. ---Dear Father, look to thy afflicted ones, and speak to them as once to *Ephraim*; Is *Ephraim* my dear son, is he a plea- Jer. 31.20.
sant child? for since I spake against him, I do earnestly remember him still, therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord. ---Come Lord, and take away thy wrath, make good thy promise, that the Lord Zeph. 3.15.
our God in the midst of us is mighty, he will save, he will rejoyce over us with joy, he will rest in his love, he will joy over 17.
us with singing. ---O Lord, prepare us for the worst of evils, Job 18.14.
for death the King of terrours, that it may not come upon as a snare. O make us know our end, and the measure of our dayes, Psal. 39.4.
that we may know how frail we are. ---So teach us to number Psal. 90.12.
our dayes, that we may apply our hearts unto wisdom. ---Come Lord Jesu, and be as the Roe on the tops of the Mountains, our life is hid with thee, O appear quickly, that we may quickly appear with thee in glory; thou hast given us some earnests of thy love, and the very voyce of these earnests is *come*, Come Lord Jesu, come quickly. And is it not thy promise, surely I come quick- Rev. 22.20.
ly? O hony, and sweetness it self to the soul that loves, and longs for the coming of Christ, for her perfect happiness, and consummate marriage. *Amen.* Even so, Come Lord Jesus. *Amen*, and *Amen.* ---

§. 3. The third part of Prayer, is Thansgiving for blessings { Spiritual. Temporal.

1. WE bless God for our Election, with all the gold chain of Graces hanging on it.

Col. 1. 3. Rom. 11. 28. *We give thanks to God, and the Father of our Lord I Christ, whereby we are beloved for the Fathers sake, for that golden chain of Graces hanging thereon, having destinated us to the adoption of Children, by Iesus Chri himself, according to the good pleasure of his will; —— Having cepted us in the beloved, in whom we have redemption through blood; —— Having given us the forgiveness of our sins, accord to the riches of his grace; —— Having quickned us who were dea trespasses and sinnes: —— Walking in times past according to course of this world, according to the Prince of the powe the air, the spirit that now worketh in the children of dis dience: —— But God who is rich in mercy, for his great Wherewith he loved us, even when we were dead in sins, quicked us together with Christ: —— And hath raised us together, and made us sit together in heavenly places in Ch Iesus, —— that in ages to come he might shew the excee riches of his grace unto us: ——*

Eph. 1. 5. and 1. 6, 7. Ephes. 2. 1, 2, 4, 5, 6, 7.

2. We bless God for his Word, Sacraments, Sabbaths, labours of the learned, &c.

Psal. 147. 19, 20. 1 Cor. 1. 21. *Thou hast shewed thy word unto Iacob, thy statutes and judgements unto Israel: Thou hast not dealt so with all nat and as for thy judgements they have not known them: —— hast been pleased by the foolishness of preaching, to save that believe, by preaching at the first or second rebound lively voyce, or printed Sermons: ——*

3. We bless God for any power over sin, Satan, or ou own corruptions.

Eph. 6, 10. *We acknowledge Lord, to thy glory, that all our strength thee, and in the power of thy might.*

4. We bless God for our creation, preservation, life, health, peace, deliverance, victories.

We bless thee for our creation after thine own image, --- for our preservation, by thy loving kindness and truth, --- for our life once and again redeemed from destruction; --- for our health once again restored; --- for our liberty, prosperity, peace in our walls and pallaces: --- for our food and raiment convenient for us; --- for deliverance from judgements national and personal, for a little moment didst thou forsake us, but with great mercies hast thou gathered us: --- For all the victories over thine and thy Churches enemies, well may we sing, The Lord is our strength and our song, and he is become our salvation; he is our God, and we will prepare him an habitation, our fathers God, and we will exalt him: --- Awake, awake, O my soul, awake, awake, utter a song: --- Give thanks unto the Lord, call upon his name, make known his deeds among the people; sing unto him, sing Psalms unto him, and talk of all his wondrous works; glory in his name, let the heart of them rejoyce that seek the Lord: --- Let the heavens be glad, and let the earth rejoyce, and let men say among the nations, The Lord reigneth: O give thanks unto the Lord, for he is good, for his mercy endureth for ever: --- Blessed be the Lord God of Israel for ever and ever, and let all the people say Amen, praised be God.

Gen. 1.27. Psal. 40.11. and 103.4. Jer. 30.17. Psal. 122.7. Prov. 30.8. Isa. 54.7. Exod. 15.2. Judges 5.12. 1 Chron. 16.8, 9, 10, 34, 35, 36.

CHAP. XV. SECT. 1.

Of the nature of reading the Scriptures,

What it is.

THe second *Duty* in reference both to secret, vate and publike Ordinances; is *Reading th ly Scriptures*, which is nothing else but a kin holy conference with God, wherein we en after, and he reveals unto us himself an will: when we take in hand therefore the R of *Scriptures*, we cannot otherwise conceive of our selves as standing in Gods presence, to hear what he will say unto u much the Prophet seems to imply, when he expresseth his con ing with Gods Word, by that phrase *of going into the sanct of God* (i) *in going in unto God; as going into the Sanctuary* is t ed, 2 *Sam.* 7. 18. so by reading the Word we come in unto we stand in the presence of God, to enquire at his mouth.

Psal. 73. 17.
2 Sam. 7. 18.

SECT. 2.

Of fit times and seasons for Reading the Scriptures

THere is a season to every purpose under the Sun, saith mon; the observation whereof not onely addes gra every good action, but many times facilitates the work we have in hand: Now *the times and seasons* most conve to this duty of *reading the Scriptures*, are (besides the Sab left to Christian wisdom; onely we have general comma be frequent and diligent in meditation of the Word, *Iosh*

Eccles. 3. 1.

Pſal. 119. 97. and the particular times may be either *uncertain and occaſional*, or *conſtant and ſet*.

For the firſt, we may have occaſions to *reade the Scriptures*, to reſolve us in doubts, *Pſal.* 73. 17. to comfort us in afflictions, *Pſal.* 119. 50. to direct us in matter of advice, *Pſal.* 119. 24. to guide us in our way, *Pſal.* 119. 105. to aſſiſt us in temptations, *Eph.* 6. 17. ſuch or the like *occaſions* may make us to have recourſe to the word *extraordinarily*.

For the ſecond, reſpect muſt be had both to order and proportion; for the former, *viz. Order*, godly men have accuſtomed to begin the day with religious exerciſes, as with prayer, *Pſal.* 5. 3. — 55. 17. — — 88. 13. now although Prayer and the Reading of the Word be two diſtinct exerciſes, yet they mutually help one another, and conſequently are fit to be joyned together: And as we muſt thus begin the day, ſo it is very fit to cloſe up the day with the ſame *duties*: The evening was *David's* time, *Pſal.* 55. 17. and *Iſaac's* time, *Gen.* 24. 63. For the latter, *viz. Proportion* of time to be allotted for this exerciſe, it muſt indifferently reſpect both the *duty*, that we reade all *Scripture*, and the perſon that undertakes it; for more time is required of Huſbands, Parents, Magiſtrates, Miniſters, then of others; though all muſt ſet apart ſome time for this *duty*; but that I may generall commend the practice of this *order and proportion* to all, I ſhall compoſe a Calender, to ſhew how we may reade all the *Scriptures* over in a year.

SECT. 3.

Of the maner of preparation before the Reading of the Scriptures.

THere is a double *preparation* needful, as firſt to the undertaking, ſecondly to the performance of the duty: 1. For the undertaking of the work, we had need to be prepared with a firm and conſtant reſolution before we go about it, partly becauſe of the ſluggiſhneſs of our carnal natures to holy *duties*, and of our unconſtancy and unſtedfaſtneſs in perſiſting and going through with them to the end; and partly becauſe we know

Luke 9.62. how dangerous it is to *put ones hand to the plough and look b* Now the grounds upon which our hearts must be setled in firmness of such resolution, must be drawn——

1. From the sense of our own blindness and ignorance, w

Prov.30.3. of our selves *have not the knowledge nor understanding of a m* as *Agur* acknowledgeth.

2. From assurance that this is the means ordained by God help us out of ignorance: *We have a more sure word of proc*

2 Pet.1.19. *cy, whereunto ye do well that ye take heed, as unto a light t shineth in a dark place, untill the day dawn, and the day-star a in our hearts.*

3. From the delight which we may finde in the use of it: T

Psal.119.96, 97. delight drew holy *David* to the *continual meditation of it*; sweetness of the word arising out of its suitableness to his sanc fied nature, overcame *David.*

2. A mans heart (being thus confirmed, with a full purp and setled resolution to undertake and continue constantly the study of the holy Scriptures) must be more particularly p pared to the work it self.

James 1.21. 1. By cleansing the heart *of all superfluity and naughtine* of all worldy thoughts and cares, of all unquiet passions of ger, fear, joy, sorrow, &c.

2. By awing the heart with due reverence of God bef whom we stand, because he can finde us out in all our failing

Psal.139.2. *knowing our very thoughts afar off*, much more having *all*

and 119.168. *ways* before him, and being one who will not forgive our ful transgressions: Such considerations will cause us to rec

Isa.66.2. the Word with that trembling of heart which God so m respects.

3. By stirring up in our selves a Spiritual appetite to word, such as *Job* found in himself, *who esteemed the word his mouth more then his necessary food*; and *David* in hims

Psal.119.131. *who opened his mouth, and panted, and longed for his Comm ments*; which appetite ariseth both from the sense of our em

Prov.27.7. ness (*for the full soul loaths the honey-comb*) and from the ness of the word to supply unto us whatsoever we want hunger after, as being the food of our souls.

4. By awaking our faith; and to this purpose we must c sider, that it is the word of him that *speaketh Righteous* wh

whose *faithfulnesse is to all generations*; and that God hath made it *his power to salvation, mighty through him to cast down strong holds*, and hath promised *that it shall not return empty, but shall surely execute that for which it was sent.* Isa. 45. 19. Psal 119. 90. Rom. 1. 16. 2 Cor. 10. 5. Isa. 55 10, 11.

5. By softning the heart, and making it pliable; and to this purpose we must cast aside our own wills and wisdoms, which stiffens our hearts against Gods councels, and seek after the Spirit of tenderness, which is called, *The opening of the heart*, Acts 16. 14.

6. By lifting up the heart unto God in prayer, *to open our eyes, to enlarge our hearts, to incline our hearts to his testimonies, to keep them to the end*, and (according to his promise) *to send his Spirit, and to lead us into all truth*: Some short effectual prayer to this purpose, to close up our meditations in this preparation of our selves to the reading of the Word, representing unto God our dependance on him alone, to prosper us in the use of his own Ordinance, seldom returns without a gracious answer. Psal. 119. 18. and 119. 32. & 119. 36. & 119. 112. Ioh. 14, 16. 30.

Sect. 4.

Of the necessary Duties in Reading of the Scriptures.

THe duty now fallen upon, it is good for our profiting to observe these particulars: —

1. That (in the beginning of our reading in the Bible, or of each book in the Bible) we view and reade over some Analytical Table, that so we better mark the drift and scope of the holy Ghost, and that we may with singular ease and delight remember the same: To that purpose I have added such a Table towards the end of this Chapter, which may well serve for the proposed ends.

2. That we attend diligently to what we reade: Now there is good reason for this attention, 1. Because of the authority and wisdom of him that speaks; *A childe must hear his father*, Prov. 4. 1. and a Subject must attend reverently to the words of a Ruler, Iob. 29. 21. yet none of them is our *Potter* as God is, *Isa.* 63. 4. nor *made us as he did*, *Psal.* 100. 3. nor consequently can challenge such respect from us as he may. 2. Because of the matter Prov. 4. 1. Job 29. 21. Isa. 63. 4. Psal, 100. 3.

or subject which the *Scriptures* handle, not onely for the weig
and importance of those high mysteries which are therein
John 5.39. vealed, but for the great interest which we our selves have
Deut.29.29. those things, as containing our *evidences* and directions, whi
we and our children must observe, that we may do them.

3. That we keep still *Jesus Christ* in our eye, in the perusal
the *Scripture*, as the end, scope and substance thereof: Wh
are the whole *Scriptures*, but as it were the spiritual swadlin
clothes of the holy childe *Jesus?* 1. Christis the Truth and Su
stance of all the Types and Shadows. 2. Christ is the substan
and matter of the Covenant of Grace, under all administratio
thereof; under the Old Testament, Christ is vailed, under t
New Covenant, revealed. 3. Christ is the centre and meeti
2Cor.1.20. place of all the promises, for in him all the promises of God a
Yea and Amen. 4. Christ is the thing signified, sealed and e
hibited in the Sacraments of the Old and New Testame
5. Scripture-Genealogies use to lead us on to the true line
Christ. 6. Sripture-Chronologies are to discover to us t
times and seasons of Christ. 7. Scripture-laws are our scho
Gal.3.20. master to bring us unto Christ, the Moral by correcting, the C
remonial by directing. 8. Scripture-Gospel is Christs ligh
whereby we know him; Christs voice, whereby we hear and foll
him; Christs cords of love, whereby we are drawn into swe
union and communion with him; yea, *it is the power of God u*
Rom.1.16. *salvation, unto all them that beleeve in Christ Jesus*; and the
fore think of Christ still as the very substance, marrow, soul a
scope of the whole Scriptures.

4. That we observe some special passages, where we fi
things represented unto us, either more weighty in themselv
or more proper to our selves, for our particular use and occasio
I deny not, but *all Gods testimonies are wonderful in themselv*
Psal.119.129, *Psal.*119.129. *All of them pure, ver.* 140. *All profitable to g*
140, *understanding, ver.*130. *And to cleanse our ways, ver. 9. An*
130, *make the man of God perfect to every good work, 2 Tim.*3.
9. Yet there are some things in Scripture more important t
2Tim.3.16. others, and some more useful then others, for some perso
times and occasions: And to this purpose, I have in the en
this Chapter, composed some heads, or common places, for
servation of such profitable things.

5. T

5. That we approve and assent to that we reade, both because it is the truth of God, and because till our judgement approve it, we cannot believe it, nor possibly bring our hearts to yield to it true and sincere obedience: It is true, that every Godly man at all times gives his assent to every truth of God revealed unto him, yet that assent is not alike firm at all times, because the *evidence* by which he acknowledgeth it, is not alike clear at all times; but when it shines to us clearly, when men clearly discern the glory and beauty of those heavenly mysteries, and taste of the goodness of them, they cannot but ravish readers with admiration, yea transport them with strong and heavenly affections of *love, joy and desire*, Psal. 119. v. 97, 111, 131, 162.--observe, that it happens sometimes such spiritual raptures may seize on a man, even while he is reading the Scriptures; as the Disciples *hearts burned within them, whilst our Saviour talked with them, going to Emmaus*; and if so, then the heart opens it self to close with and draw in that ravishing object, which will necessarily inforce the soul to make a pause: — And these pauses rather further then hinder us in our work, for a godly spirit quickned by such sweet refreshings, receives increase of alacrity, and is thereby strengthned to go on with much greater life, to the end of this holy exercise. Luke 24. 32.

SECT. 5.

Of Duties after reading the Scriptures.

THe end of studying the *Scriptures*, is not onely knowledge, but practice; wherefore after we have read any part of the *Scriptures*, our special care must be —

1. To recount and revolve in our mindes those things we have read, and seriously to meditate on them.

2. To search out the true sense and meaning of the words, together with the scope unto which they are directed, and if our own understanding be too weak, we may do well to make use of other mens Writings or Conference.

3. To single out and apply what is of more special use to our selves in such sort, as if we were specially named in any Precept, Reproof, Promise, Commination, Consolation, or the like, which

which is the moſt effectual means to awaken and ſtir up affections, and to ſet on our endeavours, as manifeſtly appears in good *Ioſiah* his example, 2 *Chron.* 34.20,21.

4. To work thoſe things upon our hearts, till they warm our affections: This is beſt done——

1. By appropriating them unto our ſelves; for that which affects us, is that which moſt nearly concerns us.

2. By believing what we reade as undoubtedly true; thus *David* believed, *Pſal.* 119.138,——151,——160.

3. By loving thoſe counſels of God which we embrace by faith, for their purity, perfection, righteouſneſs, and eſpecially for the uſefulneſs and wonderful benefit of them to our ſelves, in *quickning the ſpirit*, in *giving wiſdom*, in *converting the ſoul*; theſe eminent excellencies of the Word, cannot chooſe but make theſe heavenly counſels precious in our eyes, and bring the ſoul to delight in them exceedingly.

Pſal. 119 63. & 119 98,99 and 19.7.

5. To adviſe about, and to reſolve upon the means to bring all into practice, eſpecially for thoſe *duties* which are laid before us in reading the word, or ſome part of the word, at ſuch a particular time.

6. To examine our ways, how near they come up to the rule, or come ſhort of it; that on the one ſide we may be encouraged in conforming our practice to the Law, and withal rejoyce in the Grace of God, working in us with thankfulneſs; and on the other ſide, that we may be humbled and grieved for our failings, and driven to ſeek unto Chriſt, to make up our peace, and then look better to our ways for time to come, as *David* doth, *Pſal.* 119.131,132,133,176.

SECT. 6.

A Calender purpoſed to ſhew how we might reade over the Scripture ſeveral ways once in a year.

IN *reading the Scripture*, we ſpake of *a proportion of time* to be allotted for this Exerciſe; and that we may ſo proportion our reading with the time, that we reade all the Bible or Scriptures over

over in a year, I had compoſed a Calender, ſhewing how we might reade it over ſeveral times.

1. By reading every day three Chapters or more in the Old Teſtament, and two or more in the New. 2. By reading three Chapters a day, and ſome more of the Pſalms. 3. By reading ſtrictly three Chapters a day of thoſe that edifie moſt. 4. By reading two Chapters a day, moſt of the Old Teſtament, and all of the New. 5. By reading onely one Chapter a day out of ſuch Books as are principal, and a Rule for the reſt: But every private Chriſtian may with a little induſtry finde out this, or ſome other Calender more beneficial to him; and therefore (not to ſwell this book needleſly) I ſhall leave it to him; onely with this note, that after all theſe forms, it were not unprofitable, if he read at leaſt every morning a Pſalm, and every evening a Chapter of thoſe that edifie moſt in their order, which is now the conſtant uſe of a weak Chriſtian in his family-duties.

SECT. 7.

Of heads or common places of obſervations for profitable things.

I Declared before (Sect. 4.) that in Reading of the Scripture, it were good for our profiting to obſerve ſome ſpecial paſſages, where we finde things repreſented unto us, either more weighty in themſelves, or more proper to our ſelves, for our particular uſe and occaſions; and to that purpoſe I ſhall now compoſe ſome heads or common places for obſervation of ſuch profitable things: Some I know herein adviſe theſe four points; 1. That every Chriſtian following this direction, ſhould make a little paper-Book of a ſheet or two, and write on the top of every leaf, the title that he would obſerve in his reading. 2. That he would obſerve ſuch places as ſtare him in the face, that are ſo evident, that the heart cannot look off them. 3 That he ſet down under each title only the Book, Chapter and Verſe, and not the words, for that would tire him in the end; onely when he hath done his quarter-task, or years-task, then he may write out the choiceſt things, as he thinks good. 4. That he look not at the profit of

this course the first week or moneth, but let him consider how rich it will make him at the years end; surely after he hath gathered them, he would not sell his collections for a great price, if it were but for the good they may do him in the evil day, when it shall come upon him: Of these I shall give you the experience of a weak Christian, the unworthiest servant of Christ, in the following Section and Paragraphs.

SECT. 8.

Common places observed by one in his private Reading of the Scriptures.

1. PLaces that in reading he found rebuke of corruption in his nature or practice.

Numb. 14. 11. 2 *Chron.* 32. 26. *Psal.* 119. 75. *Isa.* 56. 11. —— 57. 17. —— 59. 11, 12. *Ier.* 6. 13. *Ezek.* 34. 2, 3, 4. *Hosea* 7. 10. *Mark* 7. 21, 22, 23. *Luke* 12. 15. *Rom.* 7. 23, 24. *Ephes.* 5. 4. 1 *Pet.* 2. 1. *Rev.* 2. 5. —— 3. 15, 15, 17, 19.

2. Places that hold forth comforts against the burthen of his daily infirmities, inward temptations and afflictions of Spirit.

Gen. 15. 1. *Exod.* 34. 6, 7. *Psal.* 18. 6. —— 23. 4, 5, 6. —— 34. 18. —— 42. 5, 11. *Hosea* 6. 1, 2. *Mic.* 7. 19. *Luke* 19. 4. *Iohn* 17. 19. *Rom.* 6. 14. --16, 20. 1 *Cor.* 10. 13. 2 *Thess.* 3. 3. 1 *Tim.* 1. 15. *Heb.* 4. 15, 16. 1 *Pet.* 5. 10. 1 *John* 1. 9. --2. 1, 12. --5. 18.

3. Places that establish his heart against the fear of falling away.

1 *Kings* 6. 13. *Iob* 8. 20. *Psal.* 15. 5. —— 16. 8. --37. 24, 27, 28, 31. --89. 33, 34, 35. —— 94. 14. *Isa.* 54. 10. *Ier.* 31. 3. —— 33. 20, 21, 25, 26. --32. 39, 40, 41. *Hosea* 2. 19, 20. *Luke* 22. 32. *Iohn* 6. 39. --13. 1. --14. 16. --17. 22, 23, 26. *Rom.* 8. 35, 39. --11. 29. 1 *Cor.* 1. 8, 9. *Eph.* 1. 13, 14. --4. 30. *Phil.* 1. 6. 1 *Thess.* 5. 23, 24. 2 *Thess.* 3. 3. *Heb.* 13. 5. 1 *Pet.* 1. 6. 1 *John* 3. 9. —— 5. 4.

4. Places that directed him in his particular calling.

Iob 33. 23, 24. *Isa.* 49. 4, 5. —— 50. 4. --52. 11. --58. 1. 62. 1. 6, 7. *Ier.* 15. 19. --23. 22. --48. 10. *Ezek* 3. 1, 18, 19, 20, 21. --33. 2, 3, 4, 5, 6, 7, 8, 9. —— 34. 10. *Mal.* 2. 7. *Mat.* 10. 16, 17, 18. *Acts* 20. 20, 21, 23. 1 *Cor.* 1. 5. --14. 1, 12. 2 *Cor.* 4. 5, 6, 7. --6. 3, 4, 5, 6, 7. --12. 15. *Phil.* 2. 3. 1 *Thess.* 1. 5. 3. 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 17. 1 *Tim.* 1. 4. --4. 12.

5. Pro-

5. Promises that comfort him against outward crosses.

Exod. 4. 31. --23. 25. *Judg.* 13. 23. 2 *Chr.* 25. 9. *Psal.* 23. 1, &c. --37. 25. --119. 165. *Prov.* 1. 33. --3. 8, 10. *Isa.* 58. 8. *Dan.* 6. 16. *Luke* 21. 18. *John* 16. 33. *Rom.* 1. 17. 2 *Cor.* 4. 17, 18. 2 *Tim.* 2. 12. *Heb.* 13. 5, 6. 1 *Pet.* 3. 14, 15, 16, 17, 18. --4. 12, 13, 14, 15, 16, 19. *Rev.* 1. 10.

6. Places that hold forth his privileges in Christ, above all the wicked in the world.

Gen. 3. 15. --7. 1, 23. --12. 3. --15. 6. --26. 4. --28. 14. --32. 28. *Exod.* 19. 4, 5, 6. *Numb.* 23. 21. --24. 5, 6. *Deut.* 26. 18, 19. --33. 29. 1 *Sam.* 12. 22. 2 *Chron.* 15. 4. --16. 9. *Job* 5. 19, to 27. *Psal.* 32. 7. ——33. 18, 19. --34. 4, 5, 6, 7, 8, &c. *Isa.* 9. 6. --40. 31. ——41. 10, 14, 15, 16, 17, 18. --53. 11. ——54. 11, 12, 13, 14, 15, 16, 17. *Jer.* 33. 8. *Lam.* 3. 32. *Ezek.* 11. 19. *Dan.* 6. 23. *Zech.* 2. 8. *Mal.* 4. 2. *Mat.* 1. 21. ——10. 30. ——11. 28. --28. 20. *Luke* 11. 13. --19. 10. --21. 18. *John* 1. 12, 16, 29. --10. 28. --3. 16, 17. --14. 16, 17. --17. 17, 19, 24. *Acts* 13. 39. --27. 34. *Rom.* 4. 5. --8. 30, 33. --10. 4. 1 *Cor.* 1. 30. 2 *Cor.* 5. 19, 21. *Gal.* 3. 13. ——4. 4, 5, 6. *Eph.* 1. 3, 4, 6, 7. ——2. 14, 16. ——*Phil.* 3. 21. *Col.* 1. 21. ——3. 4. 1 *Thess.* 5. 23, 24. 1 *Tim.* 1. 15. *Tit.* 2. 14. *Heb.* 1. 3. ——9. 12, 26. 1 *John* 1. 7. --2. 2. --3. 1, 2, 5. *Rev.* 1. 5, 13.

7. Places containing sweet passages, which melted his heart.

Gen. 12. 7. 1, to 20. --24. 2, to 53. --33. 1, to 12. --43. 1. to 31. --44. throughout. ——45. throughout. ——48. 1, to 12. ——50. 1, to 12. *Deut.* 5. 22. to 30. *Judg.* 7. 9, to 23. *Ruth.* 2. 1, to 14. --3. throughout. 1 *Sam.* 17. 22, to the end. --18. 1, 2, 3, 4, 5, 6, 7. --20. throughout. --24. 1, to 20. --25. 14, to 36. 2 *Sam.* 15. 10, to the end, *Isa.* 57. 15, to 20. *Jer.* 31. 18, 19, 20. *Jonah.* 2. 1, to 8. *Mark* 9. 14, to 25. *John* 11. 1, to 46.

8. Places that in reading the Scriptures he found sensible comfort in.

Exod. 14. 13. ——19. 4, 5. --24. 10, 11, 17. --34. 6, 7, 8. *Numb.* 14. 18. *Deut.* 5. 29. --10. 15. 1 *Sam.* 30. 6. 2 *Sam.* 12. 13. 2 *Kings* 20. 5. 2 *Chron.* 12. 12. --15. 4. --20. 21, 22, 27, 28. *Job* 5. 11, 17, 18, 19. --33. 25, 26. *Prov.* 3. 12. *Psal.* 27. 13, 14. --31. 7. --37. 1. 2, 3, 4, 5, 6, 7, 8, 32, 33, 34. --57. throughout. --119. 103. --138. 7, 8. --139. 17. *Isa.* 29. 19. --30. 18. 19. --40. 1, 2. --42. 3. --48. 18. --49. 2, 13, 14, 15, 16. --52. 9. --54. 7, 8, 9, 10. --55. 7. --17, 18, 19, 16, 18. *Jer.* 1. 9. --31. 3, 9, 20. *Hosea* 6. 1, 2. --11. 8. *Mic.* 7. 18, 19, 20. *Mat.* 5. 11, 12. --10. 26. 28, 29, 30, 31, 32. *Mark* 2. 17.

Luke 6. 22,23. *Rom.* 8. 18,31,32. 2 *Cor.* 7,6. *Eph.* 5. 8. *Col.* 1. 13.-4.3. 2 *Tim.* 3. 11. *Heb.* 10. 35,36,37,38.--12.5,6,7,8. *James* 5. 20. 1 *John* 3. 12,13.

9. Places hard to be understood, of which he desired and endeavoured after resolution, as (amongst thereſt) all the Titles of the Psalms, especially of these Psalms, —— 3,4,5,6,7,8,9,16,22,30,34,38,39,42,45,46,50.53,56,57,60, 72,88,90,92,119,120, *&c.*

10. Other several heads hath he noted in his private little Book, which onely I shall set down for others imitation: As ——

1. Places that hold forth *Experiences* (or the word written in our hearts) as the best Commentary.

2. Places that hold forth divers points of Religion, that a Christian may infallibly rest on, and live and dye in the assurance of them.

3. Places that justifie a precise respect of the least sin.

4. Places that shew the godly have suffered all sorts of crosses, reproaches and slanders.

5. Choice Sentences, or memorable Sayings.

6. Promises of the Churches flourishing in the last times.

But above all, those which concern our own particular, I esteem most precious, and of singular use.

SECT. 9.

Of the use of these Collections.

The first head was, *Places that in reading, he found rebuke of corruption in his nature or practice*: The use hereof, is to open his eyes, and to let him see the Anatomy of his corruptions, and plainly to perceive what things are in his nature; that God hath a quarrel against; so that now it is time, that as such a one is guided by the finger of God to know his corruptions, so he should go to the Spirit of God for mortification.

The second head was, *Places that hold forth comforts against the burthen of his daily infirmities, inward temptations, and afflictions of spirit*: The use hereof, is (when such a parcicular temptation comes) to eye the promises, and to betake the soul unto the Lord for succour promised: This is the voyce of Faith, *Be of good courage,*

courage, here is a word of comfort, and there is help enough in heaven; the Devil may thrust sore at thee, but he shall not get the victory, for God is with thee; no question, but for these sins the Lord bestowes on thee a pardon of course, onely be vigilant and watchful at all times, in all places, upon all occasions, against all sins, with all the degrees thereof, especially against sinne of constitution, calling, company, corrupt education. Indeed, this is the property of faith, both to rest on the promises, and to keep waking, for nothing is more wisely fearful then faith, nor more cautelous and circumspect then holy fear.

The third head was, *Places that establish his heart against the fear of falling away:* The use hereof is, in case of any such doubt, to learn and think upon these precious *places*, that we may be setled in believing our perseverance. This will incourage and quicken us in our Christian course, stablish us in well-doing, and hearten us against the greatest difficulties: Their objection, who say, The doctrine of assurance of *not falling away*, doth set open a door to all licentiousnes, is most false; for the more assurance of salvation in a mans soul, the more fear and trembling in a mans course; he who is best assured, hath most power of Gods Spirit, and the stronger the Spirit of God is within, the more holines and fruits of grace are without.

The fourth head was, *Places that directed him in his particular calling:* The use hereof, is to consider the several Texts, as the crowing of Cocks, which ring in his ears: *When wilt thou arise? why tarriest thou so long? why stirrest thou so slowly? See how the Sun rejoyceth as a Gyant to run his race, why then dost not thou sharpen thy self to the work which God hath laid on thee? it may be thou meetest with many troubles, disgraces, oppositions, but what then? is not this Gods command? is not this a service to the Lord Jesus? doth not the Lord assist? and is not he Pay-master sufficient? it may be thy labour is in vain, thy work is without fruit, and what then? is not labour thy duty? and good success Gods work, what hast thou to do with thoughts about the blessing and success of thy labours? look thou to the duty, view the Texts well, and obey them, and leave the blessing of thy endeavours to the good will and pleasure of God: lay aside all care of the event, and roll thy burthen upon the Lord, who will sustain thee:* Thus these Texts cry upon him to submit to Gods direction, and to depend therein Psal. 55. 22.

upon his help and assistance. This is the double duty we all owe, First to ask counsel at the word, and to follow the determination of it; for a true heart is ever obediential, subjecting itself to the will of God, as the rule of holiness, acknowledging his soveraignty, subscribing to his wisdom as most absolute, and to his ways as most true, just and merciful. Secondly, To put over all our businesses into Gods hands, and in a maner out of our own, trusting in him for ability to the work, and for good success to come by them.

The fifth head is, *Promises that comforted him against outward crosses*: The use hereof, is *to live by faith* in afflictions, for then is faith in these promises the onely stay and support of the heart: *I had fainted, unless I had believed to see the goodness of the Lord in the land of the living: ---This is my comfort in my affliction, for thy word hath quickned me*: In daily and lighter tryals, a man of milde and patient temper, may hold up the head, but when one deep calleth unto another, and the waves flow over our head, when nature yieldeth, and the heart faineth, then to stand fast, and be of good courage, is the only property of faith, which is grounded upon the rich mercy of God, made over to us in these precious promises. I cannot deny, but distrust many times wrings from a Christian such voyces as these, *Were it any thing but this I could bear it*; but now if in consience of his impotency, he will seek to Christ to make him able, and he will fasten himself upon him by a true and lively faith in these promises, he may finde strength enough through his might, whereby to bear that comfortably, which otherwise he may finde most intolerable. Faith drives a man out of himself, as not able to bear the least cros as he ought, and through the power of God, it enableth him to bear that best with which God is pleased to try him.

Psal. 27. 13. Psal. 119. 49, 50.

The sixth head is, *Places that hold forth his priviledges in Christ, above all the wicked in the world*: The use hereof is, 1. To believe and to rejoyce in them: *All these priviledges are mine*, will a soul say, *the Lord hath given them for my portion, how should I glory in God, triumph over death, sin and hell, through my Saviour?* 2. To live unto him who hath bestowed them on the soul: *And now, O Israel,* (after all his kindeness) *what doth the Lord require of thee, but to fear the Lord thy God, and to love him*

Deut. 10. 12, 13

...and serve him with all thy heart, and to keep his Commandments? Oh (saith the soul) *how should I not think much of Christ? and speak much of Christ? and converse much with Christ? and do much for Christ? and suffer much for the Lord Jesus Christ? and if I cannot do much, how should I desire and will to do much, which is accepted as if I did it? how should I continually go to him, who enable me to do more then of my self I can do? nay, how should I mourn and lament for what I have not done, either through want of ability or will?* This is the use of such glorious priviledges, to *live in Christ*, and to *live unto Christ*. 2 Cor.8. 12.

The seventh head was, *Places containing passages that even melted his heart*: The use hereof, is to call such passages to remembrance in times of mourning, onely be sure that our affections prove spiritual, and not meerly natural: I make no question but *Davids* longing after God, *Psalm* 42. 1, 2 his panting after the word, *Psalm* 191. 140. his delight in the sweetness of it, *Psal.* 119. 103, his trembling at Gods presence, *Psal.* 119. 120. his grief for the breach of his Law, *Psalm* 119. 136. were spiritual affections; for they were raised by spiritual objects, so it is good for us to see to our affections, that they be raised by spiritual objects, and then they will prove singularly useful; it may be indeed that when a Christian peruseth over again the same Texts, he shall not have the like operation as before: all the godly find by their own experience, that those instructions, reproofs and consolations, which at some times awaken, wound and revive their spirits, at another time move them nothing at all; sometimes the spiritual sense is benumb'd, and they *hear onely by the hearing of the ear*; but at other times, when those senses are awakened, they taste and see, and feel the same, and consequently are affected, as *Iob* was in that place, *Iob* 42. 5. so if at any time we finde these *meltings* stirred in us by a spiritual object, and that they are answerable to Gods dealings with us, then we can rejoyce or mourn seasonably, when God calls us to either, *Eccles.* 7. 14. I take this to be an holy and happy use made of those places. Iob.42.5.

The use of them is diverse, according to the several heads: Now the eighth head was, *Places that in reading, he found visible comfort and ravishing of heart in*: The use hereof is not onely for present, but whiles he lives in any distress, for then he may

may have recourse to these *places*, as to so many wells of joy; and if in his grief, one, or two, or ten will not comfort him, yet it may please God that some of them will have spirit and life in them; besides, it cannot but marvellously establish his faith, when he remembers in how many distinct places of Scripture the Lord was pleased to comfort his soul.

The nineth head is, *Places hard to be understood, of which he desired and endeavoured after resolution*: The use hereof, is specified in the very Title it self; and the resolution of the hard Texts cited (*viz.* those Titles of several Psalms) was by industry found out thus.

PSAL. 3. The Title is, *A Psalm of David, when he fled from* Absolom *his son.*

In which three things are contained, 1. The Author thereof, *David* King of Israel who composed it. 2. The kinde of the *Psalm*; which word [*Psalm*] is a word generally applyable to all those spiritual Hymns, without particular application to the Ceremonies of persons, time or maner of singing, as many others are; It was usually delivered to the whole Quire, on the Sabbaths and Festival days, to be sung by voyce, and to be fitted to the instruments, used to be played upon in the Temple. 3. The expression of the time, and occasion of the composing thereof; (*i.*) when he fled from *Absolom*: the story is set down 2 *Sam.* 15. Many were the troubles wherewith this good King was afflicted, especially after his sin in the matter of *Uriah*, but never any so grievous, as to be driven out of his own Kingdom by his own Son, and his subjects to fall away from him, and to follow his enemy, that sought his life and Throne.

Hereupon he makes his sorrowful complaint unto God in this *Psalm*, and appoints it to be sung in the Church for his own comfort, and instruction to himself and the whole Church in such times of calamities.

And to this his pathetical moan, he joyns this word [*Selah*] as a note of the attention of the minde, and stop or pause in the song.

For understanding the meaning and use of the word [*Selah*] note, that *Selah* is an Hebrew word, and signifies as much as *Amen*, for ever, *semper*, *in sempiternum*, *in seculo*, *&c.* *sic vox Amen, in aternum.*

Hieron

Hierome obſerves, that the Jews uſed one of theſe three words in the end or concluſion of their writings or ſentences, or in the end of their prayers, *Amen*, *Selah* or *Salem*, which ſignifies peace: And it's noted to be a word to expreſs an affirmation, or giving aſſent to that which is prayed or ſaid, as *Amen* is, or elſe it imports a wiſh, vow or deſire, that the thing ſpoken be certain or may be for ever, (*i.*) that it may be performed: And it is to be noted, that it is uſually placed, when ſome ſpecial thing, worthy attention or obſervation, is ſpoken or delivered, or ſome deſire to be performed, whether it be in the end, or in any ſentence of the Pſalm, Prayer, &c. that by a little ſtop or pauſe of the breath, the matter, worth or excellency of the thing may better be conſidered. And you ſhall not finde it in any part of the Scripture, ſaving in the Pſalms, and in the prayer of the Prophet *Habakkuk*, *Hab.* 3. 3. whereupon it's obſerved by *Druſius* and others, to be a word of note, uſed in thoſe ditties and muſick, to make a ſtop or ſtay, that the matter uttered may be better minded of the hearers, either to affirm it by their aſſent, or to deſire the performance of what is ſung by that intermiſſion, which ſeems to be moſt probable, becauſe the Greek Tranſlators of the Hebrew Bible, expreſs the word *Selah*, by the Greek word διάψαλμα, which ſignifies *a ſtop, or intermiſſion*, and ſo comes to be uſed in the *Pſalmodie*, and is *rithmi Commutatio*, a change of the note, or *viciſſitudo canendi*, or as ſome ſay, *alterius ſenſûs exordium.*

PSAL. 4. *To the chief Muſitian on Neginoth, a Pſalm of David.*

The meaning is this, The Kingly Prophet *David* compoſed this Pſalm, and delivered it to be ſung and played in the Congregation, to him that was the chief Overſeer, Maſter, and ſet over the reſt of that muſick or conſort, upon the inſtrument called *Neginoth*, which ſounded by playing on with the hand: To underſtand this the better, we may obſerve, that ſome inſtruments uſed in the Jewiſh Temple, were πνευματικὰ windy, ſuch as ſounded by breath, and motion of the fingers; as Organs, that are blown with bellows, and all hollow inſtruments, as Trumpets, Rams-horns, Cornets, &c. ſuch as the Prieſts and Levites uſed in the holy Ordinances, from the Hebrew word *Nechiloth*, which ſignifieth bored through or hollow.

Others were *pulſatilia*, ſuch as were played upon with the fingers onely, either by a quill or otherwiſe; as the Harp, Dulcimer, &c. and had ſtrings; and of this ſort was the inſtrument in the Title of this Pſalm, called *Neginoth*; now to every one of theſe ſeveral kindes of inſtruments, there was one who excelled therein, appointed Overſeer, or chief of the conſort, and to direct thoſe under him in the ſong, as there was of ſuch as were the ſingers alſo for the ſong: Hence it is, that the Pſalm being committed to be ſung to the maſter of that Order, it's ſaid, *To the chief Muſitian, or to him that excelleth: A Pſalm of David.*

PSAL. 5. *To the chief Muſitian upon Nehiloth, a Pſalm of David.*

The Title of this Pſalm may be underſtood by that which is ſaid in the Title of the fourth *Pſalm*, differing in nothing but in the name of the inſtrument, which was one of thoſe that were hollow, and ſounded by breath, as the Hebrew word ſhews, as afore, &c. Some of the Hebrew Writers ſay; It was a Muſical inſtrument, whoſe ſound was like the buzzing of Bees, or in regard of the multitude of them, which are like an army for number, and for that the maſter of that Quire was appointed to pray for all Iſrael, as for all the Armies of the Iſraelites, againſt the Armies of the enemies, that came againſt them in multitude and noiſe like *a ſwarm of Bees*; thereupon he gives the Title, *Super exercitus Pſalmus Davidis, &c.* but unproperly, the Title having no conformity with the ſubſtance of the Pſalm, nor is it approved by our Interpreters, &c. but the firſt followed.

PSAL. 6. *To the chief Muſitian on Neginoth upon Sheminith, a Pſalm of David.*

The meaning of this *Title* may be underſtood by that which is ſaid afore in the fourth Pſalm, ſaving that here is added [*upon Sheminith*] that is, it was played with the eighth tune, note or ſtrain, and ſung with a very clear and high voyce; we may better underſtand it by what is ſaid, 1 *Chron.* 15.21. *Mattithiah, Eliphaleh, and others were ſet over the baſe and tenor*, which is the *Sheminith* or the Eighth, or *Diapſan*, as Muſitians call it ſo, the meaning is; this Pſalm was to be ordered by the chief Muſitian of that conſort, to be ſung and played upon the inſtrument *Neginoth*, with the higheſt and utmoſt ſtrain of ſound and voyce,

or

or inſtrument of ten ſtrings.

PSAL. 7. *Shiggaion of David, which he ſang unto the Lord, concerning the words of Cuſh the Benjamite.*

This was a Pſalm of *David*, ſung according to an ordinary ſong, the beginning whereof was *Shiggaion*, for it's uſual with us alſo to make ſongs to be ſung, according to the tune of ſome others that were made before.

Tremelius and ſome others, from the Hebrew word, which ſignifies *errare, &c.* titles it *Ode erratica, a wandring ſonnet*, becauſe it is mixt, and conſiſts of divers forms and diſtinctions of voyce, and ſound in playing artificially; joyned to compleat the muſick, as we ſee reſembled in Prick-ſong.

And where it is ſaid, *Concerning the words of Cuſh*, it ſhews the occaſion of the Pſalm, namely, That when *David* was moſt unjuſtly ſlandered by his enemies, and eſpecially by *Cuſh, &c.* he makes his complaint unto God in this Pſalm, deſiring him to revenge his innocency, &c. and to be delivered from the perſecution of *Saul* and his flatterers, ſuch as this *Cuſh* was; [*words*] (*i.*) *accuſations, &c.* who this *Cuſh* was, is doubtful. *Hierom* affirms it to be *Saul*, and gives his reaſons for it: Others (which I think is more probable) think it to be ſome Courtier of *Ethiopia*, whom *Saul* entertained in his Court, and was his ſpecial favorite, as if he had been of his family or ſtock (for *Cuſh* is the name of, and taken for *Ethiopia*) &c. this man for hatred againſt *David*, and flattery towards *Saul*, falſly accuſed him to *Saul*, and practiſed all the miſchief he could againſt him.

PSAL. 8. *To the chief Muſitian upon Gittith, a Pſalm of David.*

The Title of this *Pſalm* is diverſly given, ſome thus, *To the chief Muſitian, pro torcularibus, for wine-preſſes*; as if it was a prayer for fruitfulneſs of that fruit, &c. Others, that it was compoſed by *David* in the City of *Gath*, when he was baniſhed; Others, that that kinde of inſtrument was invented and uſed there: That which is moſt probable and agreeable with the Scripture, is, That *Gittith* was an inſtrument which *Iedithun* and his poſterity, being chief of the third Claſſis, or Order of Muſitians, uſed to play upon, the cuſtody whereof was committed to *Obed-Edom* the Gittite, and his family, that was of the poſterity of *Iedithun*; who for himſelf and his brethren, for his

time, miniſtred and uſed them in the holy ſervice, 1 *Chron.* 16.37,38.

PSAL. 9. *To the chief Muſitian on Muth-Labben, a Pſalm of David.*

Muth-Labben was the beginning of a tune, after which this Pſalm was to be ſung by the Quire, which contains a Thankſgiving for his victory, and for the death of *Goliah*, the Champion of the Philiſtims againſt Iſrael; therefore ſome reade the Title thus, *Magiſtro Symphoniæ de morte illius bellatoris* (i.) *Goliah, &c.* which typically is applyed to Chriſt, as a ſong of joy of the Church and Saints of God, for Chriſts triumphant victory over the tyranny of Satan, and his Kingdom of ſin and death: Some divide the words, and make *Muth-Labben* two diſtinct words, and make the ſenſe to be this, *Victori, ſuper mortem filii, Pſalmus David*, as if *David* had made it for the death of his Son, as *Seldan*; which ſenſe *Auſtin* miſlikes, and yields his reaſons for the former, arguing from the ſubſtance of the Pſalm, in that he mourned, and rejoyced not for his ſons death, therefore the firſt ſenſe is beſt.

PSAL. 16. The Title is, *Michtam of David* (i.) *A golden or excellent Pſalm.*

The meaning is, it is a Pſalm made by *David*, to be ſung after a certain tune, named *Michtam*, well known among the Jews, which for the excellency, is compared to *Gold*, the beginning of which tune was *Michtam*; or elſe it is taken for a muſical inſtrument of ſpecial eſteem amongſt them.

PSAL. 22. *To the chief Muſitian on Aijeleth Shahar*; (i.) *The hinde of the morning.*

Some take *Aijeleth Shahar*, to be the name of ſome common ſong, or to be the beginning of ſome ordinary tune, according to which this *Pſalm* was ſung; that's the *Geneva* note, which may be ſo: But *Tremelius, Lyra*, and divers, take it to be otherwiſe, and better (as I think) who interpet thoſe Hebrew words, *in, or at the dawning of the day*, as you would ſay, betweeen break of the day and Sun-riſing; becauſe at that time, the comfortable light or ſhine of the day begins to break forth.

The meaning of the Title being this, *David* made this Pſalm, and appointed it to be ſung in the Church by the Prieſts and Levites every morning, ſo ſoon as the day brake out; at which time it was by the Law and Cuſtom their duty to exerciſe their Miniſtery

ftery in the Quire, and to ſing *Pſalms*, 1 *Chron.* 9.33. which ſervice the Lord would have to be done by the Church, that their faith and expectation of Chriſt, might daily be renewed and had in memory; the prophecy of whoſe Kingdom and ſufferings are repreſented in this *Pſalm*, looking (as the day ſprings from on high) that Chriſt ſhould viſit them.

PSAL. 30. Title, *A Pſalm or ſong of David, at the dedication of the Houſe of David, which he compoſed to be ſung at the dedication of his Houſe.*

Which Title ſheweth the occaſion of this ſong, and time when it was uſed, which was at ſuch time as he had built and finiſhed his houſe of Cedar upon Mount *Sion*, which many good Authors think probable, and follow.

Or elſe when he was returned to his houſe again in ſafety, after *Abſolom* in his rebellion had prophaned it, and defiled it by his inceſtuous wickedneſs with his Fathers Concubines; and ſo to purge it from all uncleanneſs, he dedicates it to the Lord, praying him to ſanctifie and make it holy again, that it might be bleſſed and acceptable to himſelf, 2 *Sam.* 16.22. which is the opinion of learned *Tremelius*, and the matter of the *Pſalm* ſerves to imply as much; for it was a cuſtom preſcribed by the Law, *Deut.* 20.5. that whoſoever had built a new houſe, he ſhould *dedicate it unto the Lord*, ſevere it from wickedneſs and ſinful abuſe, or (as you would ſay) make God the Landlord thereof. Deut. 20. 5.

And this dedication imports three things:

1. That the builder ſhould devote it unto God, to teſtifie that he would uſe it to holineſs, and not to prophane or ſinful uſes.

2. To teſtifie his thankfulnes for the work finiſhed.

3. To offer prayers and ſacrifices, that God might continue and confer his bleſſings upon them in it.

PSAL. 34. *A Pſalm of David, when he changed his behaviour before Abimelech, and he departed.*

This Title ſhews the occaſion of the Pſalm, rather then the ceremony thereof: The ſtory is ſet down 1 *Sam.* 21.13. the ſum is, *David* flying from *Saul* to *Achiſh*, King of *Gath*, who here is called *Abimelech*, for his ſafety, but being diſcovered by thoſe

about the King, and thereby in ſome danger, he changed his behaviour, *mutavit guſtum ſuum*, ſome *vultum*, meaning that out of policy to free himſelf, he feigned a diſtemper, as if he had been mad before *Abimelech*, who after ſent him away, and ſo he eſcaped the danger he feared, and thereupon makes this Pſalm of Thankſgiving for his deliverance: And it is to be noted, touching the name of the King, that here he is called *Abimelech*, which was a common name to all the Kings of that Countrey, as *Pharaoh* was to the Egyptians, *Cæſar* to the Romans; and in *Samuel* he is called *Achiſh* King of *Gath*, which was his more proper name.

PSAL. 38. Title, *A Pſalm of David to bring to remembrance.*

A Pſalm which *David* made to be ſung by the Quire upon the Sabbath, after the Lord had afflicted him with ſickneſs, and grievous chaſtiſements, to put himſelf (and others of Gods children in like caſe) in remembrance of his ſin, which cauſed them; (which ſome think was the matter of *Urias*) and to admoniſh him of Gods goodneſs, who had delivered him from thoſe puniſhments, and pardoned his ſin.

Some apply this to the agonies of Chriſt; and his powerful victory over ſin, death, &c.

PSAL. 39. Title, *To the chief Muſitian, even to Jeduthun, a Pſalm of David.* [*Magiſtro Symphoniæ Jeduthun.*]

This Pſalm was compoſed by *David*, and appointed to be ſung and played on inſtruments to *Ieduthun*, *even to Ieduthun* (*i.*) To that excellent Muſitian, who for the excellency of his skill, was the chief of his Order, and father to thoſe of his ſtock, which propheſied with a Harp, to give thanks and praiſe to the Lord, as 1 *Chron.* 25 3.

PSAL. 42. Title, *To the chief Muſitian, Maſchil, for the ſonnes of Corah.*

A Pſalm committed *to the ſonnes* (*i.*) poſterity of *Corah*, of whom it ſeems *Heman* was chief, for the third Claſſis, or Order of thoſe Muſitians, to whom the holy ſervice belonged, 1 *Chron.* 25.5. All theſe were under the hand of the father; *viz. Heman*, who ſung in the houſe of the Lord with Cymbals, Pſalteries and Harps, &c. that it might not onely be kept, but ſung by them

in

in the tune beginning with the word *Maſchil*, that both the ſingers and hearers might be inſtructed in the matter thereof, according to the ſignification of the word.

Some think the Pſalm was made by the Sonnes of *Corah*, after his rebellion againſt *Moſes*; to whom after their repentance, &c. God gave the ſpirit of prophecy, whereby they made divers *Pſalms*, whereof this was one, and therein foretold things to come of Chriſt, &c. which conceit *Auguſtine* miſlikes, neither doth it agree with the matter of the Pſalm; beſides, the Hebrew letter *Lamech*, being prefixed to note the Dative caſe, ſhews it was made by *David*, for them to act by their Muſick, and not of them; and that *David* in his baniſhment, to ſhew his grief and zeal for the Houſe and Temple, and to quicken his faith and confidence in God for his comfort, made this Pſalm for his own and the Churches inſtruction in the like calamity, and delivered it to *Heman* and *his ſons*, to be uſed in the ſong.

PSAL. 45. Title, *To the chief Muſitian, Shoſhannim, for the ſonnes of Corah, Maſchil, a ſong of loves.*

Shoſhannim was an inſtrument amongſt the Jews, that had ſix ſtrings, according to the Lilly that hath ſix leaves or ſtems, thereby called *Hexachorda*, upon which inſtrument this Pſalm was delivered by *David* to be ſung to, and played to by *Corah and his poſterity*; it begins with the word *Maſchil* (as afore) (i.) *To give inſtruction to Gods people, touching the ſpiritual marriage and love between Chriſt and his Church*, whereof *Solomons* marriage with *Pharaohs* daughter, was a figure and type; and likewiſe to ſhew the perfect love that ought to be between the husband and the wife; hence called, *A ſong of loves*, not unlike to *Solomons Canticles*: And ſome put this difference between a *Song* and a *Pſalm*; that, where no inſtrument, but the voyce onely is; this, the contrary: the *Song* is, when the inſtrument begins, and the voyce follows; a *Pſalm*, when the voyce or ditty begins, and the inſtrument follows.

PSAL. 46. Title, *To him that excelleth upon Alamoth, or the chief Muſitian for the ſons of Corah upon Alamoth.*

Some underſtand this *Alamoth*, to be the *tune of a ſong*; I take it otherwiſe (after the beſt Expoſitions) to be meant of *an inſtrument*, not *a tune*, the meaning being thus much, A Pſalm commit-

committed by *David* to be ſung, and to him that was chief of the ſons of *Corah*, to be played upon the inſtrument called *Alamoth*; for 1 *Chron.* 15. 10. it is expreſly ſaid, That *Zachariah* played with Plalteries upon *Alamoth*, and then they played *firſt upon that inſtrument*, and ſo then ſung the Pſalm or ditty.

PSAL. 50. Title, *A Pſalm of Aſaph.*

Some think it is ſo called, for that *Aſaph* was the authour of it, having the gift of prophecy, which is but a weak reaſon, becauſe all the reſt were indued with a prophetical ſpirit as well as he. *Auguſtine* and other learned Divines, take it to be ſo called, not for that *Aſaph* made it, but becauſe it was committed to him and his poſterity to be the ſingers thereof, 1 *Chron.* 25. 2.

PSAL. 53. Title, *To the chief Muſitian upon Mahalath Maſchil.*

Hierome thinks *Mahalath* to ſignifie *a tune of the whole Quire, or company of ſingers*, and that *David* committed it to be ſung by the *whole company of Levites, &c.* but others better take it to be an inſtrument, ſuch as was made to ſound by breath and blowing, by reaſon of the hollowneſs thereof; the reſt is expounded before.

PSAL. 56. Title, *To the chief Muſitian upon Jonah, Elem, Rechochim, Michtam of David, when the Philiſtims took him in Gath.*

The words of this Title in the original, have a double ſignification, and may be interpreted either metaphorically, *a dumb Dove*, for ſo *Jonah* ſignifieth, *in a far or ſtrange Countrey*; So *Hierome*: or more properly, *for a ſoul-ſuffering violence in a far Countrey*; for howſoever uſually the firſt word is interpreted, *Columba, a Dove*, yet it is taken alſo in the other ſenſe properly, and in its natural ſignification, for *ſoul-ſuffering violence*; in both which ſenſes *David* applyeth this Title to himſelf in his great diſtreſs: for *David* by a metaphor, compares himſel to *dumb Doves in a far Countrey*; becauſe when he was driven out of *Iudea*, his own Countrey, by *Saul* that ſought his life, and from the worſhip of God, and forced to flye to *Gath* amongſt the Philiſtims, yet with patience, meekneſs and ſilence, eſcaping, he neither ſought revenge, though it was in his power, nor ſhewed any impatience, but betook himſelf in ſilence unto God, as if he had

had been dumb, and mourning *like a Dove*; and we may apply this Pſalm to Chriſt, of whom he was a type.

Or which is better approved by *Junius*, he referreth it (which ſenſe the words likewiſe bear) to *the ſoul ſuffering violence*, enclosed by a band or multitude of Philiſtims, enemies both to him and his God. Some reade the words, *To the Maſter of the Harmony*, which is all one in ſenſe, as *To him that excelleth*, or *chief Muſitian*, *Michtam of David*; (i.) the *excellency* of this Pſalm is as *precious as gold*.

PSAL. 57. Title, *To the chief Muſitian, Altaſchith Michtam of David, when he fled from Saul in the cave, or into the cave.*

The general notes on this Title intimate, that the words are either the beginning of the ſong, *Deſtroy not*, or elſe words uttered by *David* in his extremity, ſtaying and bridling his paſſion, &c. *Michtam of David*] as if he ſhould ſay, This was the golden or excellent ſonnet, which *David* compoſed and delivered to the Levites to be ſung, and after the tune of the Pſalm beginning with *Altaſchith*, when he was in ſome wonderful fear and danger of death in the cave of *Adullam*, or *En-gedi*, whither he was driven by *Saul*, and ſo compaſſed about by his guard, that he ſaw nothing but death in the cave, or deſtruction if he came out, and thereupon prayeth, that he would not *deſtroy*, (i.) *ſuffer him to be deſtroyed*, which was the occaſion of this ſong. See the ſtory, 1 Sam. 22. and 24.

PSAL. 60. Title, *To the chief Muſitian upon Shuſhan-Eduth, Michtam of David; to teach when he ſtrove with Aram Naharaim, and Aram Zobah, when Ioab returned and ſmote of Edom in the valley of ſalt, twelve thouſand.*

Shuſhan-Eduth is either the name of ſome inſtrument to be played upon in ſinging this Pſalm, or the beginning of ſome ſong, ſo called according to the tune wherewith *David* would have this Pſalm ſung; or *Michtam* (i.) an excellent ſong which may be ſung either upon the inſtrument or tune *Shuſhan-Eduth*, or that of *Michtam*.

Some titles have it *Magiſtro Symphoniæ in Hexachorda*, and then it ſignifies an inſtrument of ſix ſtrings, upon which *David* would have this Pſalm played, to teſtify unto the whole Church his faith, and the benefit of his victory given him by God, againſt the Aramites of *Meſopotamia*, and the other Ara-

mites that inhabited *Zobah*, for which cause the word *in tehinnim* is put in that Title; for further explication of the words declaring the time and occasion of the making this, see the story 2 *Sam.* 8. and 1 *Chron.* 18.

PSAL. 72. Title, *A Psalm for Solomon, or of Solomon.* Not that *Solomon* made it, or was the writer thereof, but that it concerned him, or was composed on his behalf by his Father *David*, when being ready to dye, he commends his son *Solomon*, created King, to God, &c.

PSAL. 88. Title, *A Psalm or Song for the sons of Corah, to the chief Musitian upon Mahalath-Leannoth, Maschil of Heman the Ezrahite.*

Heman and *Ethan* were brothers, endued with an excellent spirit of prophecy and wisdom, wherein they were compared with *Solomon*, 1 *Kings* 4. 31. *Heman* was the authour that composed and made this Psalm, and *Ethan* the next Psalm, and committed them to be sung and played to the sons of *Corah*, to the chief of that company, upon *Mahalath-Leannoth*, which was the beginning of a song, after which he would have the Psalm sung, as some think, or else some instrument to which he would have the tune of it played and sung; and for the excellency of the matter contained therein, would have them preserved for a form of complaint unto the Church, in any private or singular distress (as in this Psalm) or in the time of affliction, or in persecution of Church or Common-wealth (as in the next.)

And it is to be noted, that some skilful in the holy tongue, affirm the Hebrew word *Mahalath* to be of divers significations, signifying both a *musical instrument*, or a *Quire and company of Musitians*, or *infirmity*; according to every of which acceptions it may be taken in this place, & applyed to the instrument so called, to be sung by the whole company of the Levites, as well by voyce as playing, in times of affliction of that people or others.

PSAL. 90. Title, *A prayer of Moses the man of God (or) A Psalm of prayer made by Moses.*

It is thought this Psalm or prayer was made by *Moses* for himself and the people, at such time as the Spies came back from viewing the Land of *Canaan*, murmuring and bringing an ill report thereof, for which the Lord threatned that they should not enter into the Land of Promise.

PSAL.

PSALM. 92. Title, *A Psalm or song for the Sabbath-day.* This Psalm was made to be sung and used in the service of God in the Assembly, upon the Sabbath-day, when the people met for the publike exercises of the Church.

Some Hebrew writers say, it was made by *Moses*, in celebration of the memory of the Creation; there is no authour thereof expressed in the Title.

This Psalm for the Sabbath, and 113, 114, 115, 116, 117, Psalms, which the Jews call their *Hallelujah*, or *praises of God*, were sung at the Passeover, and are the Psalms or hymnes which are mentioned in the Gospel, which were sung during the celebration.

PSALM. 119.

In this 119. Psalm, we finde no lesse then ten severall names or appellations, whereby *David* expresseth Gods revealed will, sometimes he calls it Gods *Law*, sometime his *Way*, sometimes his *Word*, sometimes his *Precepts*, sometimes his *Commandements*, sometimes his *Judgements*, sometimes his *Statutes*, sometimes his *Promises*, sometimes his *Righteousness*, sometimes his *Testimonies*; but above all, notable it is, that there is not one Verse (excepting one, *viz.* 122.) in this long Psalm (containing according to the Hebrew Alphabet, two and twenty octonaries) where we may not finde one or more of these ten words or names. Hence we may gather, if *David* were so exact throughout the Psalm, that in every division (according to the letters 22.) and in every subdivision (every Verse beginning with the self-same letter) he still makes mention of some one or more of these, so many appellations: O then, how were his affections inkindled, how was his love inflamed towards Gods holy *Word!*

PSALM. 120. The Title, *A Song of Degrees.*

The Title of this Psalm hath more relation to the ceremony and maner of singing, then to the matter and contents of the Psalm, and I do not finde so many different opinions touching the reason of the Title in any other, as in this.

Some suppose this and the 14. others next following, to be so called, for that they were sung in some high and eminent place: Some refer it to the extention or lifting up of the voyce in singing, or rising of the tune, that they might be better heard of the people; so *Calvin*: Some, that they were sung by the Priests and Levites, after the form and melody of some known

and esteemed song, begining with this Title: Some late Expositors conceive nothing to be meant hereby, but the excellency of the *Psalms* above the rest, because those places are accounted chiefest, whereunto we do ascend *by degrees*, therefore the word is used in the plural number [*degrees*] as being choice *Epithetons*, as one would say, *Most excellent Sonnets*; because the Hebrews use to express the superlative degree or excellency of a thing by substantives of the plural number, as here, *A Song of degrees*, (i.) *an excellent Song*; so the *Canticles* of *Solomon* called *Song of Songs*, (i.) *excellent*; so the Lord is called *The God of gods*, Deut. 10. 17. *Lord of lords*, Apoc. 19. 16. (i.) without all comparison, above all other gods or lords: *Daniel* called him a *Man of desires*, Dan. 9. 23. (*i.*) to be esteemed or desired above others; in this sence *Junius* takes it: Others think they were composed for *Psalms* of Thanksgiving, at the return of the Jews from their captivity in *Babylon*; and in that *Jerusalem* was scituated amongst hills, whence soever they came, they must rise or ascend to come to it, as they do that climb up an hill, these songs therefore were appointed to be sung at every ascent and cleft, as the places they went up did arise, and for this cause called *Psalms of Degree*.

Deut. 10. 17. Apoc. 19. 16. Dan. 9. 23.

Carolus Sigonius de rep. Hebræorum (whose judgement is more to be approved, as more agreeable to the truth) understands them to be so called, for that they were sung by the Priests and Levites, upon the several stairs that went out of the great Court or Porch where the people were, into the higher or inner part of the Temple, whither none but the Priests might come, and in *Nehemiah* 9. 4. mention is made *of the stairs whereon the Levites stood in the solemn feast, crying unto God, &c.*

Neh. 9. 4.

For *Solomon* in building the Temple of *Jerusalem*, made certain Terresies stairs or steps rising one above another, 2 *Chron.* 9. 11. by which the Priests and Levites went up from that outward and great open Court or room adjoyning to the Temple, 2 *Chron.* 4. 9. (where the people prayed, brought and attended the Sacrifice, called, *John* 10. 29. *Solomons porch*, or the Court of the people, because it was open to all the people) into an higher room or place in the Temple, called *The inner Court*, or *Lords House*, 2 *Chron.* 24. 21. or *Atrium Sacerdotale*, because none but the Priests must enter thither: Now upon every feast-day, the

2 Chron. 9. 11. John 10. 29. 2 Chron. 24. 21.

Levites,

nites, or they of them appointed for the song, sung these 15. *Psalms*, upon each stair one, being in number 15. as they went up unto that Court of the Temple, making a pause upon each stair, from whence they had the Title of *Psalms of degrees.*

This ceremony was used then as an outward means of preparation to the worshipping of God, to admonish all people to do it with chearful hearts, renewed and lifted up to him by faith, from whence *Cyprian* observes, that in the Church-Liturgy of his time, the Deacon called upon the people to lift up their hearts unto God, using this speech, *Sursum corda.*

Observations.

It may be observed, that in Titles many things seem strange, and hard unto us, because we know not (nor do the latter Jews of these times themselves) the particular instrument, form of singing, or the tunes used *in specie*, whether they be the same that we use in these dayes; or some resemblance of ours, in respect of the playing by the hand, or by breath; as *Decem chordæ*, an instrument of ten strings, is a resemblance of the Lute we use, &c. Cymbals, of our Cornets, &c. otherwise we know no more of theirs, then our songs, tunes or instruments are known to other strange nations and tongues, to whom we and our language is unknown and unheard of.

Again, where in some Titles it is said *to be sung after such a tune*, it is no more but as in our Psalms it is said, *This is to be sung after, or according to such a Psalm*, because neither their nor our Psalms have for every several Psalm a several tune, but the tune of one is or may be referred to another.

Thus much of such hard places in the *Psalms*, as the weak Christian spoken of, desired and endeavoured, after resolution in: For other difficult places of Scripture, because they would too much inlarge this Book, I purposely omit them.

SECT. 10.

Of the Analysis of the whole Bible, and especially (as in the first place) of the Old Testament.

IN *reading of the Scripture* (Section 4.) we spake of an Analytical Table, that so we might better mark the drift and scope

of the Holy Ghost, and that we might with singular ease and delight remember the same: To this purpose I have annexed this Analysis, 1. of the whole Bible; 2. of the several parts.

The whole is divided into two Testaments, { Old. / New.

1. The Old Testament Christ divides into { the Law. / the Prophets.

1. The Law is in the Pentateuch of *Moses*, comprehended in this verse,

——*Genesis, Exod. Levit. Numerorum, Deuteronomi.*

Wherein is { 1. The object of the Law, to whom it was to be delivered, *viz.* To the Church in its original, in——*Genesis.*
2. The promulgation of the Law, which was delivered either { Joyntly, the Law Ecclesiastical & Civil in——*Exodus.*
Severally, the Law { Ecclesiastical and Civil, in—— } *Leviticus.* / Political, in——*Numeri.*
3. The repetition of the Law after once delivered in—— { *Deuteronomy.*

2. The Prophets are { 1. Historical, declaring time past, comprehended in this verse,
——*Josuæ, Judicum, Ruth, Regum, Paralip.*
——*Ez. Neh. Esther.*
2. Dogmatical, instructing for faith and life present, as
——*Job, David, Proverb: Ecclesiast. Canic.*
3. Prophetical, foretelling things to come, as
——*Isaiah, Jeremi. Threr. Ezekiel, Danielque,*
Hose. Joel, Amos, Obedi. Jona. Micha. Nahumque.
Habbakuk, Zephani: Haggai, Zachari: Malachiæ.

As for { *Esdra: Tobit, Judith, pars Esth: Sapi,*
——*Ecclesiastic.*
Baruch, tres Pueri, Susanna, Bel, Machabæi.
——*Non sunt de Canone libri.*

SECT.

SECT. II.

§. 1. *Of the Restaurench or Books of the Law.*

Genesis treats of the Church, to whom the Law was to be delivered.

Genesis contains
- 1. The Creation of the Church; & therein
  - 1. Of the great world in which it was to live.
  - 2. Of the lesser world, Man, of which it was to be
    - his Happiness. 2.
    - his Misery. 3.
- 2. The Constitution of the Church, which must be considered as it was in the two worlds;
  - 1. The old world before the flood, wherein consider
    - The propagatio of sin & punishment. 4.
    - The conservation of the Church. 5.
    - The condemnation of the wicked world
      - Foretold. 6.
      - Executed. 7.
  - 2. The new world after the flood, in the ages of four men.
    - 1. *Noah*, in whom consider
      - His deliverance from the deluge. 8.
      - His blessing from God. 9.
      - His posterity, as
        - United. 10.
        - Dispersed, out of which *God* chose his Church. 11.
    - 2. *Abraham*, in whom consider
      - His vocation in the former part of Chapter 12.
      - His peregrination
        - 1. Into *Egypt*, in the latter part of Chapter 12.
        - 2. Into *Canaan*, 13.
      - His dealings or action
        - 1. With *Lot*, 14.
        - 2. With God who
          - Promised him issue. 15.
          - Gave him a childe, and Made his Covenant with him. 16.

Of

Of which Covenant consider
- 1. The Form. *Chap. 17.*
- 2. The Fruit, his
  - 1. On Gods part in the communication of
    - Councels and secrets. 18.
    - Benefits in
      - Delivering *Lot.* 19.
      - Succouring *Abraham,* 20.
      - Giving him *Isaac.* 21.
  - 2. On *Abrahams,* part, who is commended for his
    - Obedience and faith in offering *Isaac.* 22.
    - Love & justice in burying *Sarah.* 23.
    - Providence and Piety in marrying *Isaac.* 24.

3. *Isaac*; in whom consider
- His issue or kindred. 25.
- His travels and troubles. 26.
- His Prophesies concerning the state of the Church in his two Sons. 27.

4. *Jacob*; in whom consider his peregrination
- Into *Mesopotamia,* where note
  - His journey thither. 28.
  - His arrival and marriage. 29.
  - His riches and children. 30.
- Into *Canaan,* where
  - His journey thither. 31.
  - Arrival; & there
    - His progress with grief in
      - His congress with *Esau.* 32,33.
      - Dinahs rape. 34.
      - Rachels death 35,36.
      - Josephs selling 37.
      - Judahs incest. 38.
- Into *Egypt,* whither went
  - 1. His Sons
    - Joseph, in whom his
      - Affliction. 39,40.
      - Dignity and preferment. 41.
    - The other Brethren. 42,43,44.
  - 2. Himself wherein
    - His sending for by Joseph. 45.
    - Travelling thither. 46.
    - Abode there; where his
      - Conferring. 47.
      - Blessing. 48.
      - Prophesying. 49.
      - Dying. 50.

§. 2.

Exodus treats of the Lawgiving { *Ecclesiastical* / *Political* } together to the Church generally

I. The deliverance of the people to whom the Law was to be given.

1. Occasion of it, The Tyranny of the Egyptians. 1

2. Instrument by whom effected (*Moses*) of whose { 1. Birth. 2. / 2. Calling. 3. / 3. Assistant, *Aaron*. 4. / 4. Sayings to the King of *Egypt*. 5, 6. / 5. Signs which he wrought in *Egypt*: { Confirming his calling. 7. / Confounding the King. 8, 9, 10, 11 }

Exodus contains

3. Deliverance it self, wherein the peoples { 1. Departure out of *Egypt*. 12. / 2. *Ratification* of it by signs and observations. 13. / 3. Passage thorow the Red Sea. 14. / 4. Thanksgiving after they were over. 15. }

4. Consequents of their deliverance, { 1. Provision of victuals and necessaries, *Quails* and *Manna*. 16. / 2. Defence and protection from their enemies, *Amalekites*. 17. / 3. Administration of justice by *Jethro*'s counsel. 18. }

II. The delivery of the Law it self unto the people; wherein consider

1. How it was given by God { 1. The preparation before it. 19. / 2. Parts or kinds of it, { 1. Moral, in 2. Tables of stone. 20. / 2. Judicial. 21, 22, 23 / 3. Ceremonial { Feasts. 24. / Tabernacles and instruments. 25, 26, 27. / Priests & their garments. 28, to 31. } } }

2. How it was taken and obeyed by the people.

1. Moral Law, { 1. Their transgression in the golden Calf. 32. / 2. Reconciliation to God by *Moses* prayer. 33. / 3. Restitution of the Law by the finger of God. 34. }

2. Ceremonial; wherein is set down the building of the Tabernacle, from 35, *ad fin.*

§. 3. **Leviticus** treats of holy observations and persons.

1. Sacrifices or offerings; their
   - 1. Sorts or kindes, distinguished by their
     - Matter, of which { *Animalia.* 1. / *Inanimata.* 2.
     - Occasion for which they were
       - 1. Good things from God. 3.
       - 2. Evils done by men. 4,5.
   - 2. Rites about them. 6,7.

2. Persons
   - 1. Publique; *viz.* the Priests, their
     - 1. Consecration to their Office. 8.
     - 2. Execution of their Office. 9.
     - 3. Transgression in their Office. 10.
   - 2. Private, in respect of their Sanctification.
     - 1. Particular, of one man; where observe the ways whereby he is polluted — *viz.*
       - 1. Eating. 11.
       - 2. Child-bearing. 12.
       - 3. Leprosie. 13, 14.
       - 4 Flux. 15
     - 2. Common, of the whole Church in things
       - 1. Necessary, about whic consider
         - 1. Purification for sins { Ordinary. 16. / Extraordinary. 17.
         - 1. The Laws which concern either
           - 1. Oeconomical about marriages. 18.
           - 2. Political about their carriages. 19,20.
           - 3. Ecclesiastical: which laws consider
             - 1. Persons. 21.
             - 2. Things. 22.
             - 3. Times, { Days. 23,24. / Years. 25.
         - 2. Obligation of them by Promises and Threatnings. 26.
       - 2. Voluntary, Chap. last. 27.

§. 4.

§. 4. **Numbers**, of Laws for most part Political, occasioned by the mustering of the people for their journey to *Canaan*.

Numbers. This story contains

1. Their preparation to the journey; wherein
   - 1. Their mustering or numbering, which was either
     - Civil, of the people that were
       - 1 Numbred. 1.
       - 2. Ordered. 2.
     - Sacred, of the Priests that were
       - 1. Numbred. 3.
       - 2. Ordered. 4.
   - 2. Laws given them, which are either
     - Common to all, about sanctity in things
       - Necessary. 5.
       - Voluntary. 6.
     - Particular for the
       - 1. Laity. *viz.* The Tribes. 7.
       - 2. *Clergy*; *viz.* The Priests and Levites. 8.
   - 3. Maner of their
     - 1. Sanctification and order. 9.
     - 2. Progress or journey. 10.
2. Their journeys, which are distinguished by a story of eight murmurings of the people.
   - 1. For the tediousness of their journy. 2. For loathsomness of the Manna. 11.
   - 3. For the emulation of *Miriam* and *Aaron* against *Moses*. 12.
   - 4. For the sedition of the Spies who
     - Murmured. 13.
     - were plagued. 14.
     - reconciled. 15.
   - 5. For the Conspiracy of the three Levites, *Corah*, *Dathan*, and *Abiram*. 16.
   - 6. For the indignation of the people at the former judgements; wherein
     - Their Murmuring. 17.
     - Their reconciling
       - Persons. 18.
       - Maner. 19.
   - 7. For want of water. 20.
   - 8. For weariſomness of the way. 21.
3. Their stations or abode when they came near to *Canaan*, which hath two stories that concern

- 1. The people who were to inherit, considered as
  - 1. Conquerors of their Enemies. *Chap.* 22.
  - 2. Encountred by Magick Arts, *Balaam.* 22, 23, 24.
  - 3. Disordered with Idolatry and fornication. 25.
  - 4. Reconciled, and again mustered. 26.
  - 5. Furnished with a new Prince. 27.
  - 6. Instructed about
    - sacred things
      - Necessary. 28, 29.
      - Voluntary. 30.
- 2. The Inheritance it self, considered
  - 1. In a part of it
    - 1. Conquered. 31.
    - 2. Disposed. 32.
    - Where by digression their journeys are reckoned all together. 33.
  - 2. The whole, wherein are set down
    - 1. The Bounds or Division of the Land. 34.
    - 2. The Law, concerning the inheritance of the
      - Priests. 35.
      - People. 36.

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§. 5. **Deuteronomy** is a Repetition of the Law.

- 1. Preparation of the People to receive the Law by *Moses*
  - 1. Rehearsal of Gods blessings to them in peace 1.
  - 2. Good success which they had in War. 2, 3.
  - 3. Councel. 4, 5.
- 2. Promulgation of the Law given to the people. 6, 7, 8, 9, 10, 11.
  - 1. The propounding of it. 12, 13.
  - 2. The expounding of it, namely, the
    - 1. Moral Law,
      - generally. 12, 13.
      - specially.
    - 2. Ceremonial Law. 14, 15, 16
    - 3. Judicial Law, as it was either
      - Common to all. 17.
      - Singular for
        - Priests. 18.
        - People. 19.
        - War. 20.
        - Civil justice. 21, to 27.

3. Con-

3. Confirmation of the Law after it was given——

By
- 1. Signs. 27.
- 2. Promises and Threatnings. 28.
- 3. Renovation of the Covenant. 29,30.
- 4. The Election of a new Captain. 31.
- 5. Propheſies. 32,33.

4. Concluſion of all by the death of *Moſes*. 34.

Hitherto of the Law. Now of the Prophets which are either
- Hiſtorical, called the *Anterior Prophets*.
- Doctrinal, called *Hagiographa*.
- Prophetical, called *Poſterior Prophets*.

SECT. 12.

§. 1. *Of Prophets Hiſtorical.* **Joſhua**, Conſider——

Joſhua contains

1. His calling to the Government. 1.
2. His Acts in his Government.
   - 1. In time of War; where note
     - 1. The ſending of the Spies. 2.
     - 2. Their miraculous paſſage over *Jordan*, with the conſequents. 3,4,5.
     - 3. The beſieging and winning of *Jericho*. 6,7.
     - 4. Winning of *Ai*. 8.
     - 5. Covenanting with the *Gibeonites* ignorantly. 9.
     - 6. Victory over five Kings. 10.
     - 7. Battel with the remnant of the *Canaanites*. 11.
     - 8. All repeated. 12.
   - 2. In time of Peace.
     - 1. Diviſion of the Land. 13, to 21
     - 2. Diſmiſſion of the Tranſ-*Jordanians*. 22.
     - 3. *Celebration* of the Parliament. 23.
     - 4. Death of *Joſhua*. 24.

§. 2. **Judges**: Story of the Jews under the Government of the Judges.

Judges contains
- 1. The occasion of that government. 1,2.
- 1. Narration of the Peoples-state.
  - 1. Under Governors,
    - *Othniel, Ehud, Shamgar.* 3.
    - *Deborah.* 4,5.
    - *Gideon.* 6,7,8.
    - *Abimelech.* 9.
    - *Jephtha.* 10,11,12.
    - *Sampson* 13,to 17.
  - 2. Without Governours; wherein of their monstrous sins and Civil wars. 17.

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§. 3. **Ruth**, a *Moabitish* woman; of her Piety.

Ruth contains Her
- 1. Conversion. 1.
- 2. Conversation. 2.
- 3. Marriage,
  - 1. Procured. 3.
  - 2. Celebrated. 4.

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§. 4. *Hitherto of the state of the Iews under Judges:* Now under Kings till the Captivity.

1. As the Kingdom was united in Books of *Sam.* where the Kings are by
   - 1. Election, 1 *Sam.*
   - 2. Succession. 2 *Sam.*
2. As it was divided, in the Books of *Kings*, under
   - *Solomon*, 1 Kings.
   - Other Kings, 2 *Kings.*
4. As it was in both states, more fully considered in the Books of *Chronicles.*

§. 5.

§. 5. First Book of **Samuel.** Jews state under Kings Elect.

- 1. Time of change of Government in *Samuels* days; whose birth is described. — 1, & part. 2
- 2. Occasion of the change; *viz.* wickednes of the Sonnes of
  - *Eli*, which is
    - Threatned. — 2,3.
    - Punished. — 4,5,6,7.
  - *Samuels* Sonne, — 8.
- 3. Story of the Kings.
  - 1. *Saul*; of whose
    - 1. Election, as he was Called — 9.
    - Confirmed by
      - 1. Inauguration. — 10.
      - 2. Consent of the People. — 11.
      - 3. Resignation of *Samuel*. — 12.
    - 2. Rejection, with the true causes of it. — 13,14,15
  - 2. *David* his
    - Prosperity,
      - His vocation to his Kingdom. — 16.
      - Victory over *Goliah*. — 17.
    - Adversity,
      - 1. His exile & banishmēt,
        - 1. The cause of it. — 18.
        - 2. The kindes of it, *viz.*
          - In his own Country. — 19,20.
          - Out of it, amongst
            - *Philistims*. — 21.
            - *Moabites*. — 22.
      - 2. His persecutions; wherein
        - 1. The grievousnes appears
          - 1. By the diversity of places whither he fled. — 23,to 27.
          - 2. Flight to his enemies, with whom he lived. — 27,to 30.
        - 2. The end of them. — 31.

§. 6.

§. 6. Second Book of Samuel under the Succeſſive Kings.

2 *Sam.* contains:

1. The tidings of *Sauls* death. 1.
2. The unlawful Succeſſor of *Saul*, *Iſhboſheth*, whoſe
   - Promotion. 2.
   - Dejection. 3,4.
3. The true Succeſſor (*David*) whoſe Government.
   - Inauguration. 5.
   - Good.
     1. In Religious things. 6,7.
     2. In War. 8.
     3. In Political things. 9,10.
   - Bad, where his ſins
     1. Committed. 11.
     2. Confeſſed. 12.
     3. Puniſhed with judgements
        - Internal. 13.
        - External.
          1. Internal or domeſtick puniſhments,
             1. *Amnons* inceſt. 13.
             2. *Abſoloms* ſedition,
                - The occaſion. 14.
                - Beginning. 15.
                - Progreſs. 16.
                - Iſſue. 17,18,19
          2. External and publike,
             1. The kinds of it,
                1. Sedition of *Ziba*. 20.
                2. Famine. 21.
             2. Events of it,
                - Good as
                  - Thankſgiving. 22.
                  - Propheſie 23.
                - Evil. 24.

§. 7

§. Kings two Books treat of the Kingdom as divided.

1. Kings contains
- 1. The increase of the Kingdom under *Solomon*, wherein
  - 1. His institution to be King. 1.
  - 2. Conservation in the Kingdom. 2,3.
  - 3. Administration of it:
    - Where his glorying in his
      - Family. 4.
      - Buildings. 5, *ad* 9.
      - Riches. 10.
- 2. Decrease:
  - 1. Occasion or causes,
    - Sins of *Solomon*.
    - Justice of God. 11.
  - 2. Beginners of it.
    - 1. Authors of the division, *Rehoboam* and *Jeroboam*. 12,13,14
    - 2. Their Successors, whose reigns are handled
      - Briefly. 15.
      - More largely in reign of *Ahab*. *ad finem*.

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§. 8. Second Book of Kings; of the decrease of the Kingdoms of *Israel* and *Judah*.

2. Kings contains
- 1. Their continuance or defection together.
  - 1. Of the Kings of *Israel* apart,
    - *Ahaziah*. 1.
    - *Joram*. 2, *ad* 9.
    - *Jehu*. 9,10.
    - *Joash*. 11,12.
    - *Jehoahaz-Joas*. 13.
  - 2. Of both Kingdoms together. 14, *ad* 18.
- 2. A special story of the defection of the Kingdoms of *Judah*,
  - 1. Their decay. 18, *ad* 22
  - 2. Their repair. 22,23.
  - 3. Their final destruction. 24, *ad fin*.

§. 9. First Chronicles.

1. *Chron.* contains
- 1. The beginning of the Kingdom of *Israel*, wherein
  - 1. Genealogy of the world from *Adam* to *Jacob*. 1.
  - 2. Particularly of the Nation of *Israelites* in 12. Tribes. 2, *ad* 9.
- 2. The Administration of the Kingdom
  - 1. Under *Saul*. 9, 10.
  - 2. Under *David*, whose Entrance, Acts are described
    - 1. *Davids* entrance into his Kingdom,
      - His inauguration. 11.
      - His followers. 11, 12.
      - Care of Religion. 13.
      - Confirmation in his Kingdom. 14.
    - 2. *Davids* Acts,
      - 1. In the progress of his reign
        - Good, for
          - Religion, and Gods service. 15, 16, 17
          - War. 18, 19, 20
        - Evil. 21.
      - 2. Towards the end of his reign, in his old age.
        - 1. His courses again for Religion. 22, *ad* 26
        - 2. His order for the Common-weal. 27.
        - 3. The Parliament a little before his death, and events of it. 28, 29.

§. 10. Second Chronicles.

2. *Chron.* contains.
- 1. The increase of the Kingdom under *Solomon*, whose
  - 1. Vertues. 1.
  - 2. Buildings both
    - Sacred. 2, *ad* 7.
    - Civil. 8.
  - 3. Condition and death. 9.
- 2. The decrease in the reign of
  - Rehoboam. 10, 11, 12.
  - Abia. 13.
  - Asa. 14, 15, 16.
  - Josaphat. 17, 18, 19, 20
  - Joram. 21.
  - Ahaziah 22.
  - Joash. 23, 24.
  - Amaziah 25.
  - Uzziah. 26.
  - Jotham. 27.
  - Ahaz. 28.
  - Hezekiah 29, *ad* 33
  - Manasseh } 33.
  - Ammon. }
  - Josiah. 34, 35.
  - Jehoaz. } 36.
  - Jehoiachim }
  - Jechoniah. }
  - Zedechiah. }

§. 11. **Ezra**, of the return of the people from *Babylon*.

- 1. Of the maner of it. — 1, 2.
- 2. Of the end of it; *viz.* Restoring of Religion and Government. — 3.
- 2. Of the hinderance,
  - 1. Raised by the
    - 1. *Samaritans.* — 4.
    - 2. By the Governors of the Land of *Canaan.* — 5.
  - 2. Removed by
    - 1. *Cyrus.* — 6.
    - 2. *Ezra*, of whose
      - Journey. — 7, 8.
      - Reformation which he wrought. — 9, 10.

§. 12. **Nehemiah** treats of

- 1. The repair of the buildings, the
  - 1. Causes of it. — 1, 2.
  - 2. Work it self, which was
    - Begun. — 3.
    - Hindered. — 4, 5, 6.
    - Finished. — 7.
- 2. Reformation, Political and Eccleſiaſtical. — 7, *ad* 14.

§. 13. **Esther** contains a ſtory of a miraculous deliverance of the Jews.

- 1. The means of it; *viz. Esther.* — 1, 2.
- The maner of it,
  - 1. The greatneſs of the danger. — 3, 4.
  - 2. Degrees of the deliverance
    - 1. The Interceſſion of the Queen. — 5.
    - 2. Fruſtrating the advice of *Haman.* — 6, 7.
    - 3. Confirmation of the deliverance.
      - 1. Revoking the Decree. — 8.
      - 2. Puniſhing adverſaries. — 9.
      - 3. Peace of the Jews. — 10.

Hitherto of the Books Legal and Hiſtorical.

Now of the Books Dogmatical or Sapiential, which concern either

- A ſingular ſubject, as Job.
- A common ſubject, as
  - Davids Pſalms.
  - Solomons
    - Proverbs.
    - Eccleſiaſtes.
    - Canticles.

SECT. 13.

§. 1. *Of Prophets Dogmatical.* **Job** contains

- A Dialogue:
  - 1. The occasion, his
    - 1. Prosperity. 1.
    - 2. Adversity. 2.
    - 3. Sin. 3.
  - 2. The sorts, & so observe the speeches of
    - The Disputants,
      - *Eliphaz.* 4,5.
      - *Job.* 6,7.
      - *Bildad.* 8.
      - *Job* 9,10.
      - *Zophar.* 11.
      - *Job.* 12,13,14
      - *Eliphaz.* 15.
      - *Job.* 16,17.
      - *Bildad.* 18.
      - *Job.* 19.
      - *Zophar.* 20.
      - *Job.* 21.
      - *Eliphaz.* 22.
      - *Job.* 23,24
      - *Bildad.* 25.
      - *Job.* 26, *ad* 32
    - The Moderators,
      - 1. *Elihu.* 32,33.
      - 2. God. 34, *ad* 41
- An Epilogue. 42.

§. 2.

§. 2. The **Psalms** are by the *Hebrews* divided into five Books.

1. From *Psal.* 1. to the end of *Ps.* 41. concluded with *Amen & Amen.*
2. From *Psal.* 42. to the end of *Psal.* 72. shut up with *Amen & Amen.*
3. From *Psal.* 73. to the end of *Psal.* 89. closed with *Amen and Amen,*
4. From *Psal.* 90. to the end of *Ps.* 106. ending with *Amen, Hallelujah.*
5. From *Psal.* 107. to the end of *Psal.* 150. concluding with *Hallelujah.*

This division seems to arise from the peculiar close of these five Psalms.

Others divide them into two parts, some
- Directed from Man to God, as the Praying and Thanksgiving Psalms.
- Directed from God to Man, as
  - The Exhortatory
  - Consolatory
  - Didactical
  - Prophetical

  } Psalms.

Instead of a more exact and orderly method, the Reader may observe in the end of this Chapter some particulars for his better understanding in reading the Psalms.

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§. 3. **Proverbs** contains Rules of life,

1. General, about piety, wherein
   1. What we must do. 1, 2, 3, 4.
   2. What we must avoid. 5, *ad* 10.
2. Special, and so the life of man is informed by all sorts of Rules,
   - Political.
   - Oeconomical.
   - Moral.

   } 10 *ad fin.*

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§. 4. **Ecclesiastes** treats

1. Of the vanity of all earthly things, proved by *Solomons* observations in
   - His own estate. 1, 2.
   - Conditions of all sorts of men. 3, *ad* 10.
2. Rules to be observed in this vain life of ours. 10, 11, 12

§. 5. **Canticles.** Descriptions of the love 'twixt Christ and his Church.

In speeches
1. 'Twixt Christ and Church. 1.
2. Church and Christ. 2.
3. Church. 3.
4. Christ. 4.
5. Church. 5.
6. Church and Christ. 6.
7. Church 7, 8.

These are the Books Dogmatical: Now follow Prophets { Four greater. / Twelve lesser.

SECT. 14. §. 1. *Of Prophets Prophetical.*

Isaiah contains Prophesies.

1. Legal,
1. Reproving and correcting sins { Of the Jews. 1, ad 11. / With comfort to the Elect. 11, 12.
2. Threatning { 1. Enemies of Gods people, { The particular Nations threatned. 23, ad 24. / The general uses of these threamings. 24, ad 28. / 2. Israelites. 28. / 3. Jews themselves, whose captivity is denounced with mixt comforts in Christ. 29, ad 36.

2. Historical. 36, ad 40.

3. Evangelical, concerning their
1. Deliverance from, and preservation in Captivity. 40, ad 49.
2. Kingdom of Christ, about which he makes eight Sermons or Speeches
1. Of Christ. 49, 50, 51.
2. Of God. 52.
3. Of the Prophets expounding { 1. Story of Christ. 53. / 2. Fruit of his kingdom. 54.
4. Of God { Promising. 55. / Exhorting. 56, 57.
5. Of the Prophets { Reproving hypocrisie. 58, 59. / Exciting the Church 60.
6. Of Christ. 61, 62.
7. Of the Church. 63, 64, 65.
8. Lastly, of God. 66.

§. 2.

§. 2. **Jeremiah** contains

1. A Prologue concerning the Prophets calling. 1.
2. Sermons concerning the
   - 1. Jews either in
     - *Judea*, in the reign of
       - *Josiah*. 2, *ad* 21.
       - *Zedechiah*. 21, *ad* 25.
       - *Jehojachim*. 25, 26, 27
       - *Zedechiah* again. 28, *ad* 35
       - *Jehojachim* again 35, 36.
       - *Zedechiah* again. 37, *ad* 43
     - *Egypt*. 43, *ad* 46
   - 2. Enemies of the Jews. 46, *ad* 52
3. An Epilogue Historical. 52.

§. 3. **Lamentations** contain the mournings of this
- Church. 1.
- Prophet. 2.
- Church, 3.
- Prophet. 4.
- Church. 5.

§. 4. **Ezekiel** contains

1. The Preface, which concerns
   - 1. God, and his Majesty. 1.
   - 2. The Prophet, and his
     - Fearfulness. 2.
     - Confirmation. 3.
2. Prophesies themselves, which contain
   - 1. Objurgation, or reproof of the impiety of the Jews, with their judgements, in 17. Sermons from 4, *ad* 25.
   - 2. Comminations against the enemies of the Jews, in eight Sermons from 25, *ad* 34
   - 3. Exhortations and encouragements to the Jews, to
     - Repentance, and
     - Hope of delivery.

     in six Sermons. 34, *ad* 40
   - 4. Consolations in one continued Prophecy of their Spiritual deliverance by Christ in visions. 40, *ad fin.*

§. 5.

§. 5. **Daniel** contains

- 1. An History of things done in the Kingdoms both of the *Babylonians* and *Persians*. — 1, ad 7.
- 2. A Propheſie of things to be done,
  - 1. Many calamities to be executed. — 7, ad 12.
  - 2. Final deliverance and glory of the Elect. — 12.

§. 6. **Hoſea** is

- 1. Parabolical; and ſo the Prophecy is
  - Propounded. — 1.
  - Applyed. — 2.
  - Repeated. — 3.
- 2. Plain; and ſo is either a
  - 1. Commination or invective, in three Sermons,
    - 1. In Chap. — 4.
    - 2. In Chap. — 5,6,7.
    - 3. In Chap. — 8,9,10.
  - 2. Conſolation. — 11, ad 14

§. 7. **Joel** contains

- 1. A Commination of Famine. — 1.
- 2. An Exhortation to Repentance. — 2.
- 3. A Conſolation to penitents. — 3.

Sect. 8. **Amos** contains

- 1. A Commination againſt
  - 1. Enemies of Gods people. — 1.
  - 2. Jews and Iſraelites, and that in
    - In a threefold type.
    - Plain words, againſt their
      - Idolatry. — 2.
      - Violence. — 3.
      - Indignity, pride, Inhumanity, luxury. — 4,5,6.
- 2. A Conſolation, from the 11. verſe of the 9. Chap. — 7,8,9. ad finem.

§. 9.

§. 9. Obadiah

1. Doth testifie to — 12. *ver.*
2. Dehorts to — 17. *ver.*
3. Comforts — *ad finem.*

§. 10. Jonah

Describes the two callings of *Jonas*, in the
- First, the
  - Maner of it. — 1.
  - Effect of it, Prayer. — 2.
- Second,
  - His Sermons to the *Ninevites*, and their Repentance. — 3.
  - The effect of their Repentance in *Jonah*. — 4.

§. 11. Micah contains five Sermons.

1. Threatning against the whole Kingdom. — 1,2.
2. Threatning against the Magistrates. — 3.
3. Consolations in God and the *Messias*. — 4,5.
4. Commination. — 6.
5. Consolation again. — 7.

§. 12. Nahum.

Nahum threatens destruction to the *Assyrians*, which is
1. Propounded. — 1.
2. The means shewed. — 2.
3. The cause of their sins. — 3.

§. 13. Habakkuk.

Habakkuk contains a
- Dialogue betwixt God and the Prophet. — 1,2.
- Prayer. — 3.

§. 14. Zephany.

Zephany contains three Sermons,
- 1. A Commination. 1.
- 2. An Exhortation. 2.
- 3. A mixture of both. 3.

§. 15. Haggai.

Haggai
- First, Exhorts to build the Temple. 1.
- Secondly, Comforts with Prophecy of Christs Kingdom. 2.

§. 16. Zachariah contains

1. Types and visions,
   - 1. Hortatory,
     - Generally to all the People. 1, 2.
     - Specially unto the Priests. 3, 4.
   - 2. Monitory. 5, 6.
   - 3. Consolatory. 6.
2. Speeches and Sermons,
   - 1. Doctrinal, of things present, about Gods service. 7, 8.
   - 2. Prophetical, of things that concern Christs
     - Incarnation. 9, 10.
     - Passion. 11, 12, 13.

§. 17. Malachy.

Malachy
1. Chides for
   - Perfidiousness in Gods service. 1.
   - Pollution of marriage, and blasphemy. 2.
2. Comforts in the Promise of
   - Christ. 3.
   - His forerunner. 4.

SECT.

SECT. 15. §. 1.

The New Testament contains Books
- 1. Historical; *viz.* Four Evangelists and Acts.
- 2. Doctrinal; in Epistles of *Paul*, *James*, *Peter*, *John*, *Jude*.
- 3. Prophetical, in the *Revelation*.

The Books for memories sake, are comprised in these verses,
- *Matthæus, Marcus, Lucas, Johannes & Acta.*
- *Roma, Corin. Galatas, Epheſi, Philip. Coloſenſes.*
- *Theſſalo. Timotheum, Titum, Philemon, Hebræos.*
- *Jacobus, Petrus, Johannes, Juda, Revelat.*

Of Books Historical. **Matthew** speaks of Christ in his

1. Person, as of
   - Birth. 1.
   - Education, 2.
2. Office,
   - 1. In his preparation unto his Office in his
     - Forerunner, *John Baptist.* 3.
     - Himself, who was
       - Baptized. 3.
       - Tempted. 4.
   - 2. Execution of his Office.
     - 1. Briefly propounded. 5, 6, 7.
     - 2. Largely expounded and confirmed; and so he
       - 1. Teacheth, and confirmeth by Miracles of all sorts. 8, ad 19.
       - 2. Reproves, and confuteth the practice and doctrine of the Pharisees. 19. ad 24.
       - 3. Foretells, and propheſies the destruction *Urbis & Orbis.* 24, 25.
3. Sacerdotal, in his Passion, and Sacrifice for the sins of the World. 26, 27.
4. Regal, in respect of the beginning and manifestation of it. 28.

§. 2. **Mark** treats of

1. Christs life, and herein of his
   - Forerunner. 1.
   - 2. Saying and doings,
     - 1. Before his transfiguration, and so reports both his
       - Oracles. 2.
       - Miracles. 2, ad 9.
     - 2. In his transfiguration. 9.
     - 3. After it, and that
       - Before he entred the City. 10.
       - In his entrance
         - Disputation. 12.
         - Prediction. 13.
2. Christs death, where
   - 1. Antecedents before it. 14.
   - 2. Maner of it. 15.
   - 3. Consequents after it. 16.

§. 3. **Luke** treats of Christs

- 1. Life
  - 1. Private, wherein
    - 1. His conception. 1.
    - 2. His birth and education. 2.
  - 2. Publike, in preaching the Gospel, where his
    - 1. Preparation to it. 3.
    - 2. Performance of it, and that either
      - Alone, by
        - Teaching. 4.
        - Doing. 5.
      - With others, *viz.*
        - Apostles, whom he
          - Calls & instructs 6,7,8.
          - Sendeth. 9.
        - Seventy Disciples. 10.
- 2. Death:
  - 1. Antecedents of it: where consider the things he did and spake,
    - 1. In his journy to *Jerusalem*, where he taught of
      - Inward worship of God,
        - Prayer. 11.
        - Faith. 12.
        - Repentance, in
          - Causes moving to it. 13.
          - Hindering of it. 14.
          - Effects of it. 15.
      - Outward worship, where
        - 1. What we must avoid
          - Abuse of riches. 16.
          - Scandal. 17.
        - What we must do. 18.
    - 2. When he came to *Jerusalem*, how he was
      - 1. Received. 19.
      - 2. Disputed. 20.
      - Propheſied. 21.
  - 2. Taner of his death. 22, 23.
  - 3. Consequents after it. 24.

§. 4.

§. 4. John treats of Christs

1. Person. 1.
2. Office: which he performed in his journey to three Feasts:

1. Of the Passeover,
   1. In *Cana*, from whence he sent out. 2.
   2. While he abode at the Feast. 3.
   3. In his return by *Samaria*. 4.
2. Of Pentecost, where
   1. He cured the Palsie. 5.
   2. Fed the people. 6.
3. Of Tabernacles, where note
   1. His coming to *Jerusalem*. 7.
   2. His abode there, his
      - Disputation. 8.
      - Works. 9.
      - Sermon. 10.
   3. His departure thence. 11.
4. To the Celebration of the true Passeover, about his death.

1. What went before it,
   1. His deeds,
      1. Entrance to the City. 12.
      2. Washing his Disciples feet. 13.
   2. His speeches,
      1. At supper-time. 14.
      2. As they went to the garden
         1. Monitory. 15.
         2. Consolatory. 16.
         3. Supplicatory. 17.
2. The maner of it. 18, 19.
3. Consequents of it; *viz.* his appearance to his disciples,
   - Conversing in *Judea*. 20.
   - Fishing in *Galilee*. 21.

§. 5. Acts, A History of the Apostles.

- 1. A general of all,
  - 1. Of their assembling. 1.
  - 2. Of their gifts. 2.
  - 3. Of their sayings. 3.
- 2. A special,
  - 1. *Peter*, with *John* and others. 4,5.
  - 2. *Stephen*. 6,7.
  - 3. *Philip*. 8.
  - 4. *Peter* alone, his
    - 1. Miracles. 9.
    - 2. Doctrine
      - Propounded. 10.
      - Defended. 11.
    - 3. Imprisonment and deliverance. 12.
  - 5. *Paul* and his travels,
    - 1. With *Barnabas*. 13,14.
    - 2. With *Silas*, of whose
      - 1. Departure, whereof the first Councel at *Jerusalem* 15.
      - 2. Abode
        - 1. In *Asia*. 16.
        - 2. In *Grecia*. 17.
      - 3. Return. 18.
    - 3. For the *Ephesians*, where
      - 1. From whence he went. 18, *ad* 23.
      - 2. By what place. 19,20.
      - 3. Whither he came.
        - 1. To *Jerusalem*, and what befel him there. 21,22,23
        - 2. To *Cesarea*, and what was done under
          - *Felix*. 24.
          - *Festus*. 25.
          - *Agrippa*. 26.
        - 3. At *Rome*. 27,28.

SECT.

SECT. 16.

§. 1. *Of Books Doctrinal.* Epistle to the **Romans** treats of

1. Justification. 1,2,3,4,5
2. Sanctification. 6,7,8.
3. Predestination. 9,10,11.
4. Good works. 12, *ad* 16

§. 1. **Corinthians.**

1. He reproves for
   1. Schismes and factions, and heark'ning to ambitious Teachers. 1,2,3,4.
   2. Incest and fornication. 5.
   3. Going to Law. 6.
2. He disputeth about
   1. Marriage. 7.
   2. Things indifferent. 8,9,10.
   3. Sacrament of Supper. 11.
   4. Right use of spiritual gifts. 12,13,14.
   5. Resurrection. 15.
3. He concludeth about Collections, and matters of Salvation. 16.

§. 3. II. **Corinthians.** He

1. Apologizeth for himself against divers aspersions. 1,2,3,4,5
2. Exhorteth them to
   1. Holy life, and patience, and shunning needless society with the wicked. 6.
   2. To avoid judging ill of him. 7.
   3. To mercy and liberality. 8,9.
   4. To sincere respect of him and his Apostleship. 10,11,12
3. Concludeth. 13.

§. 4. **Galathians.** He

1. Reproves their backsliding. 1.
2. Intreats of Justification. 2,3,4.
3. Exhorts to good works. 5,6.

§. 5.

§. 5. **Ephesians** treats

1. Of matter of Faith. 1,2,3.
2. Of Works. 4,5,6.

§. 6. **Philippians.**

1. A narration of his { 1. Love to them. 2. Afflictions. 3 Desire of death. } 1.
2. He exhorts { 1. To love and humility. 2. To wariness and progress, { Assurance and Sanctity. } } 2. 3.
3. He concludes with { Particular Exhortations. General Commendations. } 4.

§. 7. **Colossians.**

Treats of matters of { Faith. Life. } 1,2. 3,4.

§. 8. I. **Thessalonians** treats

1. Of their Conversion. 1.
2. Of the means of it. 2.
3. Of the fruits of it, his { Love to them, and Care for them. } 3.
4. Directions for their lives. 4.

§. 9. II. **Thessalonians.**

1. He comforts. 1.
2. He Propheseth. 2.
3. He exhorteth. 3.

§. 10.

Sect. 10. I. Timothy.

1. He confuteth the Erroneous Doctors. 1.
2. He exhorteth about Prayer and apparel. 2.
3. Informeth concerning the duty of Bishops and Deacons. 3.
4. Propheſieth of the laſt and evil times. 4.
5. Ordereth Church-Governors. 5.
6. Taxeth ſeveral abuſes. 6.

Sect. 11. II. Timothy.

1. He exhorteth him to perſeverance.
   - 1. In the duties of his calling 1.
   - 2. In Chriſtian warfare. 2.
2. Propheſieth. 3.
3. Chargeth about Preaching, and ſo concludeth. 4.

Sect. 12. Titus.

He treats of
- Miniſters. 1.
- Hearers. 2, 3.

Sect. 13. Hebrews treats of

1. Chriſt, and ſo of his
   - 1. Perſon, in
     - His Divine Nature. 1.
     - His Humane Nature. 2.
   - 2. Office,
     - 1. Prophet. 3, 4.
     - 2. Prieſt. 5, *ad* 10.
2. Of the duties of Chriſtians, and ſo of
   - Faith. 11.
   - Holy life. 12, 13.

§. 14. **James** treats

1. Of patience, right hearing the Word, and true Religion. 1.
2. Of love, and Justification by Works. 2.
3. Of the tongue, and wisdom. 3.
4. Of contentions, and presumption. 4.
5. Of Oppression, and swearing, and prayer and admonition. 5.

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§. 15. I. **Peter** hath in it a matter of

1. Consolation. 1. *ad* 13 *v.*
2. Exhortation, from *vers.* 13. of the 1 *Chap. ad* 8 *v* of 3*c.*
3. Dehortation, from 8. *vers.* of 3. *Chap. ad fin.* 3*c.*

And these again are handled,
1. Exhortation. 4*c.* to 12 *v.*
2. Consolation, from 12. *vers. ad fin.* 4.
3. Dehortation implicitely, with the Conclusion. 5.

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§. 16. II. **Peter.**

1. Exhorts to holiness. 1.
2. Threatens wicked Teachers and Apostates. 2.
3. Propheseth of the day of Judgement. 3.

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§. 17. First Epistle of St. **John.**

1. Of the benefits of Christ. 1.
2. Of the office of Christians in
   - Love. 2, 3, 4.
   - Faith. 5.

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§. 18. *Of the Book Prophetical.* **Revelation** contains

1. History of the state of the Churches then. 1, 2, 3.
2. Mystery or Prophecy
   1. Of the World. 4, *ad* 10.
   2. Of the Church in her
      1. Battels. 10, *ad* 17.
      2. Victories. 17, 18, 19, 20
      3. Triumphs and eternal Glory. 21, 22.

CHAP.

CHAP. XVI. SECT. 1.

Of the ſuffering of Saints.

HItherto of *doing*, one Chapter I would adde of *ſuffering*; And the rather becauſe of the times into which we are caſt; or howſoever, be the times what they will, we cannot expect but that God will ſometimes be honoured by the *Sufferings and afflictions of Saints*. There is a ſtrict and near dependance and connexion betwixt Chriſtianity and the croſs, and that from the pleaſure and providence of God, and diſpenſation of things under the Goſpel: Chriſt hath ſo ordered it, that we ſhould not ſerve the Lord our God of that which coſts us nothing, but that true Chriſtian piety ſhould bring *ſufferings* upon us. This courſe of divine Oeconomy is ſo general and without exception, that the Apoſtle is clear, *Whom God loveth he chaſteneth, and ſcourgeth every ſonne whom he receiveth, if you endure chaſtening, God dealeth with you as with ſons, for what ſonne is he whom the Father chaſteneth not? but if ye be without chaſtiſement whereof all are partakers, then are you baſtards, and not ſons.* Heb. 12. 6. 7. 8. Words of a large unlimited latitude, which I cannot diſcern any way in the world to ſoften, ſo as they may be ſupportable to him that hat no changes, that hath enjoyed an age of an uninterrupted continued proſperity, without ever having the croſs on his ſhoulders. When this text is ſet down as an aphoriſme of divine obſervation under the kingdome of Chriſt, as an axiome of Goſpel-providence, there will be no ſafety in diſputing or laboring to avoide the literal importance of it. Its true indeed under the old Teſtament we finde not any ſuch Oeconomy, but promiſes of a long and happy life in a temporal *Canaan* to Gods ſervants; but under the Goſpel 'tis quite contrary; *through much tribulation we muſt enter into the kingdome of God.* Act. 14. 22. Our *way to Zion is through the valley of Baca*, we can not *follow Chriſt, and be his diſciples but upon theſe termes. All that will live godly in Chriſt Jeſus muſt ſuffer perſecution.* Pſal. 84. 6. Mat. 16. 24. 2 Tim. 3. 12. And therefore as we have learn't what to *do*, let us now learn how to *ſuf-*

fer; it is not our duty onely that we ſhould ſeek Gods honour, but that we ſhould ſeek it in his own way; while God is pleaſed to offer us opportunities of *doing*, while we ſee his minde in improving us thus, let us follow it on with all our might let no opportunity ſlip, *do* to the utmoſt that we can for God; but when we ſee his minde to lay us aſide, and to uſe us in another way, although it be in a way of affliction, and grievous *ſufferings*, let us now be as willing to yield to God in this, as in the former way. And for our help therein I ſhall direct 1. How to prepare for *ſufferings* before they come. 2. How to carry in *ſufferings* when they are come. 3. What to do, and how to carry when *ſufferings* and afflictions are gone.

SECT. 2.

Of the manner of preparation for ſufferings before they come.

WHat? are we now at eaſe? are theſe ſun-ſhine dayes of peace? ſurely we ſhould conſider of the dayes of darkneſs which may be many. Oft-times we are thinking of, and *ſeeking after great things* when we ſhould be preparing for ſuffering hard things. Be not deceived, the clouds ſeem to gather, and it's time for us to *prepare*. Now this *preparation* conſiſts in theſe particulars. —

1. Make we account of afflictions: do not ſay, I ſhall never be removed: although we know not what particular afflictions ſhall befall us, yet make an account that an afflicting condition will be our portion. Thus did the Apoſtle. *And now I go bound in the ſpirit unto Jeruſalem, not knowing the things that ſhall befall me there, ſave that the Holy Ghoſt witneſſeth in every City, ſaying, that bonds and afflictions abide me.* It is our wiſdome thus to make account of afflictions, that when they come they may be no other then were expected before. As it is reported of *Anaxagoras*, that when news came to him of the death of his ſonne, and it was thought he would have been much troubled at it, he anſwered onely thus, *I knew that I begate one mortal*: ſo when any troubles befal us, we ſhould entertain them with theſe thoughts, *I knew my condition was to be an afflicted condition: I en-*

Act. 20. 22. 23.

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red upon the ways of godlineſs upon theſe terms, to be willing to be in an afflicted condition, this is Gods ordinary way towards his people, it is Gods mercy that it is no worſe, I expect yet greater tryals then theſe.

2. Let us *deny our ſelves* and ſo *take up the croſs*: where *Self* is renounced, *the croſs* is eaſily born; it is *Self* that makes *the croſs* pinch. Now there is a ſixfold *Self* that in this caſe muſt be denied. 1. *Self-opinion*, we muſt be willing to lie quietly under the truth, to be convinced and to be guided by it. 2 *Self-councels*, and *ſelf-reaſonings*, we muſt take heed of conferring with fleſh and blood, as it was the care of Paul, *immediatly I conferred not with fleſh and blood*; ſurely if he had, he would have been in danger. 3. *Self-excellencies*, our parts, our priviledges, our credits, and all thoſe things that are great in our own eyes, and that make us great in the eyes of the world. 4. *Self-will*, we muſt not think it ſo grievous a thing to have our wills croſſed, we muſt not expect to have our conditions brought to our wills, and therefore it is our wiſdome whatſoever our conditions be that we bring our wills unto them. 5. *Self-comforts*, thoſe who give liberty to themſelves to ſatiſfie themſelves to the utmoſt, although in lawful comforts, they will be unfit to ſuffer hardſhip when God ſhall call them thereunto. *I fear that neck* (ſaid Tertullian) *that is uſed to pearl-chains, that it will not give itſelf to the ſword.* 6. *Self-ends*, we muſt ayme at God, and not at our ſelves in all our waies; and then how eaſy will it be for us to bear croſſes, conſidering that Gods ends do go on, though our ends be croſſed? Gal. 1. 16.

3. Be we ſure to lay a good foundation in a through-worke of humiliation. The ſeed that fell upon the ſtony ground withered, and although for a while it was received with joy, yet when tribulation and perſecution aroſe, *by and by he was offended*. Mark the expreſſion, *by and by*, he was preſently offended, and all becauſe there was no depth of earth, there was not a through-work of humiliation. Some think the burthens of afflictions great, becauſe they never felt what the weight and burthen of ſin meant; but that ſoul which conſtantly exerciſeth itſelf in the work of humiliation for ſin, which burthens it ſelf with the weight of its ſins, and is willing to lye under ſin for further breaking of Spirit, that ſoul (I ſay) will be able to endure Mat. 13. 21.

croſſes, and to ſtand under ſore afflictions.

4. Be we careful to preſerve our inward peace with God and our own conſciences. If vapours be not got into the earth, and ſtirre there, all the ſtorms and tempeſts abroad can never make an earthquake; ſo where there is peace within, all troubles and oppoſitions without cannot ſhake the heart. *Having peace with God,—we glory in tribulations.* We are not onely patient under them, but we glory in them. O then let that time that God gives us yet any reſpite from afflictions be ſpent in making up our peace with God, let us now labour to get clearer evidences, and deeper ſenſe of his love; then ſhall we ſuffer any thing for God, O then we ſhall go through fire and water, then ſhall we triumph with the Apoſtle, *I am perſwaded that neither life, nor death, nor principalities, nor powers, nor things preſent, nor things to come ſhall ever be able to ſeperate me from the love of God in Chriſt Jeſus.*

Rom. 5. 1, 3.

Rom. 8. 38. 39.

5. Labour we to ſee more into the fulneſs of all good in God. The Lord told Abraham that he was *God all ſufficient*, as the onely means to ſtrengthen him againſt whatſoever evils he was like to meet withal. In God is all the excellency, beauty, comfort, and good of the creature in a moſt eminent and glorious manner, and God takes infinite delight in communicating himſelf, in letting out his goodneſs to his creature; and if ſo, what is the loſs of any thing to me, when I ſee where I can have it made up? what is any bitterneſs when I ſee ſuch infinite ſweetneſs to ſweeten all? when tempeſts come upon mariners, and they be in narrow ſeas where they want ſea-room, there is danger, but if they have ſea-room enough there is no fear; thus if we are acquainted with the infinite fulneſs of good in God, we ſhould ſee our ſelves ſafe in the midſt of all tempeſts, we ſhould feel our ſpirits quiet under the ſoreſt afflictions.

Gen. 17. 1.

6. Do we humbly and cheerfully ſubmit to our preſent condition whatſoever it is. Many caſt about in their thoughts what they ſhall do hereafter if troubles ſhould befall them, and yet in the mean time they neglect the duties of their preſent condition; Surely if we would go on humbly and patiently in the performance of the duties that God now calls for, they would prepare us for whatſoever duties ſhould be required hereafter. Maſter *Bilney* the martyr uſed to put his finger in the candle to

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prepare him for the burning of his whole body, la patient bearing of leſs troubles for the preſent will prepare the heart for the bearing of greater afterwards.

7. Be we often renewing our reſignations of all unto the Lord. Let us renew our Covenant with him to be at his diſpoſe, that ſo when any trouble comes at any time this reſignation of heart and renewal of Covenant maybe freſh upon our ſpirits. Experience tels us that ſometimes immediately after a day of ſolemn humilliation, the ſoul thinks it could then do or ſuffer any thing, but in a little time after (except this to be renewed again) the heart grows droſſy, and cleaves to preſent things, and mingles it ſelf with them again, the often renewing of this keepes the heart very looſe from the creature.

8. Lay we up proviſion againſt an evil day. There is a threefold proviſion we ſhould treaſure up to prepare us for afflictions. 1. We ſhould treaſure up the conſolations of God that he affords upon occaſion, that at any time we feele in the performance of duties, in the exerciſe of graces, in the uſe of ordinances. 2. We ſhould treaſure up the experiences of Gods ways towards us, and his gracious dealings with us in former ſtraights. 3. We ſhould treaſure up ſoul-ſupporting, ſoul-quickning, ſoul-reviving, ſoul-comforting promiſes, and that of ſeveral kinds, ſuitable to ſeveral afflictions, for we know not what kind of afflictions we may meet withal.

9. Labour we much to ſtrengthen every grace; it is ſtrong grace that is ſuffering grace; a ſtrong wing will fly againſt the wind, but ſo will not every wing. It is true a candle will hold light in the houſe, but if we go abroad in the aire there is need of a torch, there muſt be a ſtronger light there; weak grace may ſerve our turne to uphold us now, but in time of afflictions it had need be ſtrong; a little grace will be ſoon ſpent then, as a candle is ſoon ſpent when it ſtands in the wind.

10. Set much before us the example of Jeſus Chriſt, and Gods people, who have indured very hard things. In the example of Chriſt conſider 1. Who it was that ſuffered, he was the ſon of God, the glory of the Father, God bleſſed for ever; when we ſuffer, nothing but baſe worms troden under foot do ſuffer. 2. What he ſuffered; even the wrath of God, and curſe of the Law, *he was made a Curſe* in the abſtract as the Scripture ſpeaks,

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which was an other maner of thing then any of our afflictions. 3. For whom he ſuffered; it was for us vile worms, wretched, ſinful creatures, who were enemies to him; we ſuffer for God who is infinitely bleſſed, to whom we owe all we are or have. 4. How freely he ſuffered; it was of his own accord, his own free grace moved him to it, he laid down his life, none could take it from him; but for us, it is not in our liberty whether we will ſuffer or no, we are under the power of another. 5. How meekly he ſuffered; he was a ſheep before the ſhearer, his ſufferings no way diſquieted his ſpirit, but ſtill it kept in a ſweet quiet frame in the midſt of all. Thus ſet we Chriſt before us, let theſe meditations be meat and drink unto us. In the example of Gods ſuffering-Saints, conſider what precious choice-ſpirited men they were, how holy, how ſpiritual, how heavenly; what are we in compariſon of them? Conſider what they did, what they endured for the Lord Jeſus Chriſt. To this purpoſe there's a notable Chapter, *Heb.* 11. Reade, and conſider, is it not enough for us that we have ſuch *a cloud of witneſſes*, ſuch a noble army of martyrs before us, and with us?

Heb. 11.

Thus of preparations for afflictions before they come.

Sect. 3.

Of the maner of bearing ſufferings when they come.

Mat. 16. 24. IF *any will come after me* (ſaith Chriſt) *let him deny himſelf and take up his croſſe, and follow me.* This *croſſe* is *ſufferings*; in which condition one way or other we may be (if God ſo pleaſe) continually; the ſoul might ſay, *if I muſt bear this croſſe, I hope it is but now and then*; nay ſaith Chriſt, *let him take up his croſſe daily*: but if every day may the ſoul ſay, *I hope it is an eaſy croſſe.*

Luk. 9. 23.

1 Cor. 15. 31. Nay ſaith *Paul*, it is a killing croſſe, *I die daily*: yet may the ſoul ſay, if it be a killing croſſe, *I hope there are refreſhings ſome part of the day.* Not ſo neither, *for thy ſake* (ſaith David) *are we killed all the day long.* (*i*) 1. In regard of the danger of death. 2. In regard of ſome beginnings that we ſuffer. 3. In regard of our willingneſs to undergo it. But though we tye not theſe actual *ſufferings* according to the letter, to every time and moment:

Pſal. 44. 22.

ment: yet certainly there is a time for that; And the duties that concern us when God now calls us to suffer afflictions are these.—

1. That we be willing to come under them.
2. That we contentedly submit our selves and quietly behave our selves in them.
3. That we labour to improve them.

§. 1. *We must be willing to come under sufferings.*

It was the honour of the three children in Daniel, that they yeilded their bodies to those fiery flames they were cast into. Let us not seek to put off *sufferings* by distinctions; certainly the best pollicy in dangerous times is the greatest purity. The *Lacedemonians* were wont to say, *it was a shame for any man to fly in time of danger, but for a Lacedemonian it was a shame to deliberate.* How much more truly may this be said of a Christian, when God calls them to suffer? He should before-hand be so resolved, that it should be a shame for him even to deliberate. And yet by way of Caution, before we come under afflictions, let us look 1. That our cause be good. 2. That our call be clear. 3. That our end be right. Dan. 3. 18.

1. Look that our cause be good. It is not for every cause that a Christian should ingage into sufferings. *Let none of you suffer as a murtherer, or as a theefe, or as an evil doer, or as a busy-body in other mens matter*, to suffer in these or the like cases is not Christian, neither will it be comfortable. 1 Pet. 4. 15.

2. See that our call be clear. Christ calls not all to martyrdome; *To you it is given to suffer* (saith the Apostle) *not onely that you should beleeve in Christ, but also suffer for his sake.* Affliction is a gift of love, even as faith is; it's grace as well to bleed for Christ, as to beleeve in Christ. Let us be wise therefore to clear our call. For example, if truth suffers by our silence, then are we called to speake; if the saving of our life should be Christs denyal, then are we called to dye; if we are before a Magistrate for the name of Christ, Christ then calls us not to be ashamed of him; if sin and *suffering* surround us so, as that we are necessitated to take the one, and to leave the other, then we Phil. 1. 29.

may conclude that Chriſt calls us to *ſuffering*.

3. Let us eye our end in all our *ſufferings*; if our end be ſelf, how ſhould we expect comfort? ſome have dyed that their names might live; a *Roman* ſpirit can hold to *ſuffering* and death it ſelf, an oppoſing ſpirit will put on ſome to dye rather then yeeld: the Apoſtle hath left it a cleare thing, that 'tis poſ-
1 Cor. 13 3. ſible to give *ones body to be burnt*, and yet to want true divine *love*. One may (I wiſh none did) ſuffer as much for ſelfiſh as ſublime reſpects, (*i.*) for his own glory. O let us minde Chriſts glory,, truths propagation, the maintenance of equity and righteouſneſs in all our ſufferings; And if ſo, go on, fear not, ſinch not, *if we draw back, his ſoul will have no pleaſure in us*. What, are we ſhy of the waies of religion becauſe of affliction? If ſuch thoughts work in us at any time, take theſe conſiderations.——

1. At what low rate do we prize the waies of God, that ſuch and ſuch more low comforts muſt not be laid down for them, that ſuch light afflictions muſt not be indured for the maintenance of them?

2. Conſider if Chriſt had ſtood on ſuch terms as to have ſaid, *I could be content indeed that theſe poor creatures might be delivered from miſery, but ſeeing ſuch grievous ſufferings muſt be indured for their deliverance, let them periſh for me, I cannot willing to ſave them on ſuch hard terms as theſe*; O then what had become of us?

3. They who are ſo ſhy of *ſuffering*, may be forced to ſuffer in ſpight of their hearts, and what a ſad thing will that be to them? What a ſad thing was it to *Cranmer* after he had recanted for fear of ſufferings, that yet he was forced to ſuffer? What a dark'ning was it to his ſpirit, to his cauſe, and to his good name?

4. Whatſoever proſperity we injoy, when God calls us to ſuffer for him, it is Curſed unto us: If we bleſſe our ſelves in our name, in our eſtate, our liberty, our life, and avoyd the way of ſuffering that God calls us unto, we deceive our ſelves for there is no bleſſing in them, they are all accurſed unto us.

5. All the duties of religion that now we perform out of a ſuffering condition are not accepted of God. We muſt not think now, having avoided *ſuffering* for Gods truth, that becauſe we

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are willing to perform duties, therefore God now accepts of us; no, it was another work that God called us unto, *a work of suffering*, and seeing we have refused this, do what we can, God casts it as dung in our faces, and he regards it not; this is a sad condition, what joy can such a man have of his life, if he had but an illightened conscience?

6. What intollerable pride and delicacy is this in us that we will not venture the losse of any thing, the enduring of any thing for God and his truth? the least truth of God is more worth then heaven and earth, and what is our ease, our name, our liberty, our life to it?

7. How vile is the unbelief of our hearts who dare not trust God with our name, our estate, our liberty, how can we trust God with our souls, our eternal estate? How lightly do we regard the faithfulness, mercy, goodness, wisdome, power of God, working for his people in their suffering conditions? Of what little account are all those gracious blessed promises of God to us in this condition? Our base shiness, and cowardize of spirit is such, as if there were no God, no faithfulness, no mercy, no wisdome, no power to help us, as if there were no promise to support and releeve us.

8. How little love is there in our hearts to God, when we are so shy of any thing to be suffered for God? Love rejoyces in suffering for the beloved: *The avoiding hell, and the getting heaven are no great things* (saies Chrysostome) *where the love of God is.* *Chrysost.* de amore dei, & tolerantia in adversis.

9. What is the issue of foule Apostacy? If we draw back from persecution, we draw on to perdition. Christ is not so sweet in his dealing with martyrs, but he is as dreadful in his discoveries to Apostates. Ask *Spira*, how doleful a condition denying is? Hee'l tell you that he could feele no comfort in his heart, that there was no place there, but full of bitter torments and hideous vexings of spirit; hee'l tell you of Gods wrath burning in him like the torments of hell, and that his conscience was afflicted with panges unutterable.

10. What honour should God have in the world? Where would there be any witness to truth against the rage and malice of the divel and wicked men, if all should do as we do? If there be any Christian blood left in us, if any spirit worthy of

our profession, O be we ashamed of our baseness this way, and be not so shy of *sufferings*.

§. 2. *We must contentedly submit our selves, and quietly behave our selves in sufferings.*

SEeing we are now under an ordinance of God, take heed of the least murmuring or repining againstGod as if he were an hard Master. If our spirits at any time begin to rise in such workings, let us charge our souls to be silent to God; it is a shame for a Christian not to be well skilled in that art, instructed in that mystery of Christian contentation; let us say with our Saviour; *Shall not I drink of that cup which my Father hath given me to drink? It is the cup of my Father*, and shall not I quietly and contentedly drink of that cup? Now we have an opportunity to manifest the power and excellency of our grace, to shew what our grace can enable us to do: strength of reason will go far in quieting and calming of the heart under afflictions, but grace surely where it is true, will go further; it will teach us to submit our selves, and to resigne our spirits unto God, to be willing that God shall deliver us when he will, and as he will, and how he will, so that our wills are melted into the very will of God. It is true we may be sensible of it, and make our moan to God concerning it, and desire to be delivered of it, and seek it by all good and honest and lawful means; yet we must not murmure or repine, we must not fret or vex, there must not be any tumultuousnes or unsetledness of spirit in us, there must not be any distracting fears in our hearts, not any sinking discouragements, base shiftings, rebellious risings against our God. Now that we may attain this frame, this grace of contentment and quietness of spirit, observe these directions.

1. Be we humbled in our hearts for the want thereof, or that we have had so little of this grace in us; there is no way to set upon any duty with profit, till the heart be humbled for the want of the performance of the duty before: many men when they hear of a duty that they should perform, they will labour to perform it, but first they should be humbled for the want

want of it. *Oh that I had this grace of contentment* (should every one say) *what an happy life might I live? What abundance of honour might I bring to the name of God? But O Lord, thou knowest it is far otherwise with me, I feele a kind of murmuring, and vexing, and fretting within me, every little crosse puts me out of temper and frame of spirit: Oh the boysterousnes of my spirit! what a load of evil doth God see in my heart? Oh the vexing, and fretting, and murmuring, and repining that is in me!*

2. Pore not too much upon our *sufferings*. Many men have all their thoughts taken up about their crosses and afflictions, they are ever thinking or speaking of them; When they awake in the night their thoughts are on them, and when they converse with others (nay it may be when they are praying to God) they are thinking on them. Oh, no marveile though we live discontented lives, if our thoughts be alwaies poring on such things, we should rather have our thoughts on those things that may comfort us. It is very observable of *Jacob*, that when his wife dyed in child-birth, *his wife called the child Benoni*, that is *a sonne of sorrows*. Now Jacob he thought with himself, if I should call this child *Benoni*, every time that I name him it will put me in minde of the death of my dear wife, which will be a continual affliction unto me, and therefore I will not have my childe have that name: and so the text saith, that *Jacob called his name Benjamin*, and that was *the sonne of my right hand*. Now this is to shew us thus much, that when afflictions befall us we should not give way to have our thoughts continually upon them, but rather upon those things that may stir up our thankfulnes to God for his mercies. It is the similitude of Basil, *it is in this case as it is with men and women that have sore eyes now it is not fit for those to be alwaies looking on the fire, or on the beams of the sun, but on some things that are suitable, upon such obiects as are fit for one that hath sore eyes, as upon green colours, or the like; So men or women that have weak spirits must not ever be looking upon the fire of their afflictions, upon those things that deject them or cast them down, but they are to look upon those things rather that may be suitable for the healing and helping of them.* It will be of great use and benefit to us if we lay it to heart, not to be poring alwaies upon afflictions, but upon mercies. Gen.35.18.

3. Let us make a good interpretation of Gods waies towards us, if possibly we can. Should our friends always make bad interpretations of our waies towards them, we would take it ill. It is ill taken of the spirit of God when we make ill interpretation of his waies towards us, and therefore if we can make any good interpretation of Gods waies towards us, let us make it, *Ex. Gr.* If any affliction befal us; let us think thus, *It may be God onely intends to try me by this; It may be God saw my heart too much set upon the creature, and so intends to shew me what there is in my heart; It may be God saw that if my estate did continue I should fall into sin, and so the better my estate, more the worse would my soul be; It may be God intended onely to exercise some grace in me; It may be God intends to prepare me for some great work which he hath for me to do*; thus we should reason. It is usual with many otherwise to interpret Gods dealings, just as they did in the wilderness, *God hath brought us hither to slay us, or to fall by the sword*, this is the worst interpretation that possibly we can make of Gods waies: Oh why will we make these worst interpretations when there may be better? Love thinketh no evil. Love is of that nature that if there may be ten interpretations made of a thing, if nine of them be naught, and one good, love will take that which is good, and leave the other nine: and so though there might be ten interpretations presented to us concerning Gods waies towards us, and if but one be good, and nine naught, we should take that one that is good, and leave the other nine. Oh reteine good thoughts of God. Take heed of judging God to be an hard Master, make good interpretation of his waies, and that will further our contentment in all our afflictions.

Numb. 14. 3.

1 Cor. 13. 5.

4. Let us look upon all our afflictions as sanctified in Christ, as sanctified in a Mediatour. This is to see all the sting, and venome, and poyson of them to be taken out by the vertue of Jesus Christ the Mediatour between God and man. *Ex. Gr.* Would a Christian have contentment? say then, what is my affliction? Is it poverty that God strikes me withal? Christ had not an house to lay his head in, *the foxes had holes, and the foules of the aire had nests, but the sonne of man had not an hole to lay his head in.* O then how is my poverty sanctified? I see by faith the curse, and sting, and venome of my poverty taken out by

Mat. 8. 20.

the

poverty of Jesus Christ. Christ was poor in this world to
ver me from the curse of my poverty. Again, am I disgraced,
honoured? Is my good name taken away? Why Christ
d dishonour put upon him, he was called *Beelzebub, a Sa-* Mark. 3. 22.
an, and they said he had a devil in him: all the foul asper- Joh. 8. 48.
s that could be, were cast upon Christ, and this was for me,
might have the disgrace that is cast upon me to be sanctifi-
to me. Again, am I jeared and scoffed at? Why so was Je-
Christ when he was in his greatest extremity, they could put Mat. 27. 29.
own his head, and a reed in his hand, and bow the knee before him,
mock him, and say, haile King of the Jews. How then may I at-
contentment in the midst of scorns and jears, by consider-
that Christ was scorned, and by acting faith upon that
ch Christ suffered for me? We see many Christians lie
er grievous pains and extremities very chearfully, and
wonder at it, why this is the way that they get it, *viz.* by
ing their faith upon what pains Jesus Christ suffered; are
afraid of death? Let us exercise our faith upon the death of
Christ: are we troubled in soul? Doth God withdraw himself from
Let us exercise our faith upon the sufferings that Christ endu-
in his soul when he was in his agony, and when he sweat
s of blood. And this will bring contentment to our souls.

Let us fetch strength from Christ to bear all our burdens.
ow this is done by going out of our selves to Jesus Christ, and
acting our faith upon Christ, and by bringing the strength
Christ into our souls. A man may go very far with the use
reason alone to help him to contentment, but when reason
at a *non-plus*, then set faith on work: This is above reason:
would be a ridiculous thing in the schools of Philosophy to
, *if there be a burthen upon you, you must fetch strength from an-*
her; for another to come, and to stand under the burthen
y would easily grant, but that any one should be strengthen-
by anothers strength, that is not near him in outward view,
s they would think most ridiculous, O but true believers
de contentment in every condition by geting strength from an-
her; There is strength in Christ, not only to sanctifie us and save
but to support us under all our burthens and afflictions. And
rist expects that when we are under any burthen, that we
uld act our faith upon him, to draw vertue and strength from
him.

him. O ſweet conſolation! If a man have a burthen upon him, yet if he have ſtrength added to him, if the burthen be doubled, yet if his ſtrength be trebled, the burthen will not be heavier but lighter, then it was before to his natural ſtrength; ſo if our afflictions be heavy, and we cry out, *Oh we cannot bear them!* Yet if we cannot beare them with our own ſtrength, why may we not bear them with the ſtrength of Jeſus Chriſt? Do we think that Chriſt could not bear them? or if we dare not think but that Chriſt could bear them, why may not we come to beare them? Some may queſtion, can we have the ſtrength of Chriſt? yes; That very ſtrength is made over to us by faith, for ſo the Scripture ſaith frequently, *The Lord is our ſtrength, God is our ſtrength, and Chriſt is our ſtrength,* and therefore is Chriſts ſtrength ours, made over unto us, that we may be able to beare whatſoever lies upon us. This was *Pauls* prayer for the Coloſſians, *that they might be ſtrengthened with all might, according to his glorious power unto all patience and long-ſuffering with joyfulneſs.* 1. Here's *ſtrengthening*, 2. Here's ſtrengthening *with all might*, 3. Here's ſtrengthening with all might *according to the glorious power of God in Chriſt.* 4. Here's the end, unto what? It is *unto all patience and long-ſuffering with joyfulneſs.* Oh you that are now under ſad and heavy afflictions more then ordinary, look upon this ſcripture, and conſider how it is made good in you, that ſo you may with comfort ſay, *Through Gods mercy I finde that ſtrength comming into me, that is here ſpoken of in this ſcripture.*

Pſal. 28.7. Pſal. 42.2. Pſal. 118.14. Iſai. 12 2. Heb 3.19. Coloſſ. 1.11.

6. Let us fetch *Contentment* from the Covenant, and from the particular promiſes in the Covenant for the ſupplying of every particular want. There is no condition that a godly man can be in, but there is ſome promiſe or other in the Scripture to help him in that condition: and this is the way of his *Contentment* to go out to the promiſe, to plead the promiſe, to fetch from the promiſe that which may ſupply. But hath faith warrant to believe whatſoever we finde in the promiſe literally? I dare not ſay ſo, but howſoever it may act upon it, and believe that God will make it good in his own way. *But I am in affliction, and here is a promiſe that God will deliver me out of it, I act faith upon it, but I am not delivered, what good now is there in this promiſe to me?* I anſwer, 1. Notwithſtanding our non deliverance,

yet

yet now we are under the protection of God more then others are. 2. Notwithstanding the affliction continues, yet the evil of the affliction is now taken away. 3. Notwithstanding God makes use of this affliction for other ends, yet he will make it up to us some otherway, which shall be as good. q. d. *Let me have your health, your liberty, your life, you shall not loose by it, I will make it up to you some other way.*

7. Let us by faith realize the glorious things of heaven to us. *Faith* (we know) *is the substance of things hoped for, and the evidence of things not seene.* Faith makes the kingdome of heaven, and the glory that is to come as now present: Hence the martyrs had such *contentments* in their *sufferings*, *Though we have but an hard break-fast*, (say some) *yet we shall have a good dinner, we shall presently be in heaven. Let us but shut our eyes*, (said others) *and we shall be in heaven presently. It is but a little cloud*, (said *Athanasius*) *and it will be presently over. We faint not* (said the Apostle) why? Because *these light afflictions that are but for a moment, work for us a far more exceeding and eternal weight of glory.* The Saints in their afflictions see heaven by them, and that contents them. As the mariners though they were troubled before they could see land, yet when they come nigh the shore, and see such a land-marke, that contents them exceedingly: So the godly though they may be tossed in the midst of waves and stormes, yet seeing the glory of heaven before them, they content themselves. One drop of the sweetnes of heaven is enough to take away all the sower and bitter of all the afflictions in the world. Heb. 11.1. 2 Cor. 4.16, 17

8. Pray for this grace of *Contentment*. It is Gods gift, and it is a soul-businesse; *it is an inward, quiet, gracious frame of spirit*; which comes not so much from any outward arguments, or any outward thing, as from the disposition of our own hearts; that *contentment* that comes meerly from external arguments, will not hold long; if it be habitual and constant, it ever comes from the gracious temper of a mans own spirit, and therefore we had need to pray that God would *create in us clean hearts*, and that he would *renew right spirits* (or *constant spirits*, (as it is in the original) *within us*. All the rules and helps in the world will do us little good, except we get a good temper within our hearts, you can never make a ship go steady with Psal. 51.10.

propping of it without; you know there must be ballast within the ship, that must make it go steady; And so there is nothing without us that can keep our hearts in a steady constant way, but that that is within us; grace is within the soul, and that will do it. O pray we to God to create this Christian contentation within us, open we our hearts unto God, and then with *Hanna* we shall come from prayer, and *look no more sad.*

1 Sam. 1. 18.

§. 3. *How we must improve sufferings.*

WE must not onely be contented under Gods afflicting hand, but we must labour to thrive under it. Certainly there is a blessing in every Ordinance of God, if we have wisdome and care to draw it forth, and to make it our own. *Austin* cryes out against such who did not profit by afflictions: *You* (saith he) *have lost the profit of this calamity.* As it is a sign of great wickednesse to turne blessings into curses, so it is a sign of great grace to turne curses into blessings; by this improvement we shall not onely get water, but honey out of the Rock. But how should we improve our afflictions?

Perdidisti is utilitatem calamitatis. Aug. *de civitate Dei.* l. 2. c. 33.

1. Be jealous of our selves, lest that our *sufferings* should passe away unsanctified. Be we more afraid of the affliction leaving of us, then of its continuing upon us; lay out our strength more for a sanctified use of it, then for deliverance from it, that we may say with *David*, *It is good for me that I have been afflicted, that I might learn thy statutes.*

Psal. 119. 71.

2. Labour to know Gods mind in our afflictions. The man of wisdome sees Gods name upon this rod, and he understands what God intends, *viz.* whether he sends them for sin, or for some other ends. Onely observe, though God sends afflictions sometimes for tryal, and other ends, rather then for sin, yet it is sin that makes us capable of such a way of tryal; were we not sinful, God would not deal with us that way, therefore it is good in all to be humbled for sin. But here two questions are to be discussed.

1. How we may discerne Gods ends in our afflictions?
2. If it be rather for sin, how we may find out the particular sin?

For

For the first, *Gods ends in afflicting us* may be discerned thus.——

1. If the affliction be extraordinary, and come in an extraordinary way: and upon examination we find our selves not guilty of any special evil besides daily incursions, then we may comfortably hope Gods intentions are not specially for sinne, but for some other end: so it was in *Job*, and *Joseph*.

2. We may know from the work of the affliction, which way it tends, and how God followes it; whether in it God setles not sin upon our heart for humiliation more then ordinary; or whether the work of Gods Spirit be not rather for the stirring up of the exercise of some other grace: For God in his dealings with his people will work for the attaining the ends he aimes at.

3. Much may be learn't from the issue of an affliction; when God comes chiefly for tryal, in the issue his grace does much abound towards his servants, as it did in *Joseph* and *Job*; What honour was *Joseph* advanced unto? and how had *Job* given him *twice as much as he had before*? But when the affliction is for sin, it doth not use to have such an issue; it is well if the sinner may be restored into such a comfortable condition as he was in before: When *David* was afflicted for his sin, some skars stuck by him after his deliverance, he scarce ever was brought into that comfortable condition he was in before. Job 42. 10.

For the second, *If the affliction be for sin, how may we find out the particular sin?* I answer.——

1. Look what sins and afflictions the Word hath coupled together; although every sin deserves all kinds of afflictions, yet the Word joynes some special correction to special transgressions; as God sorts several promises to several graces, so he sorts several afflictions to several sins.

2. Consider what sins and afflictions Providence couples in respect of similitude: God often stamps the likenesse of the sin upon the judgement, *Judg.* 1. 7, 8.

3. Enquire at the mouth or God by prayer and humiliation, as *David* did, 2 *Sam.* 21. 1. and as *Job* did, *Job* 10. 2 and as those in *Jeremiah* did, *Jer.* 16. 10, 11.

4. Hearken to the voyce of conscience; that is Gods officer in our souls; especially after humiliation and seeking of God,

then liſten to the voice of conſcience, for as it is with an officer whom you would have ſearch the Records, if you would have him diligent indeed in the ſearch, you muſt give him his fee, elſe he will do the work but ſlightly; So we muſt give conſcience, Gods Regiſter his fee; (*i.*) we muſt let conſcience have much prayer and humiliation which it cals for, and then it will tell us Gods minde more fully.

3. When we have found out our ſins, Let us 1. take notice of Gods diſpleaſure againſt us. 2. Let us be humbled for it. 3. Let us ſtir up our hearts againſt it with indignation. *This is that which hath cauſed me all this woe, that hath brought upon me all this trouble and ſmart.* As the Jewes took hold on
Acts 21. 28. *Paul* crying, *Men of Iſrael help, this is the man that teacheth every where againſt the people*: So ſhould we take hold on our ſin that we have found out, and cry to the Lord; *Help O Lord, this is that ſin that hath made the breach, this is that ſin that hath been the cauſe of ſo much evil unto me.* As we read of *Antonius* after *Julius Ceſar* was murthered, he brought forth his coat all bloody and cut, and laid it before the people: *Look here* (ſayes he) *you have your Emperours coat thus bloody and torne.* Whereupon the people were preſently in an uproare, and cryed out to ſlay thoſe murtherers; thus the looking upon our afflictions, and conſidering what miſchief ſin hath done us, our hearts ſhould be raiſed to fly upon our ſin with indignation, and not be ſatisfied without the deſtruction of that which would have deſtroyed us.

4. Let us promiſe and covenant Reformation, and begin the work while the affliction is on us. Do ſomething now preſently, do not put off all till the *ſuffering* be over, till we be recovered, or delivered, and think, *then I will do it.* There is much deceit of the heart this way; many miſcarry in their vows to God upon this ground, becauſe they put off all till they be out of their affliction; for by that time, the impreſſion that was upon their ſpirits is abated, their hearts are cooled, and ſo the duty is neglected. Wherefore do ſomething preſently, and be alwayes in doing, till that which was vowed be fully performed.

Pſal. 66. 14.

5. Let every affliction drive us much to God in prayer. *Is*
James 5. 13. *any man afflicted, let him pray.* It is a ſimilitude of *Chryſoſtome*;

As

As clouds darken the heavens, and cauſe lowering weather, but being diſtilled into drops, then ſweet ſunſhine, and fair weather follows; So ſorrows and cares in the ſoul cloud the ſoul, till they be diſtilled in prayer into teares, and poured forth before the Lord, but then the ſweet beams of Gods grace comes in, and much bleſſing follows.

6. Let us not ceaſe to ſeeke and ſue till we have ſome aſſurance that we have made our peace with God; This is that the Lord looks for at our hands in all our croſſes, and the chief end he aymes at in afflicting his children, to cauſe them to ſeeke him more diligently, and to get better aſſurance of his favour; *Let him take hold of my ſtrength* (ſaith God) *that he may make peace with me, and he ſhall make peace with me.* Iſa. 27. 5. This is done theſe three waies. 1. By acknowledging unto God freely our manifold ſins, and ſo juſtifying him in his judgements, as *David* did, *I ſaid I will confeſs my tranſgreſſions unto the Lord, and thou forgaveſt the iniquity of my ſin. Selah.* Pſal. 32. 5. 2. By praying for, and ſeeking aſſurance of his favour in the pardon of our ſins. *Lord, in trouble have they viſited thee, they powred out a prayer when thy chaſtening was upon them.* Iſa. 26. 16. 3. By forſaking our ſin whereby we had provoked him. *By this ſhall the iniquity of* Jacob *be purged, and this is all the fruit to take away his ſin.* Iſa. 27. 9. It is good that we practiſe all theſe three wayes, and never ceaſe practiſing, till God hath aſſured us that he is at peace with us.

7. Let us now (if ever) *try, exerciſe, and improve our faith, wiſdome, zeal, patience,* and all other graces of the Spirit.

1. Let us *try* our graces: What graces? 1. Our Faith; It is an eaſie matter to truſt God when our barnes and coffers are full, and to ſay *Give us our daily bread*, when we have it in our cup-boards, but when we have nothing, when we know not how nor whence to get any thing in the world, then to depend upon an inviſible bounty, this is a true and noble act of Faith. 2. Our Wiſdome: *Plato* being demanded how he knew a wiſe man? Anſwered; when being rebuked, he would not be angry, and being praiſed, he would not be proud; Our diſpoſition is never well known to our ſelves, untill we be croſſed. 3. Our Zeal; A little water caſt upon the fire makes it burne hotter and brighter; So ſhould afflictions make us more zealous and fiery for God, and for good cauſes, and for good

men; The wicked in afflictions are many times furious, but never zealous, they are often like wild beaſts that grow mad with bating, if croſſes or loſſes ruſh in upon them, they fall to the language of *Jobs* wife, *Curſe God and die*, or to that of the
2 King. 6. 33. King of *Iſraels* Meſſenger, *Why ſhould I ſerve God any longer?*
4. Our Sincerity; Thus was *Jobs* ſincerity diſcovered by Satans malice; after all his loſſes, he ſayes no more but, *The Lord giveth, and the Lord taketh.---In all this did not* Job *ſin with his lips.* 5. Our Patience: When it is calme weather, the Sea is quiet and ſtill as any River, but let the winds ariſe once, and we ſhall ſee a difference: for then the Sea foams, and rages, and *caſteth out mire and dirt.* We are that indeed which we are in temptation; if we cannot abide a drawing plaiſter to draine away corrupt blood and humours, how ſhould we abide cutting of joynts and members? how *pulling out eyes*, which repentance muſt do?

2. Let us *exerciſe* our graces. Affliction gives opportunity for this; it cals forth whatſoever grace there is in the heart to the exerciſe of it. The Apoſtle ſpeaking of *Saints-ſufferings*,
Revel. 13. 10. ſaith thus, *Here is the patience and the faith of Saints.* (i.) Here is matter for their *patience and faith* to be exerciſed about; this cals for the working of their *patience and faith*; and ſo for other graces, as *humility, ſelf-denyal, love to God, meekneſs, waiting on Chriſt, loving our enemies, not reſiſting of evil, fervent prayer.* O what mighty prayers, and lively ſtirrings of Spirit are there many times in afflictions? *They powred out a prayer when thy*
Iſa. 26. 16. *chaſtening was upon them*, our prayers do but drop out before, now they are *powred out.* And this is it that many times makes God to afflict us, becauſe God delights much to ſee the exerciſe of our graces: When ſpices are beaten, then they ſend forth their fragrant ſmell; ſo when Gods ſervants are in afflictions, then their graces ſend forth their ſweetneſſe in the activeneſſe of them; grace is ever better for wearing.

3. Let us *improve* our graces. *Every branch in me* (ſaith
John 15. 2. Chriſt) *that beareth fruit, he purgeth it that it may bring forth more fruit.* This is the end of Chriſts purging us, that we may be more fruitful; as vines are made more fruitful by pruning, ſo are Gods people by the pruning-knife of afflictions; Now they finde more peace, more aſſurance, more ſtrength, then ever

they

they did before; Never ſuch ſweet joy, never ſuch full aſſurance, never ſuch uſe of faith, and patience, and love as in the ſoreſt and longeſt afflictions; Is it thus with us now? O this may be a ſweet ſeal to our ſouls of their ſincerity ever after afflictions. Gods people never thrive ſo much in grace, as when they are watered in their own teares; *Manaſſes* his chaine was more profitable to him then his Crown. *There is a great deal of difference* (could *Luther* ſay) *betwixt a divine in outward pompe, and a divine under the croſſe; They that are afflicted do better underſtand Scripture, but thoſe that are ſecure in their proſperity read them as verſes in Ovid.* But what graces muſt we improve? I anſwer, every grace, onely I ſhall inſtance in theſe. 1. Our ſpiritual wiſdome. To this purpoſe God is ſaid to *open the eares of men, even by their afflictions.* We are beſt inſtructed when we are afflicted: *It is good for me that I have been afflicted* (ſaid *David*) *that I might learn thy ſtatutes.* *Algerius* a martyr could ſay, that *he received more light in the dark dungeon, then ever he received before in all the world.* And *Luther* profeſſed, that *he never underſtood ſome of* Davids *Pſalms till he was in affliction: When all is done* (ſaid he) *tribulation is the plaineſt and moſt ſincere divinity.* Prayer, reading, meditation, and temptations make a divine. 2. Our patience. To this purpoſe, *We rejoyce in tribulation* (ſaid the Apoſtle) *knowing that tribulation bringeth forth patience. My Brethren* (ſaith *James*) *count it exceeding joy when ye fall into diverſe temptations, knowing that the tryal of your faith bringeth forth patience.* The malice of our enemies both proves and improves our patience. See it exemplified in *David*; when *Shimei* curſed, and caſt ſtones at *David*, and called him murtherer, and wicked man; poor afflicted *David* was ſo far from revenging it, or ſuffering others to revenge it, that he makes that very thing an argument of his patience, which was the exerciſe of it. *Behold my ſonne* (ſaith he) *which came forth of my bowels ſeeketh my life, how much more now may this* Benjamite *do it?* 3. Our faith. To this end God afflicts us that our faith may increaſe: As it is ſaid of the palme-tree, that it groweth higher, and ſtronger, and more and more fruitful, by how much the more weight it hath hanging upon it: or as it is ſaid of

Job 33. 16.

Pſal. 119. 71.

Rom. 5. 3.

Jam. 1. 23.

2 Sam. 16. 11.

the

the Lyon that she seemes to leave her young ones till they have almost killed themselves with roaring and houling, but at last gaspshe relieves them, wherby they become the more courageous; So it pleaseth the Lord sometimes to leave his children. *Out of*
Psal. 130. 1. *the depths have I cryed unto thee* (saith *David*) *and then*, and not till then it follows, *the Lord heard me.* The Lord saw him sinking all the while, yet lets him alone till he was at the bottome, and then hearing him, *David* is stronger in faith. This is the height of faith, and the worth of faith; to have a strong confidence in God, even in the worst of affliction, this is thankworthy: hope in a state hopelesse, a love to God when there is nothing but signes of his heavy displeasure, heavenly-mindedness when all worldly affaires draw contrary way, is the chief praise of faith. What made our Saviour say to that woMatth. 15. 28. man of *Canaan*, *O woman great is thy faith*, but this, in that neither his silence, nor his flat denyal could silence her? Such a
Job 13. 15. faith had *Job*, *though he kill me, yet will I trust in him.* Here is faith to the purpose; to love that God who crosseth us, to kisse that hand which strikes us, to trust in that power which kills us, this is the honourable proof of a Christian, this argues faith indeed.

8. Be we thankful to God for our afflictions. Thus *Job* was; notwithstanding he was bereaved of his estate, of his children; and in a great measure given up into the hands of Satan; yet he blesseth the Lord, *The Lord giveth, and the Lord taketh away,*
Job 1. 21. *---blessed be the name of the Lord.* And this is the meaning of
Isa. 24. 15. the Prophet, *Wherefore glorifie ye the Lord in the fires, even the name of the Lord God of Israel in the Isles of the Sea.* And thus
1 Pet. 4. 16. adviseth the Apostle, *If any man suffer as a Christian, let him not be ashamed, but let him glorifie God on this behalf.* And a little
14. before, *If ye be reproacht for the name of Christ, happy are ye; for the spirit of glory, and of God resteth on you.* As *Noah's* Dove hovered over the water, and found no place to rest her foot on, untill she returned to the Arke; So doth the Spirit of God, (as it were) hover over the souls of men, it wanteth rest, and when it sees a soul that suffers for the truth, there it lights, there it rests, *The Spirit of God and of glory there resteth upon you.* A Christian is more bound to be thankful for the opportunity of exercising one grace, then for all the prosperity in the world;

Now

Now there are some graces that cannot be exercised but only in affliction; the Saints in heaven never exercise Patience, and without affliction the Saints on earth have no opportunity to exercise Patience: But what? have we the opportunity of exercising that grace that we had not before? be we thankful to God.

9. Let us *with joy draw water out of the wells of Salvation*: Let us comfort our selves in our suffering condition: We should not onely be thankful, but joyful. Me thinks I hear some *suffering Saint* sigh and say, *What? is it nothing to you all ye that passe by? I weep sore in the night, and my tears are on my cheeks; among all my lovers there is none to comfort me, all my friends have dealt treacherously with me, they have heard that I sigh, and there is none to refresh me. I stand for Christ, but there is none stands by me, I own him, but none ownes me.* Bleeding Christian, bear up, though men forsake thee, yet Christ will own thee; though men as Swallow-shallow friends do leave thee in the winter of afflictions, yet Christ as a constant friend abides; It is thy glory that thou suffereſt for Christ, rejoyce as *Paul* did in thy *sufferings*, sith in them thou *fillest up that which is behind of the afflictions of Christ*. Know this for thy comfort, that *thou that sufferest with him, thou shalt also raign with him*. In the mean while what sweetnesse dost thou feel from Christ? It is thy priviledge, and surely thou mayst, I hope thou dost expect more then ordinary sweetnesse from thy Saviour, seest thou not heaven clear over thee? doth not Christ lead thee gently, the cup in thy hand though it taste bitter to the flesh, doth not the Spirit make it sweet? What's that in the bottome of thy bloody cup? is it not love? are not thy draughts of *suffering* sweeter and sweeter? What glory is that which rests upon thee? is not Christ with thee in the fire, and doth not he passe with thee through the water? in this thy storm of wind and raine, doth not the Sun shine? *Ah no, I suffer for Christ, and yet I am without Christ, could I but have his presence, I should slight persecutions; did he smile, I should laugh at my foes frownes; were I but in the light of him, I could sing in this darknesse; did I but enjoy the least of his love, I could triumph in the flame of their wrath; but ah, alas, woe, &c:* Stay O soul, speak not out thy sorrows too speedily, Christ cannot be long away, harke! He comes

Isa. 12. 3.

Lam. 1. 12. Vers. 2.

Colos. 1. 24.

2 Tim. 2. 12.

leaping over the mountains, see how the clouds fly away: surely the Sun will shine presently, he cannot be long away, thy very sins shall not, therefore thy sufferings cannot separate between him and thee; Isa. 41. 27, 28. *Why sayest thou O* Jacob, *and speakest O* Israel, *my way is hid from the Lord, hast thou not heard? hast thou not knowne the everlasting God, the Lord, the Creatour of the ends of the earth? He fainteth not, he giveth power to the faint.* Sing ye sufferers, rejoyce ye prisoners of hope, the Lord whom ye look for, and long after, he is with you, he cannot be absent from you; Christ is in your prisons (though it may be you are not aware of it) however, Heb. 10. 35. 37, 38. *Cast not away your confidence, for he that shall come will come, and will not tarry. Now the just shall live by faith.* ('tis spoken to sufferers) *But if any man draw back, my soul shall have no pleasure in him.*

But that I may draw out many arguments for your comforts, consider of these particulars.——

1. Christ is especially present with his *suffering-Saints.* Thus run the Promises, Isa. 43. 1, 2. *I will be with him in trouble, and will deliver him. Fear not O* Israel, *when thou passest through the water, I will be with thee; ---when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee.* Oh what sweet promises, what flaggons of wine are these to comfort the distressed soul. As *Cesar* said to the trembling Mariners, *Be not afraid, for you carry* Cesar: So may I say to poore persecuted, afflicted Christians, be not afraid, for he that is your King is in you, for you, with you. Upon this ground *David* comforted his soul, Psal. 23. 4. *Though I walk through the valley of the shadow of death, I will fear no evill, for thou art with me, thy rod, and thy staffe comfort me.* When *Paul* was bereaved of his sight, 2 Cor. 12. 4. then (as some conceave) he was rapt into the third heaven, and heard those *words from Christ not fit to be uttered.* When *Stephen* was at the bar, and the shower of stones was ready to fall upon his head, Act. 7. 56. then he *saw heaven it self open, and the Son of man standing at the right hand of God.* When the three children were in the furnace, Christ was there to make the fourth, Dan. 3. 25. *I saw four men loose walking in the midst of the fire, and the forme of the fourth is like the Son of God.*

2. Christ is not only present, but supportingly present with his in their *sufferings.* *Thou art with me* (saith *David*) *thy rod*

rod *and thy ſtaffe comfort me.* Though all men forſook *Paul* when he was to anſwer before *Nero*, *Notwithſtanding* (ſaith *Paul*) *Chriſt the Lord ſtood by me, and ſtrengthened me.* Pſal. 23. 4. 2 Tim. 4 16, 17

3. Chriſt gives his *Saints* cordials ſuitable to their *ſufferings*. *They ſhall put you out of the Synagogue* (ſaith *Chriſt*,) *and kill you.* 1. They ſhall excommunicate you, now as ſuitable to this Chriſt told them that he went *to prepare manſions for them in his Fathers Houſe.* 2. They ſhall kill you, now as ſuitable to this Chriſt tels them that their lives ſhould be as ſure as his, *Becauſe I live, ye ſhall live alſo.* Thus Chriſt hath ſuitable cordials; if men frown, he hath ſmiles; if men diſgrace, he hath honours; if you loſe periſhing riches, he hath endurable, unſearchable. Whatſoever you ſuffer loſſe in, he will make it up. John 16. 2. John 14. 2. John 14. 19.

4. Chriſt ſympathizeth with his *ſuffering Saints*. *In all their affliction he was afflicted, and the Angel of his preſence ſaved them.* Chriſtians, ſuffer when and where you will, Chriſt ſuffers then, and there with you. Had perſecutors eyes, they would ſee this, and they would be afraid of this. *If we periſh, Chriſt periſheth with us*, could *Luther* ſay; *Suffering-Saints*! Chriſt ſo loves you, as that he ſuffers with you; are you in dungeons? Chriſt is there too: are you with *Job* on the dung-hill? Chriſt there ſits by you; Every drop of blood that you bleed, goes to the heart of Jeſus Chriſt: the Baptiſme of affliction wherewith ye are baptized is Chriſts; Count not, call not that yours, which is his, ſurely he rather ſuffecs in you, then you for him, or if you will ſay, you ſuffer for him, yet know he ſympathizeth with you in thoſe *ſufferings*. Iſa. 63. 9.

5. Chriſt ordereth all the *ſufferings* of his *Saints* for quality, quantity, and duration. 1. For quality, Chriſt orders to ſome mockings, bonds, impriſonments; to others ſtoning, ſawing, killing with the ſword; Chriſt tells *Peter by what death he ſhould glorifie him.* 2. For quantity, *Thou telleſt my wandrings*, he means the wandrings whileſt he was perſecuted, ſuch wandrings as the Apoſtle means, *They wandred about in ſheeps ſkins, and goats ſkins, being deſtitute, afflicted, tormented.* *David* muſt not wander a ſtep more then Chriſt would: nor ſhall Saints weep a tear, nor bleed a drop, nor bear a ſtripe more then Chriſt will number out. 3. For duration, he or- John 21. 19. Pſal. 56. 8. Heb. 11. 37.

Revel. 2. 10. Revel. 11. 2, 9. ders that too, *Ye shall have tribulation ten dayes. The Gentiles shall tread the holy City under foot fourty two moneths. The witnesses shall ly in the streets three dayes, and an half.* So many days, moneths, years, Christ orders all.

Revel. 1. 12. Acts 7. 54, 55. 6. Christ often gives to his Saints most glorious visions in their grievous *sufferings*: Was it not thus with *John*, and *Stephen*? And how many Martyrs have spoke of such spirituall visions, visites, incomes, which they have had in prisons, the like unto which they never found nor felt at other times? We give our rings, jewels, chains, networks to our children if they be in pains, which we lock up in closets and cabinets at other times, Christ gives cabbinet-comforts lockt up, and unusuall discoveries to his members in prisons and dungeons, of which many have had sweet and gracious experiences.

Luk. 22. 29, 30. 2 Cor 4. 16, 17. Rom. 8. 18. Jam. 1. 12. 7. Christ rewards all the *sufferings* of his *Saints*. *To you that have continued with me in my temptation, I appoint unto you a Kingdom, as my Father hath appointed unto me. For our light affliction which is but for a moment worketh for us a far more exceeding, and eternall weight of glory. I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.* And *Blessed is the man that endureth temptations, for when he is tryed he shall receive the crown of life. Tortures are but tradings with God for glory*, said *Gordius*: and *persecutors are but my fathers gold-smiths* (said *Bernard*) *who are working to adde pearles to the crownes of Saints.* Christians! comfort your selves with these words.

Sect. 4.

Of the maner how to carry our selves when sufferings and afflictions are gone.

The duties that concern us when affliction is gone, are these.——

1. That we treasure up all the experiences we have had of God,

God, and of our own hearts in the time of our affliction: keep we them fresh in our hearts, and work them upon our own spirits, and make use of them as God offers occasion.

2. Whatsoever we wished that we had done then, be sure now to set about, and never rest till it be done, that when affliction comes again, it may not find it undone, if it doth it will make the affliction very bitter unto us, if this rule were well observed, we should have glorious reformations.

3. Be we careful to performe the vowes we have made in our afflictions. Most hypocrites have many good motions, and purposes, and seem to be new men in their afflictions, but when Gods hand is removed, they *return* to their old Bias again, yea become *worse then before*, onely the elect are better for their afflictions afterwards; *Before I was afflicted, I went astray, but now I have kept thy word.* Exod. 9. 34. Psal. 119. 67.

4. Take heed of trusting to our own promises that we have made to God for obedience, rather then to his promises that he hath made to us for assistance.

5. Often call our selves to account after the affliction is over, what is become of it? how was it with me then? and how is it now? have I more peace now then I had then? and how comes it about? hath my peace grown upon good grounds, so as it may hold? I had workings of Spirit then, what are become of them? have I been faithful to God and to my own soul?

Thus much of the *Sufferings of Saints.*

CHAP.

CHAP. XVII. SECT. I.

Of preparatives to

Fasting.

HItherto of *duties ordinary*; now follow the *extraordinary*, *Fasting* and *Feasting*: but because the Book is swollen bigger then I had purposed it, and that much of the extraordinary is contained in the *ordinary duties*, I shall therefore deliver in few words what I have to say of these *duties*.

The first of these is *Fasting*, in which there is required something

Antecedent.
Concomitant.
Subsequent.

1. The *Antecedent*, or *preparation* thereto, consists in these particulars:—

1. Take but a moderate supper the night before; for if a man glut himself over night, he will be more unfit for the duty of humiliation the next day.

2. Immediately after supper, all servile works of our calling laid aside, begin the preparation, and continue so long as we can conveniently sit up, even longer and later then on other days: *From even to even shall ye celebrate your* [a] *Sabbath*, saith God; and therefore [b] *then* set the time allotted apart for that holy work, propounding to our selves the end of our intended Fast, resolving to keep it to God according to his will, adding serious petitions to God in our prayers, in that behalf.

Lev. 23. 32.

[a] I speak not this in reference to our Lords day; Indeed the seventh-day Sabbath among the Jews began at evening, and so ended the next day evening, according to the beginning and ending of natural days from the Creation (as it is said, the evening and morning made the first day) but our Lords day beginneth in the morning from the resurrection of Christ on the morning on that day; and that's not without a mystery, that the Legal Sabbath began with darkness, and the Evangelical began with light. [b] This *then*] hath only reference to this occasional Sabbath of Fasting, or Humiliation for sin.

3. When

3. When we awake that night, let not our thoughts be upon worldy business, much less upon any wicked thing, but let them be holy, such as may tend to the futherance of the holy actions to be done the next day.

4. Arise early the day of our Fast, this agrees well with a fasting-day; it is probable, that for this cause some *lay on the ground*, others in *sack-cloath*, in the nights of their fasts, not only to express, but to further their humiliation, by keeping them from sleeping over much or over sweetly. 2 Sam. 12. 16. Joel 1. 13.

5. In the morning (after some renewing of our preparation, and prayer for Gods spiritual grace to enable us to sanctifie a fast that day) apply we our selves to the main work of the day, of which in the next Section.

SECT. 2.

Of the duties required in Fasting.

IN the action of *Fasting* there are duties { inward. / outward.

1. The inward duties are { general. / more special.

1. The *duties* that more generally concern the nature of the day, are such as these: ---

1. In the true spiritual *Fast*, there must be *fasting* from sin, or the forsaking of all our sins; for whiles we abstain from lawful things, we are admonished much more to abstain from all things that are utterly unlawful at all times: It is the Lords complaint, *Behold, ye fast for strife and debate, and smite with the fist of wickedness, ye shall not fast as ye do this day.* It is plain, the Lord will endure no Fast of those that go on still in their wickedness. Isa 58. 4.

2. The word and prayer must be added: *I fasted and prayed before the God of Heaven*, said *Nehemiah*: ---*And they stood up in their place; and read in the Book of the Law of the Lord their God, one fourth part of the day, and another fourth part they confessed and worshipped the Lord their God:* But whereas prayer is a daily and ordinary exercise of the Saints, it is manifest, that Neh. 1. 4. Neh. 9. 3.

by

by *Prayer* coupled with *Fasting*, is understood a special and peerless kinde of *Prayer*, wherein two things are required: 1. Fervency of desire; now we must not onely pray, but *cry unto the Lord*; yea, as the *Ninevites* speak, *We are to cry mightily unto him*: For the use of our outward abstinence, is but the wing of prayer, wherewith it might more easily fly up to heaven. 2. In such a prayer there should be *an assurance of faith*: The Lord hath made a gracious promise in many places to this Ordinance, 2 *Chron.* 7. 14. *Isa.* 58. 8, 13. *Joel* 2. 18, 19. and let all the Fasts of the Church of Christ, both in the Old and New Testament, be looked at, as *Judges* 20. 23. *Ezra* 9. 6. *Esth.* 4. 16. *Acts* 13. 2, 3. and it will appear, that the end of their *fasts* (kept in any measure of truth and sincerity) was *a feast*, and the issue of their mourning, great rejoycing; all which may serve wonderfully to strengthen our faith in this holy performance.

Joel 1.14. Jonah 3.8.

Isa 58.6,7.

3. Works of mercy must be added, *Is not this thy fast that I have chosen, to loose the bands of wickednesse, to deal thy bread unto the hungry, to bring the poor that are cast out, into thine house, and when thou seest the naked, to cover them?* In all our fasts this must be observed, that the poor may have the gain of our fasting; *If their loyns and bowels bless us, the Lord also will bless us abundantly.*

4. We must ever in these days of humiliation, renew our Covenant with the Lord; and not onely unfeignedly purpose, but faithfully promise amendment of life; this making, renewing and keeping our *Covenant*, is the life and sum, *and the one most necessary thing* in this excellent and extraordinary exercise of fasting and prayer.

2. The *particular duties*, wherein we must seriously exercise our souls on such a day, are these:—

1. In a right survey and full comprehension of all our vileness iniquities transgressions, and sins.

2. In a right apprehension of Gods dreadful wrath and flameing venegance against sin.

3. In a feeling sence of our own unspeakable, and inconceivable misery by reason thereof.

4. In a vile and base conceit and esteem of our selves, abhorring our selves in dust and ashes.

5. In an inward sorrow, renting of the heart, bleeding of the

the soul, accompanied with an outward bewayling, with a plentiful and heart-piercing confession of all our sins before Gods gracious throne.

6. In a resolute hatred, dislike and aversion in the will; in an impregnable resolution and strong reasoning of the mind; in a constant endeavour and watchful opposition against sin.

7. In an hearty grieving, that we cannot perform all these more heartily, sincerely and soundly.

2. The *outward duties* consist especially in *outward abstinence*: As---

1. From full sleep, whence that exhortation in some sense, *Watch unto prayer*, *Col.* 4. 2. 1 *Pet.* 4. 7.

2. From costly apparel, from ornaments, and better attire, *Exod.* 33. 4, 5, 6. *Jonah* 3. 6.

3. From matrimonial Benevolence, from that society which God hath sanctified by his word to married persons, 1 *Cor.* 7. 5. *Joel* 2. 16.

4. From bodily labors and worldly business, *Lev.* 16. 29, 31.---23. 32. *Joel* 1. 14.----2. 15.

5. From food wholly; and yet this total abstinence from meat and drink is not so strictly required, but that they whose health cannot bear it, may in case of true necessity, take some little refreshing, lest otherwise they hazard or hurt their health, and unfit themselves for the spiritual exercise and duty; indeed we have no example of this case propounded in Scripture, yet we have a sufficient ground for it, *Hosea* 6. 6. *Mat.* 12. 7.

6. From all carnal delights and pleasures of this life, *Joel* 2. 16. *David* and *Daniel* would not anoint themselves at such a time, 1 *Sam.* 12. 20. *Dan.* 10. 3. And all these outward *duties* are to be observed, 1. Partly as helps to our humiliation, in renouncing the hinderances thereof. 2. Partly as signs of our humiliation, whereby we acknowledge our selves unworthy of these delights. 3. Partly as evidences of our repentance, in that by way of godly revenge, we deprive our senses (which have all sinned) of their several delights.

SECT. 3.

Of the duties after Fasting.

WHen all is done and performed, observe these particulars:---

1. Take heed of inward pride, and resting in the performance; spiritual pride is that worm that will breed in the best fruits of the Spirit, that poison which the Devil (that hellish spider) will suck out of the best flowers in Gods Garden; and if he can but prevail over us to be self-conceited with our *inlargements*, or to *trust* to that service we have done, he hath what he looks for, and deprives us of all the comfort of our humiliation: Labour therefore as much as we can, to humble our selves with a through view of our failings in the best of our performances; and for our inlargements, consider we the fountain of them, which is not any ability of our own, but the good Spirit of God, breathing where and when it listeth, and setting out our strait hearts, which otherwise would be utterly closed and shut up; let Christ have the glory of all our abilities, who hath given us his grace, but *will not give his glory to another.*

2. Hold the strength which we have got that day as much as we can; keep we still our interest and holy acquaintance, which we have gotten with God, and with the holy exercises of Religion; unloose not the bent of our care and affections against sin, and for God: It is a corruption of our nature, and it is a policy of Satan to help it forward, that (like some unwise warriors when they have gotten the day of their enemies) we grow full of presumption and security, by which the enemy taketh advantage to recollect his forces, and coming upon us unlook'd for, gives us the foil, if not the overthrow; we are too apt, after a day of humiliation, to fall into a kind of remissness, as if then we had gotten the mastery; whereas if Satan fly from us, if sin be weak'ned in us, it is but *for a season*, and but in part, and especially if we stand not upon our watch, *Satan* will take occasion *to return*, and sin will revive in us.

Luke 4.13. Mat. 12 44.

3. Wait upon God for return; we must not presume that presently upon the work done, God must grant our asking; as hypocrite-

cites that could say, *We have fasted, and thou hast not regarded it*; we may and must expect a gracious hearing, upon our unfeigned humiliation; *All things whatsoever ye shall ask in prayer, believing, ye shall receive*, but as for when and how, we must wait patiently; it is true, faith secureth us of good success, *This is the confidence that we have in him, that if we ask any thing according to his will, he heareth us*; but faith neither prescribeth unto God how; *For who hath directed the Spirit of the Lord? or being his counsellor, hath taught him?* nor yet doth it make haste, *Behold, I lay in Zion for a foundation a stone, a tryed stone, a precious corner-stone, a sure foundation; he that believeth shall not make haste.* Faith waits Gods leisure, when he in his wisdom judgeth it most seasonable, that is the time.

Isa. 58. 3.
Matth. 21. 22.
1 John 5. 14.
Isa. 40. 13.
Isa. 28. 16.

And thus much of our duty before, in, and after Religious fasting.

CHAP. XVIII. SECT. I.

Of the Duties to be performed before *Thanksgiving* or *Feasting*.

THe second duty extraordinary, is *Holy Feasting* or *Thanksgiving*; and the *preparation* thereto consists in these particulars:—

1. In the stirring up of our selves to the performance of this duty: *Bless the Lord, O my soul, and all that is within me, bless his holy name: Bless the Lord, O my soul, and forget not all his benefits.*

Psal. 103. 1, 2.

2. In meditating on Gods undeserved bounty towards us, and of our own unworthiness to God: *O God of my fathers,—— which saidst to me, ——I will deal well with thee: I am not worthy of the least of all the mercies, and all the truth which thou hast shewed unto thy servant.*

Gen. 32. 9, 10.

3. In craving the assistance of Gods Spirit (because of our selves we are unable) *to open our lips, that we may shew forth his praise.* Psal. 51. 17.

SECT. 2.

Of the Duties required in Thanksgiving.

IN the action of *Thanksgiving* there are *duties* { *inward.* / *outward.*

1. The *inward duties* are { χάρις, *Thankfulness.* / χαρὰ, *Chearfulness.*

1. *Thankfulness* of the soul, which implies { Mindfulness. / Acknowledgment. / Affection.

1. We must minde, and therefore we are often stirred up to remember Gods benefits, *Deut.* 6. 12. ---8. 18. --32. 18. *Psal.* 103. 2.

2. We must acknowledge Gods goodness, *James* 1. 17. *Deut.* 8. 18. and our beholdingness, in respect of our own nullity and unworthiness, 1 *Cor.* 4. 7. 1 *Chron.* 17. 16.

3. We must prize and esteem Gods benefits, endeavouring to amplifie them, in respect of their greatness, excellency, profit, necessity, sufficiency, acknowledging therein Gods wisdom, power, goodness, fatherly providence and bounty towards us, *Psal.* 16. 5, 6. *Mark* 7. 37. *Rom.* 8. 28. and this acknowledgement, if it be effectual, will work affection in the heart, a sense of Gods goodness and bounty towards us, causing us to love God, and to be obsequious towards God in all the duties of Thankfulness.

2. *Chearfulness and alacrity of Spirit*; as the Lord loves a *chearful giver*, so a *chearful Thanksgiver*, χάρις thanks, comes of χαίρω to rejoyce χαρὰ must be μετὰ χαρᾶς with joy, *Phil.* 1 4. *James* 5. 13. The Holy Ghost in many places hath joyned them together: *I will be glad and rejoyce in thee, I will sing praise unto* Psal. 9 2.

thy

thy name, O thou most high: ---Rejoyce in the Lord, O ye Righteous, for praise is comely for the upright: ---It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most high; ---For thou Lord hast made me glad through thy work, I will triumph in the works of thy hands. Psal. 33 1. Psal. 92. 1, 4.

2. The *outward duty*, is to express our inward *Thankfulness* and *Chearfulness*: Our *Thankfulness*, by celebrating and praising the name of God, by extolling his goodness, by recounting his mercies, and by exciting others to praise the Lord: Our *Chearfulness*, by making a joyful noyse and singing unto God: *Sing aloud unto God our strength; make a joyful noyse unto the God of Jacob:* ---*Make a joyful noyse unto the Lord, all ye Lands, serve the Lord with gladness, come before his presence with singing*: To this purpose we may sing the Psalms in the end of this Book, or some such other. Psal. 82. 1. Psal. 100. 1, 2.

SECT. 3.

Of the Duties after Thanksgiving.

THe *Duty* after, consists in these particulars: —

1. In referring the benefits and gifts received, to the glory of God the giver, in the good of his Church.

2. In seeking to glorifie God who hath been so gracious unto us, by bringing forth the fruits of a godly life: *Herein is my Father glorified that ye bear much fruit.* John 15. 8.

3. In honouring the Lord with our substance, and acknowledging him to be the chief Lord of all we possess: *Honour the Lord with thy substance, and with the first fruit of all thy increase.* Prov. 3. 9.

SECT. 4.

Of Psalms suitable to this duty, translated by Mr. W. B.

Psalm 100. to the tune, *Have mercy, &c.*

ALl men of mortal birth,
that dwell in all the earth,
2. *O make a noyse to God with joy:*
and serve the Lord with mirth.
O come before his throne
with singing, every one;
3. *For certainly the Lord most high,*
even he is God alone.

He made us, and not We;
not We our selves, but he.
His folk, and flock, and pasture stock
he made us for to be:
4. *With praise come to his gate,*
and to his Courts relate
His laud and fame, and bless his name:
his honour celebrate.

5. *For God is good for ever,*
his mercy faileth never.
His truth doth last all ages past,
and constant doth persever.

Psal. 108. 1. part.

O God I fix my heart,
my glory bears a part,
And as my tongue, so shall my song
praise thee with musicks art.
2. *Wake Harp and Psaltery.*
right early wake will I:
3. *Thy praises Lord, will I record,*
the people standing by.
I'le praise thee with my song,
the nations all among:
4. *To heavens high, to clouds of sky,*
his truth and mercies throng.
5. *Exalted be thy name*
above the heavens frame.
Let earth below the trumpet blow
of thy renowned fame.

Psal. 150.

PRaise, praise the Lord most high,
within his sanctuary,
In topmost tower of his great power,
with praise him magnifie.
2. *Praise him for acts renown'd,*
with excellency crown'd;
According to his greatness, do
praise him with trumpet sound.
3. *O praise him chearfully,*
with Harp and Psaltery:
4. *And let the dance his praise advance,*
and Timbrels melody.
Praise him with joynt consents
of stringed instruments.
5. *The Organs bring, loud Cymbals ring,*
each one his praise presents.

5. *High sounding Cymbals ring,*
let every breathing thing
The praise record of this great Lord,
and Hallelujah sing.

Hallelujah, and again *Hallelujah*; *Amen, Hallelujah.*

Errata.

Page 10. line 19. For *we may conceive it to be*, read, *we may not conceive it to be*. p. 11. l. 16. for *some guile or decay*, r. *some guilt or decay*. p. 16. & 17. for sect. 1. & sect. 2. r. §. 1. & §. 2. p. 83. l. 35. at the star * the marginal note being added, *We know some physick is for restoring, some to preserve their strength*; observe that note through ignorance to be put in that place, which was only intended for a correction of the same words that should have been in p. 84. l. 9. — p. 95. l. 17. For *we must deny them*, r. *we must not deny them* p. 107. l. 30. *from we should duty*, r. *we should study duty* p. 193. l. 13. for *external meditation*, r. *extemporal meditation*. p. 217. l. 20. *for above this injoyment*, r. *above the joy in this injoyment*. p. 227. l. 22. for *praised*, r. *raised*. p. 244. l. 8. for *upon*, r. *open*. p. 228 l. 12. for *even women*, r. *even in women*. p. 297. l. 31. for *immoderate in life*, r. *inordinate in life*. p. 318. l. 15. for *affections*, r. *afflictions*. p. 345. l. 14. for *habitus & actus*, r. *habitum & actum*. p. 365. l. 23. for *stretched*, r. *strength'ned*. p. 379 l. penult. for *praying privately*, r. *praying fervently*, p. 413. l. 14. for *drown them*, r. *devoure them* p. 425. l. 2. for *times* r. *ways*. p. 431. l. antepenult. put out the whole line. — The use of them is divers according to the several heads. In p. 437. l. 23. for *severe*, r. *sever*. and p. 443. l. 30. for *end*, r. *and*. In the Analysis of the Psalmes, put out that note. — *In stead of a more exact and orderly method, the Reader may observe in the end of this Chapter some particulars for his better understanding in reading the Psalmes.*

Some other lesser faults there are here and there; but such as do not pervert the sense are left to the ingenuity of the Reader to correct for himself.

LONDON,
Printed by *T. R.* and *E. M.* for *Nathanael Webb* and *William Grantham*, at the Black Beare in *Pauls* Church-yard near the little North-door by *Pauls Alley*. 1652.

ULTIMA,

The last things,

in reference to

the First and Middle things:

OR

CERTAIN MEDITATIONS

on Life, Death, Judgement, Hell, Right Purgatory, and Heaven:

Delivered by

ISAAC AMBROSE,

Minister of the Gospel

at PRESTON in AMOUNDERNES

in *LANCASHIRE.*

Deut. 32. 29.

O that they were wise, that they understood this, that they would consider their latter end.

Eccles. 7. 36.

Whatsoever thou takest in hand, remember the end, and thou shalt never do amiss.

LONDON:

Printed for *J. A.* and are to be sold by *Nathanael Webb*, and *William Grantham*, at the *Grey-hound* in *Pauls* Church-yard. 1650.

ULTIMA,

The laſt things,

in reference to

the Firſt and Middle things:

OR

CERTAIN MEDITATIONS

On Life, Death, Judgement, Hell,
Right Fruitfulness, and Heaven:

Delivered by

ISAAC AMBROSE,
Minister of the Goſpel
at PRESTON in AMOUNDERNESS
in LANCASHIRE.

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To the Reader.

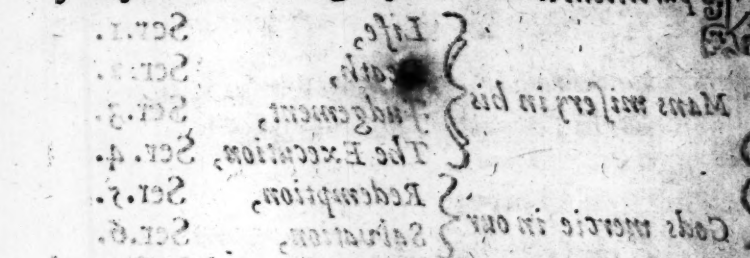
READER.

NOt to ſtay thee too long at the doore, come in, and thou mayſt in this fabrick ſee theſe ſeverall partitions.

Here is { *Mans miſery in his* { *Life*, Ser. 1. / *Death*, Ser. 2. / *Judgement*, Ser. 3. / *The Execution*, Ser. 4. } / *Gods mercie in our* { *Redemption*, Ser. 5. / *Salvation*, Ser. 6. } }

The firſt part may bring thee to a ſight, and ſenſe, and ſorrow for ſin; the ſecond to a ſight of Chriſt, and a comfort in Chriſt: and theſe are the principall means of converſion. Nor is the work unprofitable, if thou beeſt converted; uſe them as daily Meditations, and they will keep thee from ſin, and help thee towards heaven. One of our Worthies can tell thee, that Nothing more ſtrongly bends men to ſin then ſecuritie, or incogitancie of theſe things. *If thou aſk what things? he anſwers*, The end of our creation and redemption, the certaintie of death, the uncertaintie of life, the ſevere account we muſt give, the juſt retribution we ſhall have, the miſerie of the damned in hell, the bleſſedneſs of the Saints in heaven, theſe things being ſadly and frequently thought upon, would quench our burnings and luſtings after ſinne. *And true thou mayeſt find it, that ſuch good thoughts, and*

an inordinate life, are set at a considerable ... [illegible] ... other? A serious and fruitfull meditation upon these things (*as Mr. Bolton hath very well taught*) is very materiall, and of speciall moment to make us (by Gods blessing) more humble, unworldly, provident and prepared for the evil day. *And I take it, every one of these following subjects would be an excellent theam, or matter for our deliberate meditation. See the* Middle things, *Chap.7.Sect.4. Read them and practise these Meditations, and I trust by these means thy end will be* Heavens happiness. *So ends this mark, and I pray for thee solely, next to Gods glory, I built it for thee.*



Thine in all services I may,

for thy souls salvation,

I. A.

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Lifes Leaſe.

GEN. 47. 9.

Few and evil have the dayes of my life been.

WHen *Pharaoh* was Egypts King, *Joſeph Pharaohs* Steward, and *Jacob Joſephs* father, there was a great famine which *Pharaoh* had dreamed, *Joſeph* fore-told, and *Iacob* ſuffered: God that ſent *Ioſeph* to *Pharaoh*, brings *Iacob* to *Ioſeph*, the ſame providence ſo diſpoſing of all, that yet ſome food muſt be in Egypt, when nothing was found in all the land of Canaan: Thither come, & welcome (as you may ſee in the ſtorie,) *Pharaoh* ſalutes *Iacob* with this queſtion, *What is thy age? How many are thy dayes?* How many? alas, but *few*: what are they? alas, but *evil*: Thus we find *Iacob* at his Arithmetick, the bill is ſhort, and the number but a cyphar: Will you hear him caſt his accounts? Firſt, they are *dayes*, and without all rules of falſhood, by ſubtraction *few*, by addition full of *evil*; contract all and this is the ſum of all, *Few and evil have the dayes of my live been.*

This Text, briefly, is the Leaſe of *Iacobs* life, God the chief Lord inricht his ſubſtance, yet limits the grant of his time: will you queſtion the Leaſe? for what time? no more, but *my life*] ſaith *Iacob*: but a life? what years? no years, but *dayes*] ſaith *Iacob*,

cob: but dayes? how many? not many, but *few*] ſaith *Iacob*, but few? how good? not good, but *evil*] ſaith *Iacob*: who can blaze the arms of life, that finds not in it Croſſe and Croſlet? the leaſe but a *life*] the tearm but *dayes*] the number *few*] the nature *evil*] nay, when all is done, we ſee all is out of date; the dayes are not, but are paſt, they *have been*] *Few and evil have the dayes of my life been.*]

We muſt, you ſee, invert the Text, and begin with that on which all hangs; it is but *my life*] ſaith *Iacob*.

Life.

VVOuld you know what is that? take but a view of *Nature*, and *Scripture*, & theſe will ſufficiently deſcribe our life.

ut roſa Pæſtano languet adepta jugo. Tifernas. *ut herba ſolſtitialis*, Plaut.

First, *Nature*, whoſe dimme eye ſees thus far: what is it? but a *Roſe*, ſaith *Tifernas*, which if you view in its growth, the cold nips it, heat withers it, the wind ſhakes it; be it never ſo fair it withers, be we never ſo lively, immediately we die and periſh.

ὁ βίος ἐ βίος ἀλήθως, Philemon.

A *Roſe*? that is too beautifull! *Life* is but *graſſe*, ſaith *Plautus*, green now, withered anon; thus like the flower that is cut in Summer; as ſoon as we are born, Death is ready with his Sythe; as ſoon as we are dead, Angels gather in the harveſt, on whoſe wings we are carried to that Barn of Heaven. *Graſſe?* no ſaith *Philemon life* is no better then a *counterfeit picture*: what if the colours be fair, and the reſemblance near? the ſhadow of death, and the Curtains of our grave will darken all. *A picture?* that is too honourable; *life* is (a worſe reſemblance) but a *Play* ſaith *Luſcinius*, we enter at our birth, and act all our life, preſently there is an *exit*, or a back return, and away we go, ſhutting all up with a ſudden Tragedie.

Scena eſt ludus quoque vita: Luſcin.

A Play? that is too large. *Anonymus* being asked what was *life*, he *ſhews himſelf a little, then hides himſelf amain*; his meaning was this, our *life* is but a little *ſhow*, and no ſooner are we ſeen, but immediately are we hid and gone.

Cum parumper ſe oſtendiſſet, mox ſe abſcondit Anonymus: Rodol. Agric.

A ſhow? that is too pleaſant; *life* is nothing but a *ſleep*, ſaith *Philonius*, we live ſecure, and Dormiſe-like we ſlumber away our time; when all is done, as if all this were too little, we ſleep again, and go from (our grave) the bed, to (that bed) our grave.

Tu quieſcis ſecurus; & in modum gliris ſepultus jaces. Philonius.

A ſleep? that is too quiet, it is nothing but a *dream*, ſaith *Ariſtophanes*; all our worldly pleaſures are but waking

ἀνέρες ἐικελόνειροι. Ariſtophanes.

making dreams, at last Death rouzeth our souls that have slept a sinne, then lifting up our heads and seeing all gone we awake sorrowing. *A dream*, or the *dreams of a shadow*, saith *Pindarus*; the worst, the weakest *dream* that can be imagined; sure one step further, were to arrive at deaths door; and yet thus farre are we lead by the hand of *Nature*: nay if you will lower, *death* succeeds *life*, and *life* is but *the image of death*, saith *Cato*. Here is a true picture of our *frailty*, *life* is like *death*; indeed so like, so near together, that we cannot differ each from other.

σκιᾶς ὄναρ ἄνθρωποι, Pind. in Pyth. *Vita quid nisi mortis imago?* Cato.

See here the condition of our *life*; what is it but *a Rose, a Grasse, a Picture, a Play, a Show, a Sleep, a Dream, an Image of death*? such a thing is *life*, that we so much talk of.

And if *Nature* give this light, how blind are they that cannot see *lifes* frailty? you need no more but mark the *Destinies* (as Poets feign) to spin their threds: one holds, another draws, a third cuts it off: what is our life but a thread? some have a stronger twist, others a more slender: some live till near rot, others die when scarce born: there's none endures long, this thread of life is cut sooner or later, and then our work is done, our course is finished. Are these the Emblemes of our *life*? and dare we trust to this broken staff? how do the heathen precede us Christians in these studies? *Their books were skuls, their desks were graves, their remembrance an hour glass.* Awake your souls, and bethink you of mortality: have you any priviledge for your *lives*? are not Heathens and Christians of one Father *Adam*? of one mother, *Earth*? the Gospel may free you from the second, not the first death; onely provide you for the first to escape the second death. O men, what be your thoughts? nothing but of *Goods* and *Barns*, and *many Years*? you may boast of *Life*, as *Ormuzes* the Conjurer of his Egge, which (he said) included the felicity of the world; yet being opened, there was nothing but *Wind*: Think what you please, your life is but a *Wind*, which may be stopt soon, but cannot last long by the law of *Nature*.

Use.

But secondly, as *Nature*, so *Scripture* will inform you in this point. The *life* of man is but of little esteem; what is it but a *Shrub*, or a *Brier* in the fire? *As the crackling of thorns under the pot, so is the (life or) laughter of the fool*: momentany and vanity, *Eccles.* 7. 6. Nay, a *shrub* were something, but our *life*

2.

Eccles. 7. 6.

is leſſe, no better then a *leaf*, not a tree, nor ſhrub, nor fruit nor
Eſay 64.6. bloſſome: *We all fade as a leaf, and our iniquities like the wind have ſwept us away*, Eſay 64.6. Yet a *leaf* may glory of his birth,
it is deſcended of a Tree; *life* is a *Reed*, ſometimes broken, at leaſt
Matth.11.7. ſhaken, ſo vain, ſo infirm, ſo inconſtant is the *life* of man: *What went you out to ſee? a reed ſhaken with the Wind?* Matth. 11.7.
Nay, a *reed* were ſomething, our *life* is baſer, indeed no better
Job 8.12. then a *ruſh* or *flag*. *Can a ruſh grow without mire? though it were green, and not cut down, yet ſhall it wither before any other herb*,
Job 8.11,12. What ſhall I ſay more? what ſhall I cric, *a ruſh*,
Eſa. 40.7. *All fleſh is graſs, and all the grace thereof as the flower of the field, the graſs withereth, the flower fadeth, ſurely the people is graſs*,
Eſa. 40.7. I am deſcended beneath juſt patience; but not ſo low as the *life* of man; as all theſe reſemble *life*, ſo in ſome meaſure they have *life*: but *life* is a *ſmoke*, without any ſpark of *life* in it,
Pſal. 102.3. thus cries *David*, *My dayes are conſumed like ſmoke, & my bones are burnt like an hearth*, Pſal. 102.3. Yet is here no ſtay, the *ſmoke* ingenders *clouds*, and a *cloud* is the fitteſt reſemblance of our *life*: *Our life ſhall paſſe away as the trace of a cloud, and come to nought*
Wiſd. 2.4. *as the myſt that is driven away with the beams of the Sun*, Wiſd. 2.4. Neither is this all, *clouds* may hang calm, but *life* is like a
Job 7.7. tempeſt, it is a *cloud* and a *wind* too, *Remember that my life is but a wind, and that mine eye ſhall not return to ſee pleaſure*, Iob 7.7. Nay, we muſt lower, and find a weaker element, it is not
2.Sam.14.14. a *wind*, but *water*, ſaid that woman of *Tekoah*, *We are as water ſpilt on the ground, which cannot be gathered up again*, 2.Sam.14. 14. yet is *water* both a good and neceſſary element, *life* is the leaſt part of *water*, nothing but a *foam*, a bubble: *The King of Samaria* (that great King) *is deſtroyed as the foam upon the wa-*
Hoſ. 10.7. *ter*, Hoſ. 10.7. I can no more, and yet here is ſomething leſſe, a *foam or bubble* may burſt into a *vapour*, and *What is your life? it*
Jam. 4 14. *is even a vapour that appeareth for a little time, and afterwards vaniſheth away*, Iam. 4.14. Leſſe then this is nothing, yet *life* is ſomething leſſe, nothing in ſubſtance, all it is, it is but a *ſhadow*,
1. Chr. 29.15. *We are ſtrangers and ſojourners as all our fathers were, our dayes are like a ſhadow upon the earth, & there is none abiding*, 1 Chr. 29. 15. See whither we have brought our *life*, and yet ere we part, we will down one ſtep lower; upon a ſtrict view we find neither
Pſal 39.5. *ſubſtance* nor *ſhadow*, onely a meer nothing, a *verie vanitie*:

Behold,

Behold, thou haſt made my dayes as an hand breadth, and mine age is nothing in reſpect of thee, ſurely every man living is altogether vanitie: Pſal. 39.5. Pſal.39.5.

Lo here the nature of our *life*, it is *a ſhrub a leaf, a reed, a ruſh, a graſſe, a ſmoke, a clond, a wind, a water, a bubble, a vapour, a ſhadow a nothing.*

What mean we to make ſuch ado about a matter of *nothing?* I cannot chooſe but wonder at the vanitie of men, that runne, rid, toil, travell, undergo any labour to maintain this *life*, and what is it when they have their deſire which they ſo much toyl for? we live, and yet whileſt we ſpeak this word, perhaps we die. Is this a land of the living, or a region of the dead? We that ſuck the air to kindle this little ſpark, where is our ſtanding but at *the gates of death?* Pſal. 9. 13. Where is our walk, but *in the ſhadow of death?* Luke 1. 79. What is our manſion-houſe, but *the body of death?* Rom. 7. 24. What think ye? *Is not this the region of death, where is nothing but the gate of death, and the ſhadow of death, and the body of death?* Sure we dream that we live, but ſure it is that we die; or if we live, the beſt hold we have is but *a leaſe*: God our chief Lord may beſtow what he pleaſeth, to the rich man wealth, to the wiſe man knowledge, to the good man peace, to all men ſomewhat: yet if you ask, Who is the Leſſor? God. Who is the Leſſee? Man. What is leaſed? This world. For what terme? *My life.*] Thus *Jacob* tels *Pharaoh*, as the Text tels you, *Few and evil have the dayes of* my life] *been.* Pſal.9.13. Luke 1.79. Rom.7.24. *An non & hæc regio mortis, ubi porta mortis, umbra mortis, & corpus mortis?*

This is the *Leaſe*, and now you have it, let us ſee what *uſe* you will make of it.

It is a bad *life* ſome live, *Come* (ſay they) *and let us enjoy the pleaſures that are preſent, and let us cheerfully uſe the creatures as in youth, let us fill our ſelves with coſtly wine and oyntments, and let not the flower of life paſſe by us.* What a *life* is here? Can it be that pleaſures, wine and oyntments ſhould have any durance in this vale of miſerie? Suppoſe thy *life* a continued ſcene of pleaſures, hadſt thou *Dives* fare, *Solomons* robes, *Davids* throne, *Cræſus* wealth, livedſt thou *many years* without any cares, yet at laſt comes death, and takes away thy ſoul in the midſt of her pleaſures: alas, what is all thy glory, but a ſnuff that goes out in a ſtench? Couldſt thou not have made 1 *Uſe.* Wiſd.2.6,7.

death more welcome, if he had found thee lying on a pad of ſtraw, feeding on cruſts and crums? Is not thy pain more grievous, becauſe thou waſt more happie? Do not thy joys more afflict thee, then if they had never been? O deceitfull world, that grieveſt if thou croſſeſt, and yet to whom thou art beſt, they are moſt unhappie?

2. *Uſe.* But to ſpeak to you who have paſſed the pikes and pangs of the *new birth*, would you have *life indeed*, and enjoy that joy of *life* which is immortall? then hear, revive, watch and awake from ſinne: were you ſometimes dead in ſinne? O but now live in Chriſt, Chriſt is *the life*. Iohn 14. 6. Were you ſometimes dumb in your dying pangs? O but now abide in Chriſt, Chriſt is *the word* of life. Iohn 1. 1. Are you as yet babes in Chriſt, feeble and but weak through *lifes* infirmities? why then uſe all good means, eat and be ſtrong, Chriſt is *the bread of life*. Iohn 6. 48. Here is a *life indeed*, would you not thus live for ever? then *believe in God, and in Ieſus Chriſt whom he hath ſent, and this is life eternal*. Iohn 17. 3. O happy *life*, which many a man never dreams of! So much they ſtrive to protract this brittle *life*, which but adds more grief, that they forget Chriſt, nay, they forget their Creed, which begins with true life, *God*; and ends with life never-ending, *Life everlaſting*. Others that hope for heaven, fix not their thoughts on earth; if you be Gods ſervants, lift up your hearts above, for there is *life*, and the *God of life*, the *Tree of life*, and the *Well of life*, the *life of Angels*, and the *Life everlaſting*.

John 14.6. John 1.1. John 6.48. John 17.3.

One ſand is run, and the Text is leſſened; but as you have the *leaſe*, ſo you may now exſpect to know the *date*: the *leaſe* is but a *life*, the *date* laſts but *dayes*.

Dayes.]

NOt weeks, nor moneths nor years; or if a *year*, the beſt Arithmatick is to reduce or break it into *Dayes*: ſo we have it in the laſt tranſlations, *The dayes of the year*.

Here then is the { Summe, *a Year*. / Fraction, *Dayes*.

Firſt, *a Year*; in the *Spring* is the youthfull ſpring of our age, in the *Summer* is the aged time of our youth; in the *Autumn* is the

the high noon, or middle of our age, when the Sun (which is our ſoul) rules in the Equinoctiall line of our life; in the *Winter* we grow old and cold, the nips of froſt ſtrip the tree of our life, we fall into the grave, and the earth that nouriſhed us, will then conſume us. See what is man! *a Spring of tears, a Summers duſt, an Autumns care, a Winters Wo:* Read but this map, and you need travell no further to enquire of *life*.

The firſt quarter is our *Spring*, and that is full of ſinne and miſerie; the infant no ſooner breathes, but he ſucks the poyſon of his parents: in *Adam* all ſinned, and ſince his time all were defiled by his ſinne. Is it not Natures rule, that *every man begets one like himſelf?* And is it not Gods rule, that *every ſinner begets another no better then himſelf?* How may a foul veſſell keep ſweet water? or how may an earthy ſinner beget an heavenly Saint? we are all in the ſame ſtate of ſinne, and ſo we fall into the ſame plunge of ſorrow: the child in his cradle ſleeps not ſo ſecure, but now he wakes, and then he weeps, cold ſtarves him hunger pines him, ſores trouble him, ſickneſſe gripes him, there is ſome puniſhment, which without ſinne had never been inflicted. It is wonderfull to conſider, how Nature hath provided for all creatures, birds with feathers, beaſts with hides, fiſhes with ſcales, all with ſome defence, onely man is born ſtark naked, without either weapon in his hand, or the leaſt thought of defence in his heart; birds can flie, beaſts can go, fiſhes can ſwim but infant-man, as he knows nothing, ſo neither is he able to do any thing: indeed he can weep as ſoon as born, but not laugh (as ſome obſerve) till fortie dayes old: ſo ready are we born to wo, but ſo farre from the leaſt ſpark of joy. O meer madneſſe of men, that from ſo poor, naked and baſe beginnings, can perſwade our ſelves we are born to be proud!

And if this be our *Spring*, what (think ye) is our *Summer?* *Remember not the ſinnes of this time*, prayes *David*, Pſalme 25. 7. and why? *their remembrance is bitter*, ſaith *Job*, Job 13. 26. If mirth and melody ſhould never meet with end, this were an happy life, *Rejoyce, O young man, in thy youth, let thine heart chear thee in the dayes of thy youth, walk in the wayes of thine heart, and in the ſight of thine eyes; but remember for all theſe things God will bring thee to judgement*, Eccleſ. 11. 9. This

Pſal. 25. 7.

Job 13. 26.

Eccleſ. 11. 9.

judgement is the damp that puts out all the lights of comfort: could not *Solomon* have given the rains, but he muſt pull again at curb? Muſt youth rejoyce, *But for all this remember?* what a barre ſtands here in the very door of joy? alas, that we ſhould trifle thus with toyes, which no ſooner we enjoy, but in grievous ſadneſſe we repent our follies. The wiſe man that gave libertie to his wayes, what cries he but *vanitie*, and after, *vanitie of vanities*, and at laſt, *all is vanitie?* what was the wiſdome of *Achitophel?* a vain thing: what the ſwiftneſſe of *Hazael?* a vain thing: what the ſtrength of *Goliah?* a vain thing: what the pleaſures of *Nebuchadnezzar?* a vain thing: what the honour of *Haman?* a vain thing: what the beautie of *Abſolon?* a vain thing. Thus if we ſee but the fruit that grows of ſin, we may boldly ſay of *laughter, thou art mad, and of joy, what is this thou doeſt?* Eccleſ. 2. 2. Eccleſ. 2. 2.

And if this be our *Summer*, what may be our *Autumn?* an hour of joy, a world of ſorrow; if you look about you, how many miſeries lie in wait to enſnare you? there is no place ſecure, no ſtate ſufficient, no pleaſure permanent, whither will you go? The chamber hath its care, the houſe hath its fear, the field hath its toyl, the Countrey hath its frauds, the Citie hath its factions, the Church hath its Sects, the Court hath its envie, here is every place a field where is offered a battell: or if this were better, conſider but your ſtates, the Beggar hath his ſores, the Souldier hath his ſcarres, the Magiſtrate hath his troubles, the Merchant his travels, the Nobles their croſſes, the great ones their vexations; here is every ſtate a ſea, toſſed with a world of tempeſts: or yet if this were happier, bethink you a little longer of your fleeting joys; the ſweet hath its ſower, the Crown hath its care, the world hath its want, pleaſure hath its pain, profit hath its grief, all theſe muſt have their end: here is a dram of ſugar mixt with an Epha of bitter. Is this manhood, that is ſubject to all theſe miſeries? Nay, what are theſe in compariſon of all it ſuffers? It is deformed with ſinne, defiled with luſt, outraged with paſſions, over-carried with affections, pining with envie, burthened with gluttony, boyling with revenge, tranſported with rage; all mans body is full of iniquitie, and his ſoul (the bright image of God) through ſinne, is tranſformed to the ugly ſhape of the Devil.

And

And if this be our *Autumn*, what (I pray) is the *Winter?* then our Sun grows low, and we begin to die by degrees; ſhew me the light which will not darken, ſhew me the flower which will not fade, ſhew me the fruit which will not corrupt, ſhew me the garment which will not wear, ſhew me the beautie which will not wither, ſhew me the ſtrength which will not weaken: behold, now is the hour that thy lights ſhall darken, thy cheeks wrinckle, thy skinne be furrowed, thy beautie fade, and thy ſtrength decay. Here is the ambition of a long *life*, thy *leaſe* lies a bleeding, and death raps at the door of thy heart to take poſſeſſion: O forcible entrie! will not pleaſures delay? cannot riches ranſome? dares not ſtrength defie? Is neither wit nor wealth able to deceive nor bribe? what may rent this houſe, that the ſoul may but lodge there one night longer? Poor ſoul that dies (or departs) in unremedied pangs! our ſinnes may run on ſcore, and repentance forget her dayes of payment. Yet our leaſe ſhall end, the date exſpire, this body ſuffer, and the ſoul be driven from her houſe and harbour. See the ſwift courſe of our mortall *Sun*, at *North and South*, in our mothers *womb and tomb* both in one year.

Conſider this, ye that forget God, you have but a *year* to live, and every ſeaſon yields ſome occaſion to tell you, ye muſt die. In *childhood*, what is your cheſt of clouts, but a remembrance of your winding ſheets? *In youth*, what is your mirth and muſick, but a ſummons to the knell? *In manhood*, what is your houſe and encloſure, but a token of the coffin? *In age*, what is your chair or litter, but a ſhew of the beer, which at laſt ſhall convey you to your graves? Man, ere he is aware, hath dreſt his herſe, every ſeaſon adding ſomething to his ſolemnitie. Where is the Adulterer, Murtherer, Drunkard, Blaſphemer? Are you about your ſinnes? look on theſe objects; *there is a ſunne now ſetting, or a candle burning, or an hour-glaſſe running, or a flower decaying, or a Traveller paſſing, or a vapour vaniſhing, or a ſick man groaning, or a ſtrong man dying*, be ſure there is ſomething puls you by the ſleeve, and bids you beware to commit ſuch enormities: Who dares live in ſinne, that conſiders with himſelf he muſt die ſoon? And who will not conſider, that ſees before his eyes ſo many a remembrancer? Alas, we muſt die, and howſoever we paſſe from childhood to youth, from youth to *Uſe.*

Senectutem nemo excedit.

manhood, from manhood to age, yet there is *none can be more then old:* here is the utmoſt of our life, *a Spring, a Summer, an Autumn, a Winter*, and when that is done, you know the whole *Year* is finiſhed.

The ſumme is a *Year*] the Items are *Dayes.*] And what *Dayes* can ye exſpect of ſuch a *Year?* my text, in relation to theſe *dayes*, gives us two attributes, the firſt is *few*, the ſecond is *evil:* if you conſider our *dayes*, in regard of the *fewneſſe*, (which this word ſeems rather to intimate) you may ſee them in Scripture brought to *fewer* and *fewer*, till they are well near brought to nothing.

If we begin with the beginning, we find firſt, that the firſt man *Adam* had a leaſe of his life in *fee*, and (as Lawyers ſay) *To have and to hold*, from the beginning to everlaſting: but for eating the forbidden fruit, he made a forfeiture of that eſtate: of

Gen.2.17. this he was forewarned, *In the day that thou eateſt thereof thou ſhalt die the death*; Gen.2.17. And this he found too true, *Becauſe thou haſt eaten of the tree, whereof I commanded thee, Thou ſhalt not eat* —— what then? amongſt other curſes this was one,

Gen.3.19. *Duſt thou art, and to duſt thou ſhalt return:* Gen. 3, 19. After him, the longeſt life came ſhort of the number of a

Gen.5.27. thouſand years, *The dayes of Methuſalem* (ſaith *Moſes*) *were nine hundred, ſixtie, and nine years*: Gen. 5. 27. and had he come to a thouſand, which never was attained by

2 Pet.3.8. man, yet *a thouſand years are but one day with God:* 2. Pet.

Pſal.90.4. 3. 8. yea, but as yeſterday, ſaith *Moſes*, *A thouſand years in Gods ſight are but as yeſterday*: Pſalme 90. 4. But what ſpeak I of a thouſand years? no ſooner came the floud, but the age of man (of every man born after it) was ſhor-

Gen.11.10. tened half in half. *Theſe are the generations of Sem*, (ſaith *Moſes*) Gen. 11. 10. to wit, *Arphaxad*, and *Selah*, and *Eber*, none of which three could reach to the number of five hundred years; the longeſt liver was *Eber*, and yet all his dayes, before and after his firſt-born *Peleg*, were but *four*

Gen.11.16, 17. *hundred, ſixtie, and four years*: Gen. 11. 16, 17. nay, as if half a thouſand were more then too much, you may ſee God halfs their ages once again: *Peleg* lives as long as any man after him, and yet his dayes were neither a thouſand, nor half a thouſand, nor half of half a thouſand; no, no more then *two*

hundred

hundred, thirtie and nine years, Gen. 11. 18, 19. but this was a long *life* too: If we come to arrive at the time of *Iacob*, we ſhall find this little time well-near halfed again; when he ſpoke this text, he tells he was *one hundred and thirtie years old*, and after this he lived no longer then ſeventeen years more, *ſo that the whole age of Iacob was but* (ſeven ſcore and ſeven) *an hundred fortie, and ſeven years*. Gen. 47.28. Nay, to leave *Iacob* a while, and to come a little nearer our ſelves, in *Moſes* time we find this little time halfed again, he brings ſeven ſcore to ſeventie, *The dayes* (ſaith he) *of our age are threeſcore years and tenne, and though men be ſo ſtrong that they come to fourſcore years, yet is their ſtrength then but labour and ſorrow, ſo ſoon paſſeth it away, and we are gone*. Pſal. 90. 10. Here is *halfs of halfs*, and if we *half* it a while, ſure we ſhall *half* away all our time: nay, we have a cuſtome goes a little further, and tells us of a number a great deal ſhorter, we are fallen from ſeventie to ſeven, in *lifes leaſes* made by us. Nay, what ſpeak I of years, when my text breaks them all into *dayes? Few and evil have the dayes been*, ſo our former tranſlation, without any addition of *years* at all: and (if you mark it) our *life* in Scripture is more often termed *dayes* then *years*: the book of *Chronicles*, which writes of mens lives, are called according to the interpretation, *Words of dayes*: to this purpoſe we read, *David was old, and full of dayes*. 1 Chron. 23. 1. and *in the dayes of Iehoram, Edom rebelled*. 2 Chron. 21. 8. So in the New Teſtament, *In the dayes of Herod the King*. Matth. 2. 1. and, *in the dayes of Herod the King of Iudea*. Luke 1. 5. In a word, thus *Iob* ſpeaks of us, our life is *but dayes*, our dayes but *a ſhadow: We know nothing* (ſaith *Iob*) and why ſo? *our dayes upon earth are but a ſhadow*. Iob 8. 9.

Gen. 11. 18, 19.

Gen. 47. 28.

Pſal. 90. 10.

1 Chron. 23. 1

2 Chron. 21. 8

Matth. 2. 1.

Luke 1. 5.

Job 8. 9.

Lo here the length of our little life, it is not for ever; no, *Adam* loſt that eſtate, & he that lived longeſt after *Adam*, came ſhort of the number of a *thouſand years*: nay, that was *halfed* to ſomewhat leſſe then *five hundred*, and that again *halfed* to little more then *two hundred*; *Iacob* yet *halfs* it again to a matter of *ſeven ſcore*, and *Moſes halfs* that again to *ſeventy*, or a little more: nay, our time brings it frō *ſeventy* to *ſeven*: nay, *Iacob* yet brings it from *years* to *daies few and evil have the dayes*] *of the year*] *of my life been*.

Teach us, O Lord, to number our dayes, that we may apply our 1 *Vſe.*

hearts unto Wiſdome, Pſal. 90,12. *Moſes* Arithmetick is worthy your meditation; learn of him to number, pray to God your teacher, think every evening there is one *day* of your number gone, and every morning there is another *day* of miſerie coming on; evening and morning meditate on Gods mercy, and your own miſerie. Thus if you number your *dayes*, you ſhall have the leſſe to account for at that *day*, when God ſhall call you to a finall reckoning.

2. *Uſe.* But miſerable men, who are not yet born again, their *dayes* run on without any meditation in this kind: What think they of, but of *long dayes*, and *many years?* And were all their *dayes* as long as the day of *Joſhuah*, when the Sun ſtood ſtill in the midſt of heaven, yet it will be night at laſt, and their Sun ſhall ſet like others. True, God may give ſome a liberall time, but what enemies are they to themſelves, that of all their *dayes* allow themſelves not one? *If any man long after life, and to ſee good dayes let him refrain his tongue from evil, and his lips that they ſpeak no guile.* 1.Pet.3.10. How live they that would needs live long, and follow no rules of pietie? many can poſt off their converſion from day to day, ſending Religion afore them to thirty, and then putting it off to fourtie, and not pleaſed yet to overtake it, promiſe it entertainment at threeſcore; at laſt death comes, and allows not one hour: In youth theſe men reſolve to reſerve the time of age to ſerve God in; in age they ſhuffle it off to ſickneſſe, when ſickneſſe comes, care to diſpoſe their goods, loathneſſe to die, hope to eſcape, martyrs that good thought. O miſerable men! if you have but the *Leaſe* of a Farm for twenty years, you make uſe of the time, and gather profit; but in this *precious farm of Time*, you are ſo ill husbands, that your *Leaſe* comes out before you are one penny worth of grace the richer by it. Matth.20.6. *Why ſtand ye here all the day idle?* there are but a *few hours or dayes* that ye have to live; at laſt comes the night of death, that will ſhut up your eyes in ſleep till the day of doom.

You ſee now the term of our *Leaſe*, our *Life* laſts but *Dayes*. Luke19.42. Matth.6.12. and although we live many *dayes*, yet in *this thy day*, ſaith Chriſt; and, *Give us this day our daily bread*, ſay we, as if no *day* could be called *thy day* but *this day*: if there be any more, we ſhall ſoon number them, my text tells you they are not many, but *few*; *Few and evill have the dayes of my life been.*

Few]

Few]

OUr *Leaſe* is a *Life*, our *Life* is but *Dayes*, our *Dayes* are but *Few*. The Phœnix, the Elephant, and the Lion fulfill their hundreds; but man dieth when he thinks his Sun yet riſeth, before his eye be ſatisfied with ſeeing, or his ear with hearing, or his heart with luſting, death knocks at his door, and often will not give him leave to meditate an excuſe before he comes to judgement; Is not this a wonder to ſee dumb beaſts ouerſtrip mans life? The Phœnix lives *thouſands* (ſay ſome); but a thouſand years are a long life with man: *Methuſhalem* (you ſaw) the longeſt liver, came ſhort of this number; and yet, could we attain to ſo ripe an age, what are a thouſand years to the dayes everlaſting? If you took a little mote to compare with the whole earth, what great difference were in theſe two? and if you compare this *life* which is ſo ſhort, with the *life* to come which ſhall never have end, how much leſſe will it yet appear? *As drops of rain are unto the ſea, and as a gravell ſtone is in com-* Eccluſ 18.9.
pariſon to the ſand; ſo are a thouſand years to the dayes everlaſting. But will you haue an exact account, and learn the juſt number? It was the Arithmetick of holy men to reckon their dayes but *Few*;] as if the ſhorteſt cut were the beſt acount. The Hebrews could ſubduct the time of ſleep, which is half our life. ſo that if the dayes of men were *threeſcore years and ten*, here's Pſal.90.10.
five and thirty years ſtruck off at one blow. The Philoſophers could ſubduct the time of weakneſs, which is moſt of life; ſo that if *vivere* be *valere* that onely *a true life, which enjoyes good health*, here's the beginning and the ending of our dayes ſtruck off at a ſecond blow. The Fathers could ſubduct all times not preſent, and what ſay you to this account? were the dayes of life at noon, man grown to manhood? look ye back, and the time paſt is nothing; look ye forward, and the time to come is but uncertain: and if time paſt and time to come ſtand both for ciphers, what is our life but the *preſent*? and what is that but *a moment*? Nay, as if a *moment* were too much, look at Scripture, and you will ſee it brought to a leſſer paſſe: *Job* (for his part) goes about to ſubduct the time of his birth, which is the bud of life; *Let the day periſh* (ſaith he) *wherein I was born; nay let it not be joyned unto the dayes of the year, nor let it* Job 3.6.
come into the count of moneths, Job 3. 6. *Solomon* could ſubduct

not

not onely childhood but the time of youth too, which is the ſtrength of life: *Take away grief out of thine heart, and cauſe evill to depart from thy fleſh; for childhood and youth both are but vanity*, Eccleſ. 11. 10. *Paul* could ſubduct the time of ſinne, which is the joy of life, *She that lives in pleaſure* (lives not, nay ſhe) *is dead while ſhe is alive*, 1. Tim. 5. 6. Summe all and ſuppoſe that the time of *birth, and childhood, and youth, and ſin* were gone, to what an epitome were mans *life* come? Think of this all ye that travell towards heaven, had we not need to make haſte, that muſt go ſo long a journey in ſo ſhort a time? How can he chooſe but run, that remembers his *dayes are few*? nay, that every *day* runs away with his *life*? The workman that ſets a time for his task, he liſtens to the clock, and counts the houres, not a minute muſt paſſe, but his work goes onwards: how then do we neglect our time while we ſhould ſerve God? *Work while it is day*, ſaith Chriſt; and, *this is the day of ſalvation*, ſaith the Apoſtle. Would you know your task? you muſt *work*: would you know the time? it is *this day*: a great task, a ſhort time, had we not need with *Moſes* to *number our dayes*, leſt we looſe a minute? It is true, of all numbers we cannot skill to number our dayes: we can number our ſheep, our oxen, our fields, our coyn; but we think our dayes are infinite, and never go about to number them. The Saints that went before us caſt another account; *Moſes* had his *tables*, *Job* had his *meaſures*, all agree both for *meaſure* and *number*, magnitude and multitude, our life is but ſhort, our dayes are but *few*. *Few*] and evil they have been.

Eccles. 11. 10.

1. Tim. 5. 6.

John 9. 4.

2. Cor. 6. 2.

Give me leave a little to amplifie on this point: would we throughly know the ſhortneſs of out time, the fewneſs of our dayes? I ſhall then ſet before you the *magnitude* of the one, and the *multitude* of the other:

And firſt, for the *magnitude* of the time of our life; A man (ſay the Philoſophers) is *Microcoſmus*, *a little world*: *little* for goodneſs, but *a world* of wickedneſs. Of this *world* if you'l have the dimenſions according to the rules of Geometricians, *the length, breadth*, and *depth* of our ſhort *life*; then firſt for our *length* from Eaſt to Weſt, from our birth to our buriall. I need not to take ſo many paces, as will make *mille paſſus*, a mile; our little life bears no proportion to ſuch a length: I dare not ſay as

Stobæus

Stobæus relates, that our life hath the laſt of a cubits length: for that's more then the Scripture will afford it: it is but *a ſpan*, or *hand-breadth*, ſaith *David*, that's little: nay, *Alcæus in carmine Lyrico*, ſaith, it is but an *inch long*, that's leſſe: nay, ſaith *Plutarch*, *All our life is but a prick, a point:* yet leſſe, ſaith *Seneca*, *it is a point that we live, and leſſe then a point.* that's leſs then either I can ſay, or you conceive. What is it? not *a mile, but a cubit, but a ſpan, but an inch, but a point, nay leſs then that*: here's little longitude of life. Well, but our latitude perhaps is greater: no, take a meaſure if you pleaſe from one pole to another, as we ſtand betwixt the terms of life and death. and whereſoever we are, death is within *an hand-breadth* of our life: if we be on the ſea, there's but *a thick board* betwixt us and drowning: if on the land, there's but *a ſhoe-ſole* betwixt us and our grave: if we ſleep, our bed is our bodies grave, and there's but *a ſheet*, (perhaps a winding-ſheet) betwixt us and it: when we are awake, our bodie is our ſouls grave, and there's but *a few skins* (as ſay Phyſicians) betwixt death and us. What is it? but the breadth of *an hand, of a board, of a ſhoe-ſole, of a thin ſheet, of a ſmall skinne*: there's little latitude you ſee. Well, but our profundity may help all this: go to therefore, and ſee what that is. I ſhall not lead you down many ſteps, for indeed there are not many ſteps to lead you down: in one word come to the centre of the heart of man: The *Grecians* to expreſſe the ſhallowneſs of this life, give the ſame name to the heart, that they do to death. Κέαρ is the heart, the authour of life; and Κήρ is deſtiny, the worker of death; to ſhew that as every man hath an heart; ſo death hath a dart for every man. Chriſtians! mortals! conſider your magnitude in all theſe dimenſions; alas, how is it that many of you make your ſelves ſo great? what mean thoſe titles which you take upon you? *Your Greatneſſe, Your Highneſſe, your*—— I know not what. O conſider the mortalitie of your bodies, and that will tell you the juſt * ſcantling of your ſelves.

Pſal. 39. 5.

Punctum eſt quod vivimus, & adhuc puncto minus.

* *Mors ſola fatetur quantula ſunt hominum corpuſcula.* Juvenal.

2. For the *multitude of our dayes*, he was branded with the name of a fool, that thought he had *many years* to live. *Moſes* tells us, *The dayes of our years are threeſcore years and ten*, Pſal. 90. 10. But now (as you heard) we value our life but at *ſeven years*, as if ſix years we had to labour, and to do all we had to do; but the ſeventh were a Sabbath *to reſt with God*, Revel. 14. 13.

Pſal. 90. 10.

Revel. 14. 13.

Nay,

nay yet the Scripture comes ſomewhat lower, and becauſe a plurality might cauſe a ſecuritie, it beſtows but a unitie upon our years, thus *Jacob* in this text reckons of a great number of one year, *The dayes of the year of my life are an hundred and thirty year.* Gen. 47. 9. nay *Auſtin* comes ſhorter, and compares our life to a quarter of a year, like *Jehoahaſh* reign, which laſted *about three moneths time.* 2 Kings 23. 31. nay, the Scripture deſcends from *moneths* to *dayes*, *Few and evil are my dayes*, ſaith *Iacob*: implying that this life is but *a few dayes*, or but * *one day*, as ſome would have it, which is the meaning of Chriſts prayer, *Give us this day our dayly bread.* Matth. 6. 11. And yet that we may not think our death a great way off, the Scripture tells us, it is not a day to come: no, *boaſt not of to morrow, for thou knoweſt not what a day may bring forth.* Prov. 27. 1. thy day is this preſent day, and therefore ſaith the Apoſtle, *To day if you will hear his voice*, Heb. 3. 7. nay, to ſpeak further, this day (ſaith *Iob*) is paſt already, *we are but of yeſterday* Job 8. 9. nay, as if a day were too long for the life of man, moſt reſembles it to the *graſſe that grows up in the morning, and is cut down in the evening*, Pſal. 90. 6. and *Gregorie* compares it to *Ionahs* gourd, that *came up in a night, and periſhed ere the day was come*, Jonah 4. 10. *The evening and the morning make but one day.* Gen. 1. 5. but * our day is oft times *an evening* without *a morning*, and oft times *a morning* without *an evening.* Nay, yet to go lower, as if half a day were more then our life could parallell, *Moſes* compares it to *a watch*, which is but the fourth part of a night. Pſal. 90. 4. yea and as if this were longer then our life doth laſt, the Scripture calls it but *an hour.* John 5. 25. *The hour is coming, and now is*, ſaith Chriſt: nay our life is but *a minute*, or if we can ſay leſſe, *a moment*, *in a moment they go down to the grave*, ſaith *Iob*, Job 21. 13. and *in a moment ſhall they die* ſaith *Elihu.* Job 34. 20. *And a lying tongue is but for a moment*, ſaith *Solomon*, Prov. 12. 19. and *our light affliction is but for a moment*, ſaith *Paul*, 2 Cor. 4. 17. Lo here the length of our little life, this is the gradation that God makes of it: at firſt a matter of *ſeventie years*, but theſe were tythed from *ſeventie to ſeven*, this number again was made no number, *one ſingle year*: *a year? nay a moneth, nay a day, nay an hour, nay a minute, nay a moment, as ſoon as we were born, we began to draw to our end.*

Wiſd.

Gen. 47. 9.

2 Kings 23. 31.

* *Vita noſtra, non diuturna, ſed diurna.*

Matt 6. 11.

Prov. 27. 1.

Heb. 3. 7.

Job 8. 9.

Pſal. 90. 6.

Jonah 4. 10.

* *Quem dies videt veniens ſuperbum, hunc dies videt abiens jacentem.*

Pſal. 90. 4.

John 5. 25.

Job 21. 13.

Job 34. 20.

Prov. 12. 19.

2 Cor. 4. 17.

Wiſd. 5. 13.

Wiſd. 5. 13. There's but *one poor moment* which we have to live, and when that is ſpent, our life is gone, How? but *one*? and *a moment*? *one* is the leaſt number that is, and *a moment* the ſhorteſt time that ever was: O what mean men to plot and project for the time to come, as if this life would never be done? O conſider of the littleneſs of the time that thou haſt to live! O conſider of the greatneſs of the matter that depends upon it; thy body, ſoul, heaven, and hel, all hangs on this thread, a ſhort life, a few dayes.] *Few*] *and evill have the dayes of my life been.*

You have learned *Moſes* Arithmetick to number your dayes; practiſe a while, and you find this *uſe.*

God ſhortens your time, you that are unregenerate, leſt you defer your repentance: it is ſaid of the Devil, that he is *buſie, becauſe his time is ſhort*, Revel. 12.12. and are you worſe then Devils? is not your time ſhorter? and yet are you more negligent? how do you give way to that old ſerpent? he delayes no time to bring you to hell, and ye neglect all times to get you heaven: What is your life but a *Jonas* gourd, ſuddenly ſprung up, and by and by withered again, and gone? whatſoever ye do, your wheel whirls about apace: in a word, *ye die daily*, and you all know thus much, that you have every one of you a poor ſoul to ſave. I have wondered at men, that deſire time after time, one time after another, why if your ſouls periſh, the day will come ſoon enough. *It makes me weep* (ſaid one of a better ſtamp) *when my hour-glaſſe is beſide me, and I ſee every drop of ſand follow other ſo ſpeedily.* Your dayes are but *few*, and yet who knows whether *this day* his ſunne may ſet? Take heed, you unregenerate, if death come unawares, it is the price of your ſouls how you are provided! Who (alas) would defer to be good, that knows not how ſoon he may go to judgement? The enemie keeps a daily watch, a friend prepares for your welcome, and are you ſuch enemies to your ſelves, that never are prepared to welcome death? 1 *Uſe.* Rev. 12.12.

But to ſpeak to thee, whoſoever thou art that readeſt, *regenerate* or *unregenerate*, the beſt counſel thou canſt learn, is to be ſtill in a readineſſe; think every day thou riſeſt to be thy day of death, and every night thou goeſt to bed, that thou art laid down in the grave: if thou ſhouldeſt forget, will not each ob- 2 *Uſe.*

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ject be a remembrancer? thy ſheets, of thy winding ſheet; thy coverings, of thy claſping duſt; thy ſleep, of thy death: with whom (I may ſay truly) thou ſhakeſt hands every night: who can forget his *grve*, that lies him down in his bed? and who then would not ſo provide himſelf, as if every night he went to his grave? Our dayes are but *few*, and the night will be ere long that we die indeed. What are we but Tenants at will in this Clay Farm? the foundation of all the building is a ſmall ſubſtance, alwayes kept cold by an intercourſe of air, the pillar is but a little breath, the ſtrength ſome few bones tied together with dry ſtrings, howſoever we piece and patch this poor cottage, it will at laſt fall *into the Lords hands*, and we muſt give ſurrender onely in this tenour, *Few*] *and evill have the dayes of my life been.*

You now ſee the time of our *Leaſe* to the full, out *life* laſts but *dayes*, our *dayes* are but *few*, who is ſo fond to ſettle his care on this *Leaſe*, that ſo ſoon is exſpired, nay, with a blaſt is gone out? The man that is wedded to this world, enjoyes neither length of *dayes*, nor a *day* of joy; as he is mortall, ſo is he miſerable: you ſhall ſee my Text joyn both the hands, nothing indeed but death can looſe the bonds, the *dayes* of my life are *few*, the *few dayes* of my life are *evill*; *few* in number, *evill* in nature; neither many, nor good, but *few*, and *evill*.

Evill.]

OUr life is but *dayes*, our dayes are but *few*, our few dayes but *evil*: Into what a ſea of miſery have I now ruſhed ſail? Evill life, evill dayes; but *few*, yet *evil*.

There waits on our life { *Sinne*, / *Puniſhment*.

Both theſe are *evil*; *Sinne*, as the father, playes the Bankrupt; and *Puniſhment*, the ſonne, muſt pay the debt: firſt, *Luſt conceives and brings forth ſinne, then ſinne being finiſhed brings forth death.* Here is both the work and wages, firſt we commit, and then we ſuffer *evil*. Jam. 1. 15.

The *evils* we commit are *ſinnes*, and ſee what a troop of enemies march about us; if you exſpect the battel in array, what

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to thoſe *evils originall?* theſe are the inheritance which we have from our firſt parents; it is the ſame infection that diſtilled from them abides in us, and therefore the ſame puniſhment is due to us, that fell on them. O the floud-gate of *evils* that now are opened! *Adams ſinne* is ours by imputation, we are twigs of one root, ſtreams of one fountain, and by the ſame reaſon partakers of one ſinne. And as no *evil* is alone, ſo beſides that *imputed*, we have another *inherent*, this is the proclive diſpoſition that we have to *evil*, becauſe of the loſſe of thoſe powers that we had to good; *Firſt, the ſinne of the perſon infected nature, but now the ſinne of nature infects the perſon:* Is not the mind doubtfull of the wayes of God? Is not the will prone to all manner of *evil?* Are not the affections diſordered in their actions? But as for *goodneſſe, and holineſſe, and vertue, and grace, and temperance, and innocency*, all theſe ornaments are loſt; *Adam* received them for himſelf and us, and therefore loſt them from us, as from himſelf: what wonder, if we being ſpoyled, nature be left naked; a rotten root muſt needs bear rotten branches; and if the firſt man be infected with ſinne, what follows, but a corruption of the whole nature of man?

Primò perſona infecit naturam, ſed pòſt natura infecit perſonam: Polanus.

But theſe are but the ſeeds, what ſay ye to the off-ſpring? Theſe originall beget evils actuall, and ſuch are they (as *Auſtin* defines them) *Whatſoever we ſay, or do, or think againſt the Law eternall.* How many of theſe Furies haunt us? our *ſaying, doing, thinking*, all is *evil* that is againſt Gods command: his *will* is the rule that ſhould meaſure all our *actions*, our *actions* are the frame that ſhould be meaſured by his *will*; here then is ſinnes *materiall* and *formall*, the *actions of man diverted from the will of God*; and if all theſe be *evils*, how many *evils* are they all?

Dictum, vel factum, vel concupitum, contra legem æternam. Aug. l. 22. contra Fauſt. cap. 27. initio tom. 6.

Look at our *omiſſion of good duties*, and come they not in like motes in the Sun? How many alms have we denied? How many bleſſings have we refuſed? How many Sermons have we neglected? How many Lords dayes have we miſ-ſpent? This was the ſinne of that rich man, of whom though *Lazarus* had no hurt, yet becauſe he could receive no good therefore *he was tormented in that flame.* You know a day will come, when a bill of negatives ſhall be framed againſt the wicked, not what ye have done, but what ye have not done: *I was hungry, and ye gave me no meat; I was thirſty, and ye gave me no drink; I was a ſtranger,*

Luke 16.

Matth. 25. 42, 43.

ſtranger, and ye lodged me not; I was naked, and ye clouthed me not; ſick and in priſon, and ye viſited me not, Matth. 5. 42. It is the not doing your duties muſt incurre that heavie ſentence, *Depart from me ye curſed.* Mere harmleſs men are no fit members for Gods kingdome; if you mean to avoid evil, you muſt neglect no good: alas, who would ſlip any occaſion, that conſiders the juſt revvard of this *evil of omiſſion.*

Matth. 25.41.

But theſe are not half the count, there be *evils of Commiſſion*, whereby we fight againſt God, and provoke his juſtice againſt us: of all the Commandments which we ſhould perform, there is not one precept which we have not broken; God himſelf is diſhonoured, his worſhip is neglected, his name is blaſphemed, his dayes are profaned: if we go any further, parents are diſobeyed, injury is maintained, adultery is committed, robbery is practiſed, falſe witneſſe is produced, covetouſneſs is followed: thus is the manner of our keeping the Commandments, from the firſt to the laſt having tranſgreſſed againſt all. *Hide thy face from my ſins, O Lord, and put away all mine iniquities.* We had need to pray, *Hide them*, for if they be not hid, how many of theſe *evils* will riſe up in judgement againſt us?

Pſal. 51.9.

But here is no end, there be *evils externall* that accompany the bodie, and what part of the body is not poſſeſſed with ſome *evill*? Look at the ſenſes, and wherein haſt thou imployed thine eyes, but in beholding vanity? wherein thine ears, but in hearkening to lies? wherein thy taſting, touching, ſmelling, but in ſenſuall pleaſures? and as the ſenſes, ſo are the members full of evil, *The head is ſick, the heart deceitfull, the tongue unruly, the teeth as ſwords, the jaws as knives, the hands are full of bloud, and the feet ſwift to ſhed bloud.* Thus from the ſole of the feet to the crown of the head, there is *nothing whole, but wounds, and ſwellings, and ſores full of corruption,* Eſa. 1.6.

Eſai. 1.5.
Jer. 17.9.
Jam. 3.8.
Prov. 30.14.
Eſai. 1.15.
Eſa. 59.7.
Eſa. 1.6.

And if theſe be our *outward*, what be thoſe *inward evils*? ſhould I thruſt my hand into your boſomes, O how leprous ſhould I pluck it out again! that *Underſtanding* created full of light, is now ſo blind, that *it perceives not the things of the ſpirit of God, neither can it know them, for they are ſpiritually diſcerned.* No doubt there is in us a remaing ſpark of Nature, and that is the light of reaſon which makes us men; but if you look at this

1. Cor. 2.14.

reaſon, it perceives onely naturall and externall things; it can perceive thy houſe adorned, thy lands tilled, thy grounds ſtocked; but thoſe ſpirituall bleſſings, celeſtiall promiſes, eternal priviledges, it cannot ſee, nor ſo much as think of: What are all our thoughts but vanitie, and *imagination of mans heart, but only evil*, Gen. 8. 21. Neither is this all, God framing mans ſoul, planted in it two faculties, the *Underſtanding* that informeth, and the *Will* that followeth: and as the *Underſtanding*, ſo the *Will*; it receives from *Reaſon* (her Counſellour) ſenſuall advice, and ſends forth to the *Affections* (her Courtiers) inſtinctions of vanitie; here is a Counſellour indeed, what is it but *reaſon* without reaſon? and here is a *Will* indeed, what is it but a ſlave to ſinne, without any *will* to good? Man is ſo holden captive with the yoke of ſin, that of his own nature he can neither *aſpire by deſire nor travell by endeavour to any goodneſſe*. I ſay not, but (as *Bernard*) *to will is in us all*, but to will *evil* is of nature, to will *good* is of grace, away then with our abilities, and confeſs we with the Apoſtle, that *to will is preſent with me, but I find no means to perform that which is good*, Rom. 7. 18. Gen. 8. 21. *Calv. Inſtit. l. 2. c. 4.* Rom. 7. 18.

And yet this is not all, take a view of thoſe *affections* which attend the *Will*, and how are all *evil*? It is God ſhould be the object both of our *will* and *affections*, and what ſay you? do you love him, and fear him, and truſt in him, and ſerve him? your ſinns ſay, no: we can do nothing that good is, but we run upon *evil*; ſee thine *anger* like a Serpent, thy *deſire* like a Wolf, thy *fear* like an Hart, thine *envie* like a Viper, all thy *paſſions* are become ſenſuall, and, *Every man is a beaſt by his own knowledge*, Jer. 10. 14. Jer. 10. 14.

Bleſſed God! what a world of *evils* are within us? *We have ſinned (O Lord) above the number of the ſands of the ſeas, our tranſgreſſions (O Lord) are multiplied, our offences are exceeding many*: Many ſure, that contain theſe ſtreams, and yet how many are the rivolets that iſſue from them? There be *evils* of weakneſs againſt God the Father, whoſe attribute is Power; there be *evils* of ignorance againſt God the Son, whoſe attribute is Wiſdome; there be *evils* of malice againſt God the holy Ghoſt, whoſe attribute is Love. Can we adde any more? Mark but our thoughts, our delights, our conſents to *evil*: or if theſe be not enough, ſee a ſwarm indeed that continually aſſault us, Orat. Manaſſ.

anger, hatred, envy, diſtruſt, impatience, avarice, ſacriledge, pride, deſpair, preſumption, indevotion, ſuſpition, contention, deriſion, exaction, (give me leave to breathe in the numbring of this bedroll) *perjurie, blaſphemie, luxury, ſimony, perplexitie, inconſtancy, hypocriſie, apoſtaſie*: here is a number numberleſs, *groſs ſins, little ſins, known ſins, hid ſins; Who can underſtand his errours? O Lord, cleanſe me from my ſecret faults,* Pſal. 19. 12. The dayes of life are *few*, but the *evils* God knows how many; he that would number them may tell a thouſand, and yet not tell one of a thouſand: Can the proudeſt Phariſee juſtifie himſelf? Remember the ſwarms that lurk in thy venomed conſcience, number thy wanton words, thy carnal thoughts, thy unchriſtian geſtures, thy outragious ſins, & come they not in by troops and herds, thicker then the frogs in Egypt? well may we ſtand amazed at their number, and as convicted priſoners, cry for that Pſalme of mercie, *Lord have mercy on us*, moſt *evil* wretched ſinners.

Pſal. 19. 12.

Miſerere mei.

Thus you ſee, Beloved, how *evil* be our *dayes*, ſith every *day* we do *evil*; then to wander no further, now we have found ſuch a world of them, will you ſee them in a map? here is *evils originall, evils actuall, evils of omiſſion, evils of commiſſion, evils of the body evils of the ſoul*; well may we pray, *Deliver us from evil*: what, ſo many *evils of ſin?* now the Lord deliver us.

1 *Uſe.*

Remember your ſelves, and who will not ſing *Davids* burthen, *Mine iniquities are gone over my head, and as a weighty burthen, they are too heavy for me to bear?* There is in ſin (ſaith *Auſtin*) both weight and number, and is any one ſo dull or dead, that he is ſenſible of neither? go ye to the balance, and what a maſs lies upon you? enough and enough again to ſink you down to hel: go ye to the count, and what a ſwarm comes upon you? a million, and a million of millions to keep you out of heaven; when all your ſins muſt be called to account before that Judge of the world, what account ſhall be given of this account that is endleſs? ſee them like the ſtars, onely theſe ſet and riſe, but your ſins riſe, and never ſet; ſee them like your hairs, onely theſe ſhed and loſe, but your ſinns grow ever more and more; ſee them like the ſands, onely theſe are covered with the flouds and waters, but your ſins lie ſtill open and are ever before you: think on theſe

Pſal. 38. 4.

ſtars

tears, these hairs, these infinite innumerable sands of sins, and when all is done, let your tears be the flood to hide them over. It was *Davids* saying, *Every night wash I my bed, and water my couch with my tears*: if your daies be *evil*, let not your night slip without repentance; go not to bed, but beat your breast with the Publican; lay you not down, but withall lift up your voice *Lord be mercifull unto me a sinner*: How sweet a rest doth that night bring, whose sleep is prevented with the consideration of our sins? though we are begirt with a thousand devils, this would be as the watch of our souls, and the safeguard of our persons. Psal. 6. 6.

But I must speak with a difference: I stand over some of you, who are so far from * *washing away your sins with tears*, that I fear you never took much notice of the multitude of your sins: should I tel you that you brought sin enough with you to damn you, when you first came into this world; should I tell you that you have everie one committed thousands, and thousand of thousands of actuall sins and yet any one of those thousands is enough to send you packing to hell: You would think these strange points; but if God be true, there is no sin of man, either originall or actuall, either of omission or commission, either of the bodie, or of the soul, which without repentance will not produce eternall death: and therefore in Gods fear take notice of your sins, set before you the Commandments of God, and thereto comparing your life, you may find out such a catalogue of your sinnes, that will throughly convince you of your damnable estate,

2 *Use:*

* *When I speak thus of tears or repentance, I argue not a causality or merit; onely I inferre a necessarie presence of repentance in those that obtain pardon of sin. All that I positively affirm is this, that repentance is the means or way which God hath appointed antecedently to to pardon.* Act. 3. 19. Jer. 4. 14.

You may ask, to what end should we be so carefull to find out our sins? I answer to a very good end, both in respect of the { Unregenerate, / Regenerate.

First, in respect of the unregenerate: this is the first step of repentance; this is one of those paces that will lead you towards heaven. You may be sure, without repentance no heaven, without confession no repentance, and without finding out sin there can be no confession. It were good therefore, and a singular means to bring you out of corruption into Christianity, and out of the state of nature into the kingdome of grace, that you would everie one of you have a Catalogue of your sins. If you will not, I can tell you who will, there is an adversary called

Sathan (the adverſary of mankind) that ſtands at your back, and (I may ſay figuratively) with a ſcroll in his hands, wherein he writes down your ſins; not a day paſſeth on, but he can eaſily tell how many ſins you have committed all day. Lord, that men would think on't! Are you about any ſin? at that very time Sathan is regiſtring the act, and time and place, and everie circumſtance: now wo, wo to man, that lets Sathan do his work for him! Would you do this your ſelf, would you but ſtudy for a Catalogue of your own ſins, that ſo you might confeſs them to God, and repent you thereof, this would be a daſh in the devils book, ſo that he could not have whereof to accuſe you; but if ſtill you go on ſecurely in ſin, and never go about to call your ſins to remembrance, a day will come (wo worth the day) when that roring Lion ſhall ſet all your ſins and tranſgreſſions in order before you: then ſhall you read (perforce) your ſinnes originall and actuall, of omiſſion and commiſſion, of your bodies and ſouls. And I muſt tell you, herein is a great policie of Sathan, he lets you alone in your ſecuritie a while, if you will not trouble him, he will not trouble you; if you will not tell your own ſinnes, neither will he tell you of them; but he will change his note (at furtheſt) when your *few evil dayes* finiſh: it is the very caſe as many creditours deal with their debtors, while they have any doings as they ſay, and are in trading, they will let them alone, in policie they will ſay nothing; but if once down the wind, in ſickneſs, povertie, diſgrace, or the like, then comes Serjeant after Serjeant, arreſt upon arreſt, action upon action: juſt thus is Satans dealing with the unregenerate man; if you will but ſinne, and never call your ſelves to a reckoning, in policie he will ſay nothing, but when the ſcore is full, and death comes to arreſt you, then will he bring out his black book of all your ſinnes committed all your *dayes*. O I tremble to ſpeak of it! then ſhall your ſins fall as foul on your ſouls, as ravens on the fallen ſheep, and keep you down for ever in the dungeon of deſpair.

Secondly in reſpect of the regenerate; that you have readie by you (or by heart) a catalogue of your ſinnes, is neceſſary in many reſpects.

Firſt, to humble you: for no ſooner ſhall the poor ſoul look on all the ſinnes he hath committed, both before and after his

his regeneration, but confeſſing them in prayer, it will pull down his heart, and make the wound of his remorſe to bleed a freſh, as before: and therefore this catalogue is moſt neceſſary in dayes of humiliation.

Secondly, it is neceſſarie to prepare you for the receiving of the Sacrament; for indeed I would have none to preſume to taſte on that Supper, but firſt to view over all his ſinnes, and to confeſs them in prayer to his heavenly Father: there be many that in Confeſſion look on their ſinns, as they do on the ſtars in a dark cloudie night, they can ſee none but the great ones, of the firſt or ſecond magnitude, it may be here one and there one; but if they were truly illightened, and informed aright, they might rather behold their ſinns, as thoſe innumerable ſtars that appear in a fair froſtie winters night; they are many, and many: and therefore take a little pains in compoſing your catalogue, that ſo you may confeſs all (at leaſt for the kinds) before you preſume to come near that Table of the Lord.

Thirdly, it is neceſſarie in times of deſertion, or viſitation: yea, if the Lord ſhall pleaſe to exerciſe you with any croſſe, or diſgrace, or diſcountenance, loſſe of goods, diſeaſe of bodie, terrour of ſoul, or the like; you may be ſure as no miſerie comes but for ſinne, ſo then the enumeration of your ſinns from a bleeding broken heart, is the prime and firſt means to cauſe that Sun of mercie to break through the clouds, and to beget a clear day; alas, our *dayes* are *evil*, and ſure we have as good reaſon as ever *Jacob* had to confeſs it: for my part, though I keep my catalogue to my ſelf, yet in the generall I cannot but confeſſe to you all, *My dayes have been evil, evil, evil: Few and evil.*

And now we have done with the work, it reſts that you ſhould know your wages; there be dayes of ſinn, and then dayes of ſorrow; as you have ſpent your dayes, ſo muſt you have your rewards; firſt we treſpaſſe, and then we pay for it; firſt we ſin, and then we ſuffer *evil.*

2. The evils that we ſuffer may be ranked in this order; firſt, *evils originall* fill up the ſcene, and what a multitude of *evils* do enter with them? No ſooner had *Adam* ſinned, but a world of miſeries fell on man, ſo that as the infection, in like manner the puniſhment diſtills from him. *By one man* (ſaith the Apoſtle) *entred ſin into the world:* what, ſin alone? no, but *death* Rom. 5. 12. 2.

by ſinne, and ſo death went over all men Rom. 5. 12. Infants themſelves bring their damnation with them from their wombs; or if that be omitted, how many are the miſeries of this life, as the fore-runners of that judgement? Look at the *mind* and what think ye of our *ignorance*, not onely that of wilfull diſpoſition, but (as the Schools diſtinguiſh) of pure negation; if it be not a ſin, what is it but a puniſhment for ſinne? that our underſtanding ſhould be obſcured and darkened, our knowledge in things naturall wounded, in ſupernaturall utterly extinguiſhed: O the miſerable iſſue of that monſter Sin! But as *evils* come by heaps, ſo of the ſame parent here is another brood, *Ignorance* and *Forgetfulneſs*; and is not this a miſerie, after all our time and ſtudie to get a little knowledge, quickly to forget that we are ſo long a learning? Man in his whole ſtate, before the fall, could not forget things taught him; but now (as the hour-glaſs) we receive in at the one ear, and it goes out at the other; or rather (like the ſieve) we alwayes keep the bran, but let the flowre go, ſo apt are we to retain the bad, but we verie eaſily forget the good. And is this all? nay, yet more *evils*; ſee but our *affections*, and to what a number of infinite ſorrows, griefs, anguiſhes ſuſpicions, fears, malices, jealouſies, is the ſoul of man ſubject? So prone are we to theſe miſerable paſſions, that upon any occaſion we fall into them; or for want of cauſe from any other, we begin to be paſſionate with our ſelves: *Why haſt thou, O Lord, ſet me againſt thee? I am become irkſome and burdenſome even unto mine own ſelf*, Job 7.20.

Job 7.20.

Alas, poor man how art thou beſet with a world of miſeries? and yet, as if all theſe ſummed up together, could not make enough, look at the body, and how many are its ſufferings? *In the ſweat of thy face ſhalt thou eat thy bread*, ſaid God, Gen. 3. 19. The Spider ſpins, and weaves, and waſtes her very bowels to make her net, and when all is done, to what purpoſe ſerves it, but to catch a flie? If this be vain work, how vain is man in his fond imitation? the birds and beaſts can feed themſelves, without any pains, onely man toils night and day, on ſea and land, with bodie and mind; yet all is to no purpoſe, but to catch a flie, to protract a life, or to procure ſome vanitie. And yet, as if miſerie had no mean; beſides our *induſtry*, how is this bodie ſtuffed with many an *infirmitie*? all the ſtrength of man is

Gen. 3. 19.

but

but a reed, at beſt ſhaken, perhaps broken, howſoever weakened by every wind that blows upon it. The Phyſicians diſtinction of *Temperamentum ad pondus, & juſtitiam*, gives us thus much to learn, that no conſtitution is ever ſo happie, to have a juſt temper according to its weight; ſome are too hot, others too cold, all have ſome defects, and ſo are diſpoſed to all kind of *infirmities*: man cannot carrie himſelf, but he muſt needs carry about with him many forms of his own deſtruction. The books of the Phyſicians tell us of many diſeaſes, and yet many are the diſeaſes which their books cannot tell of: we ſee in our own dayes, moſt labour of new ſickneſſes, unknown to our fathers; or if any of us be free from any of theſe, yet everie ones bodie nouriſheth the cauſes, and may be a receptacle of a thouſand diſeaſes. How *evil is ſinne*, that incurs ſo many *evils of puniſhment?*

De ipſo corpore tot exſiſtunt morborum mala, ut nec libris Medicorum cuncta comprehenſa, Aug. de Civ. Dei, l. 22. cap. 22.

But as if all were too little (becauſe our ſinnes are ſo many) if you will number any more, here is yet another reckoning, *evils originall*, and *evils adventitious*, *evils of neceſſitie*, *and evils of chance*. *Auſtin* ſaith, *What ſhall we ſay of thoſe innumerable accidents that befall a man?* as heat, and cold, and thunder, and rain, and ſtorms, and earthquakes, and poyſons, and treaſons, and robberies, and wars, and tumults, and what not? go whither you will, and everie place is full of ſome of theſe *evils*: if you go on ſea, every wave threatens you, every wind fears you, every rock and ſand is enough to drown you: if you go on land everie ſtep dangers you, everie wild beaſt ſcares you, everie ſtone or tree is enough to kill you: if you go no whither, you cannot be without danger: *Eli* was ſitting, and what more ſecure? yet at the news of Gods Ark, that *it was taken by the Philiſtims, he falls down backwards, and his neck was broken.* *Korah* was ſtanding, what more ſure? yet as ſoon as *Moſes* had made an end of ſpeaking, *the earth opened her mouth, and ſwallowed him and his family, and all the men that were with him.* Indeed *Abſalon* was riding, & what way more readie to eſcape the enemy? yet, *as the mule carried him under a great thick oak, his head caught hold of the oak, & he was taken up between the heaven and the earth and the mule that was under him went away.* Whatſoever we do, or whitherſoever we go, ſo long as we do *evil*, theſe *evils* will meet us. Go into the ſhip, there is but a board

Quid de innumeris caſibus qui foris ſecus corpori formidantur? Aug. ibid.

Quæ mala patiuntur navigantes? quæ terrena itinera gradientes?

1. Sam. 4. 17.

Num. 16. 32.

2. Sam. 18. 9.

betvvixt thee and the vvaters: vvalk on the ground, there is but a ſhoe-ſole betvvixt thee and thy grave: take a turn in the ſtreets, and ſo many perills hang over thee, as there are tiles on the houſes; travell in the countrey, and ſo many enemies are about thee, as thou meeteſt beaſts in the fields; if all theſe places be ſo dangerous, then retire to thy houſe, and yet that is ſubject to fire, or water, or if it eſcape both, it may fall on thy head: whitherſoever we turn us, all things about us ſeem to threaten our death. Our *dayes* are *evil* indeed, and who is it that is exempted from everie of theſe *evils?* Sinners are corrected, good men are chaſtened, there is none eſcapes free.

To ſee a little the ſtate of Gods own friends and children: Was not *Abel* murdered by his brother? *Noah* mocked by his ſonne? *Job* ſcoffed by his wife? *Eli* ſlain for his ſons? will you all at once? take one for all, and ſee *Jacob* our Patriarch, a notable example of extream infelicity: he is threatned by his brother, baniſhed from his father, abuſed by his uncle, defrauded of his wife, was not here miſerie enough to break one heart? But after this, for another wives ſake, ſee him enter into a new
Gen. 31. 40. ſervice, *In the day he is conſumed with heat, in the night with froſt*: an hard ſervice ſure! nay after this that he got his *Rachel*, ſee then a diviſion betwixt her and *Leah*, two ſiſters brawling for one husband, yet neither content, after both enjoyed him. Bleſſed Saint! how waſt thou haunted with afflictions? yet after this, he agrees his wives, and they all run from their father, and now ſee a freſh purſuit; behind him, *Laban* follows which an Hue and Cry, before him *Eſau* meets him with 400 men; to go forwards intolerable, to go backwards unavailable; which way then? It was an Angel of God, nay the God of Angels that now muſt comfort him.

And yet again after his firſt entry into his own countrey, his wife *Rachel* dies, his daughter *Dinah* is raviſhed, his ſonne *Reuben* lies with his concubine, and if the defiling of a wife be ſo great a grief to the husband, what ſorrow and ſhame, when the wickedneſſe is committed by a mans own ſon? what can we more? If yet his heart be unbroken, here's another grief great enough to match all the reſt, his ſonne, his *Joſeph* (they report) is loſt, and what news hears he of him, but that he is torn with wild

wild beaſts? and now ſee a man of miſeries indeed! *He rends his clothes, he puts ſackcloth about his loyns, he will not be comforted, but ſurely* (ſaith he) *I will go down into the grave unto my ſonne mourning.* Alas poor *Jacob!* what can they ſay to comfort him? To comfort, ſaid I? nay, yet hear the tidings of a new misfortune, a famine is begun, and another of his ſonnes is kept in priſon: What a grief is here? Another in priſon, and nothing to redeem him but his onely *Benjamin*; here is the loſſe of ſonne after ſonne, *Ioſeph is not, and Simeon is not, and now ye will take Benjamin; all theſe things are againſt me.* We need no more, if *Iacob* thus number, how many are the miſeries he did dayly ſuffer? would you have the ſumme? He himſelf the beſt witneſſe of himſelf, affirms it to *Pharaoh*, *Evil, Evil. Few and Evil*] *have the dayes of the years of my life been.* Gen.37.34, 35. Gen.42.36.

So miſerable is our *life*, that no man can take his breath before ſome *evil* or other do ſeiz on his perſon: if you would that we knit up all in one bundell, there be *evils originall, evils adventitious, evils of the mind evils of the body, evils that are common, evils of the choſen*, we had need pray again, *Deliver us from evil.*] What? ſo many *evils of ſuffering?* Now the Lord deliver us.

What is ſweet in this life, which ſo many miſeries will not imbitter? If this be a vale of rears, where is thy place to pleaſure? If this life be a neſt of cares, how canſt thou ſettle ſo great a vanity as ſinne in a field of ſuch miſery as the world? *O ye ſonnes of men, how long will ye blaſpheme mine honour, and have ſuch pleaſure in vanity, and ſeek after leaſing?* Were men not mad in their wayes, or utterly beſotted in their imaginations, well might theſe miſeries of our life breed their neglect of the world. Can we chuſe but wonder to ſee how buſily thou heapeſt up riches, yet knoweſt not who ſhall eat the grapes of thy planted vineyard? God gave thee a countenance erected towards heaven, and muſt it ever be groveling and poring on the earth? God gave thee a ſoul to live with his bleſſed Angels, and wilt thou make it a companion fitter for no other then brute beaſts? *There is an evil ſickneſſe* (ſaith *Solomon*) *that I have ſeen under the Sunne*; and what is that, but *riches reſerved to the owners for their evil.* See here the juſt judgement of a righ- 1 *Uſe.* Pſal.4,2. Eccleſ.5.12.

teous

teous God, to this end is thy riches, thou wouldeſt live at eaſe, and outlaſt many years, therefore thy life is but miſerable, and thy death muſt be ſudden, thy *dayes are but few*, and thy *few dayes are evil.*

2. *Uſe.* But to comfort all you that live in the fear of God, it may be your *dayes are evil*,] and what then? this is to make *tryall of your love to God*, and a *tryall* it is *of Gods love to you.*

Firſt it makes *a tryall of your love to God*; Certainly if you have but a ſpark of this *love*, your dayes cannot be ſo *evil*, but in the midſt of thoſe *evils* you ſhall find ſome inward conſola-
Gen.29.20. tions that will ſweeten all. It is memorable how *Iacob* for *Rachel* ſerves *Laban* ſeven years, but yet (ſaith the Text) *they ſeemed to him but a few dayes for the love he had to her.* Nay, after *Laban* had deceived him in giving him blear-eyed *Leah* inſtead of beautifull *Rachel*, *Iacob* then ſerves him another ſeven years prentiſhip; love makes the heart chearfull in the worſt of ſufferings: though *Iacob* was conſumed with *drought* in the *day*, and *froſt* in the *night*, which many and many a time
Gen.31.40. made his reſt and *ſleep to depart from his eyes*; yet his *love* of fair *Rachel* ſweetens all his labours. Why thus, thus will it be with you that *wait on the Lord* your God: what though miſeries come upon you as thick as hail-ſtorms in a ſharp winters day, you may remember you have a better maſter then *Laban*, a better ſervice then *Iacobs*, a fairer prize then *Rachel:* who is your maſter but ſuch an one as will ſurely keep his covenant, even the Lord your God? what is your ſervice, but ſuch a one as is moſt glorious and honourable, even a *light burden, a perfect freedome:* what is your prize, but ſuch a one as ſurpaſſeth all prizes whatſoever, even the beauty of heaven, the beatificall viſion of our bleſſed God? If then you but *love* God as *Iacob* did *Rachel*, what matters it how *evil* your *few dayes* be? nay be they never ſo *evil*, and were your dayes never ſo many, yet an hundred, a thouſand years ſpent in Gods ſervice, they would ſeem but a *few dayes* for the *love* you bear to him. O Lord work in us this *love*, and then command what thou wilt, perſecution, affliction, the Croſſe, or death, no ſervice ſo hard, but we ſhall readily obey thee.

Secondly, as your *evils of ſufferings* try *your love to God*, ſo
2 Cor.4.17. they are *a tryall* (or token) *of Gods love to you*: *Our light af-*

fliction

tion which is but for a moment cauſeth unto us a farre more excellent and an eternall weight of glory; and if this be the end, who would not endure the means? O divine mercy! therefore the dugs of this life taſte bitter, that thereby God may wean us from the love of this world to attain a better: Certainly God is good unto us in tempering theſe ſo fitly; bitterneſſe attends this life, that thou maiſt ſigh continually for the true life. Wouldſt thou not run through dangers for a kingdome? wouldſt thou not fetch a crown for fear of a thorn? nay, who would not go to heaven, although it were with *Eliah* in a whirlwind? *I count* (ſaith *Paul*) *that the afflictions of this life are not worthy of the glory which ſhall be ſhewed unto us.* Come then ye that thirſt for long life, believe in God, and you ſhall have life eternall. All is well that ends well: though a while we ſink in miſeries, yet at laſt the joys of heaven will refreſh us: then ſhall we live in love, rejoyce in hymns, ſing forth in praiſes the wonderfull works of our Creatour and Redeemer, this is that *life* of heaven, and when our *life* ends here, Lord grant us *life everlaſting*. Rom. 8. 18.

Thus farre have you ſeen the ſtate of our *life*, this *leaſe* breeds ſorrow, but the reverſion is our joy; no ſooner ſhall this *life* exſpire, but God will give us the purchaſe of his Son, that inheritance of heaven; comfort then thy ſoul that wades through this ſea of miſeries, and the Lord ſo aſſiſt us in all our troubles, that he *lead us not into temptation, but deliver us from evil. Amen.*

Have been.]

OUr *life* is but *dayes*, our *dayes* are but *few* our *few dayes* but *evil*, and now when all is done, we find all is out of date. *Few and evil* have] *the dayes of my life* been.]

This laſt word is the leaſes exſpiration: and why *have been?*] If you will needs know the reaſon.

The time that is paſt is beſt known to *Jacob*.

And the life of *Iacob* is but as the time that is paſt.

First, the time that is paſt is beſt known to *Iacob*: old men can tell old ſtories, and ſomething it delights them to remember the ſtorms gone over them. We all know how *Olim meminiſſe juvabit.* Virg.

Many

{Many years we have lived.
{Great miſeries we have ſuffered.

Iacob tells you, as you may tell each other, our *years* have been *few*, our *few years* have been *evil*. To make this good. *Have they not been few?* Let me ask ſome old man, whoſe hairs are dipt in ſnow, whoſe *golden ewer is broken, whoſe ſilver cord is lengthened*, how many be thy years? It may be thou wilt anſwer, as *Moſes* gives the number, a matter of *threeſcore years and ten*, or *fourſcore years*: I cannot ſay but it is a long time to come, but alas, what are theſe fourſcore years now they are gone? Tell me you that have ſeen the many changes both of Moon and Sun, are they not ſwiftly runne away? you may remember your manhood, childhood, and I pray what think ye? was it not yeſterday? is it not a while ſince? who will not wonder to ſee how quickly it is gone, and yet how long it was a coming? The time to come ſeems tedious, eſpecially to a man in hope of bliſſe, the time now paſt is a very nothing, eſpecially to a man in fear of danger: go down to thoſe caſt-away ſouls that now ſuffer in hell flames, and what ſay they of their *life*, but *as ſoon as we were born we began to draw to our end*, Wiſd. 5. 13. go down to thoſe putrified bodies, and find amongſt them the duſts of *Adam, Seth, Enoſh, Kenan, Mahalaleel, Jered, Enoch, Methuſhalem*, every one of whom lived near to the number of a thouſand years, are they not dead? and what is their epitaph, but, *they lived and dyed?* Gen. 5. To ſumme up all in one, and to make this one ſerve for all, *Iacob* is *an hundred and thirty years old* (for ſo you ſee it regiſtred in Gods book) yet now being demanded to tell his age, he anſwers but *Dayes*, and his dayes are but *Few*; how ſhould they be many that now are gone already? theſe few dayes, they *have been*.

Eccleſ. 12. 6.

Pſal. 90. 10.

Wiſd. 5. 13.

Gen. 5.

Gen. 47. 9.

Scribit in marmore læſus.

2. And as time paſt tells our dayes, ſo it counts all our miſeries, *who cannot remember the miſeries he doth ſuffer?* The poor, the ſick, the baniſhed, the impriſoned, the traveller, the ſouldier, every one can write a Chronicle of his life, and make up large volumes of their ſeverall changes. What is the hiſtory of the Bible but an holy brief Chronicle of the Saints grievous ſufferings? See the miſeries of the Patriarchs deſcribed in the books of *Moſes:* ſee the warres of the Iſraelites ſet down in the books of *Ioſhua:* ſee the afflictions of *David* in the books

of

of Samuel, Ezra, Nehemiah, Eſther, Iob, every one hath a book of their ſeverall calamities, and if all our miſeries were but thus abrevitaced, *I ſuppoſe the world would not contain the books that ſhould be written.*] There is no man ſo cunning to know his future condition; but for thoſe things which *have been,* every one can reade them. Look then (beloved) at the time now paſt, and will you not ſay with *Iacob,* your dayes *have been evil?* *Evil* for your ſinnes, and *evil* for your ſufferings: if you live more *dayes* what do you but increaſe more *evils*? the juſt man ſinnes ſeven times a day, and every one of us perhaps ſeventy times ſeven times: do we thus multiply ſins? and think we to ſubtract our ſorrows? think but of thoſe ſtorms that already have gone over our heads, famines, ſores, ſickneſſes, plagues, have we not ſeen many ſeaſons unſeaſonable, becauſe we could find no ſeaſon to repentance? Our Springs have been graves rather then cradles, our Summers have not ſhot up but withered our graſſe, our Autumns have took away the flocks of our ſheep, and for our lateſt Harveſt, the heavens themſelves have not ceaſed weeping for us, that never yet found time to weep for our ſelves. And is this procured the famine, ſo famine uſhered the peſtilence. O the miſeries miſerable that at this time fell upon us! Were not our houſes infected? our towns depopulated? our gardens made our graves? and many a grave a bed to lodge in it a whole family? Alas, what an hideous noiſe was heard about us? In every Church bells towling, in every hamlet ſome dying, in every ſtreet men watching, in every place, every where, wailing and weeping, or groning and dying. Theſe are the evils that *have been,*] and how ſhould we forget them that have once ſeen them with our eyes? *Call to mind time paſt,* was the rule of *Bernard,* & what better rule have we to ſquare our lives, then the remembrance of thoſe *evils* which our lives have ſuffered? Look back then with *Iacob,* and we have good reaſon to *redeem the time paſt, becauſe our dayes have been evil.* *Recolè primordia.* Bern.

2. But there is yet another reaſon why theſe *few evill dayes have been.*] As the time paſt is beſt known to *Iacob* ſo the life of *Iacob* is but as the time paſt. *Go to now* (ſaith S^t. *Iames*) *ye that ſay to day or to morrow we will go into ſuch a City, and continue there a year, and buy and ſell, and get gain, and yet ye cannot tell what ſhall be to morrow.* James 4.13. It is a meer preſumption. 2. James 4.13.

ſumption to boaſt of the time to come: can any man ſay he will live til to morrow? look back ye that truſt to this ſtaff of Egypt, there is no man can aſſure you of this day, *Man knoweth not his time*, ſaith the Preacher, Eccles. 9. 12. As near as it is to night, it may be before evening ſome one of us may be dead, and cold, and fitter to lodge in our graves under earth, then in our beds above it; nay, aſſure your ſelves, our life is of no long continuance: what ſpeak we of to morrow, or this day? we are not ſure of (that leaſt of times diviſion) a very hour: *watch therefore* (ſaith our Saviour) and will you know the reaſon? *for ye know neither the day, nor the hour when the Sonne of man will come*, Matth. 25. 13. The man with ten or twenty diſhes ſet before him on his table, when he hath full intelligence that in one of them is poyſon, will he not refuſe all, leſt in eating of any he runne upon the hazard of his life? What is our life but a few houres? and in one of them death muſt needs come; watch then for the hour is at hand, and we know not how ſoon it will ſeiz upon us. This hour the breath thou draweſt may be thy infection, this hour the bread thou eateſt may be thy poyſon, this hour the cup thou taſteſt may be *that cup that muſt not paſſe from thee*. But what ſpeak we of this hour, ſeeing it is come, and gone? The ſweeteſt ditty that *Moſes* ſung, were his briefs and ſemibriefs of life, and what is it but a *watch*? Pſalme 90. 4. what is it but a *ſleep*? Pſalme 90. 5. we watch when it is dark, we ſleep when it is night; if then our life be no more but a night-work, what is truer then this wonder, our *life* is done, our *dayes* they *have been*?

Eccleſ. 9. 12.

Matth. 25. 13.

Pſal. 90. 4.

Pſal. 90. 5.

You may think we go farre to prove ſo ſtrange a paradox, yet *Job* goes further; what are we *but of yeſterday, for our dayes upon earth are but a ſhadow*? Job 8. 9. See here the chronologie of mans frailtie, we have a time to live, and when is it, think you? not to morrow, nor to day, nor this hour, nor laſt night, it is as long ſince as *yeſterday it ſelf*. Are not we ſtrangely deceived? What mean our plots and projects for the time to come? why our life is done, and we are now but dead men. To ſpeak properly, *In the midſt of life we be in death*, our whole life being truly (if not paſt, yet) *as the time paſt* that is gone and vaniſhed. The ſimilitude or reſemblance will runne in theſe reſpects,

Job 8. 9.

the

the time paſt { cannot be recalled. / ſuddenly is vaniſhed.

and ſo is our *life*: can we recall that which is fled away? the life that we led yeſterday, you ſee it is gone; the life that we led laſt night, it is paſt and done; the life that we led this morning, it is now a going, nay, it is gone as ſoon as we have ſpoken. *Nicodemus* ſaying according to the fleſh was true, *How can a man be born which is old? can he enter into his mothers* John 3.4. *womb again, and be born?* John 3. 4. How ſhould a man recall that is paſt? can he receive again the ſoul once given, and begin to live? man never ſo great in power, and *ſpreading himſelf like a green bay tree, a tree*] moſt durable; *a bay tree*] moſt flouriſhing; *a green bay tree*] that is moſt in prime, if any thing will ſtand at a ſtay, what is more likely? yet *he paſſed* Pſal.37.35,36 *away* (ſaith the Pſalmiſt) *and lo he was gone, I ſought him but could not be found*, Pſalme 37. 35, 36. We cannot ſtay time preſent, how ſhould we recall time paſt? See here the man on whom the eyes of the world are fixt with admiration, yet for all this he *paſſeth*] without ſtay, he *is gone*] without recall, *I ſought him but to find him*] is without all recovery. Time was that *Adam* lived in paradiſe, *Noah* built an Ark, *David* ſlew *Goliah*, *Alexander* overcame the world: where be theſe men that are the wonder of us living? we all know they are long ſince dead and the times they ſaw ſhall never come again. How fond was that fiction of *Plato*, that after the revolution of his *Annus Platonicus.* tedious year, then he muſt live again and teach his Schollers in the ſame chair he ſate in? our faith is above his reaſon, for *the* 2 Pet.3.10. *heavens ſhall paſſe away, the elements ſhall melt with heat, and the earth with the works therein ſhall be burnt up*, 2 Pet. 3. 10. Where then is the life of *Plato*, when all theſe things ſhall turn to nothing? we may now for his learning praiſe him where he is not, and he may then for his errour be damned and tormented where he is. Is there any man with skill or power can call back but yeſterday? once onely we read of ſuch a miracle, but it was onely by the hand of God Almighty. *Hezekiah* was ſick, 2 Kings 20. and to confirm the news that he muſt recover, he 2 Kings 20. requires a ſign. *What ſhall be the ſign that the Lord will heal me, and that I ſhall go up into the houſe of the Lord the third day?* this was no temptation, for you ſee how the Prophet gives him

ſatisfaction,

ſatisfaction, *This ſign ſhalt thou have of the Lord; wilt thou that the ſhadow go forward tenn degrees, or go back tenn degrees?* *Hezekiah* thinks of death, and the Prophet reſtores his life, not onely a time of fifteen years to come, but of ten degrees now gone, and thus it was obſerved *in the diall of Ahaz.* This was a miracle that but once happened ſince the beginning of the world; he then that ſleeps away his time in exſpectation of *Hezekiahs* ſunne, may ſleep till his death, and then not recall one minute of his life; as the time, ſo our *life*, if once paſt it is *irrevocable, irrecoverable.*

2. And as it cannot be recalled again, ſo ſuddenly it is vaniſhed; *Nothing makes life long, but our hope to live longe take away thoſe thoughts of the time to come, and there is nothing ſwifter then the life that is gone.* Suppoſe then thou hadſt lived ſo long, as from *Adam* to this time: as *Auſtin* ſaith, *Certainly thou wouldeſt think thy life but ſhort:* and if that were ſhort, which we think ſo long, how long is our *life*, which in compariſon of that is ſo extreamly ſhort? The time once paſt, we think it ſuddenly paſt, and ſo is *life* gone in a moment, in the twinckling of an eye, ſo ſoon indeed, before it can be ſaid, *This it is.*] In every one of us death hath ten thouſand times as much as life, the life that is gone is deaths, and the life yet to come is deaths, our *now* is but an inſtant; yet this is all that belongs to life, and all the life which any of us all is at once poſſeſſed of: here is a *life* indeed, that ſo ſoon is vaniſhed, before it can be numbered or meaſured; it is no time but *now*, yet ſtaies not till the ſyllable *now* may be written, or ſpoken: what can I ſay? the life that I had when I began to ſpeak this word, it is now gone ſince I began to ſpeak this word. May we call this life that is ever poſting towards death? Do we what we can, & could we do yet more, all we do, and all we could do, were to no purpoſe to prolong our life: ſee how vve ſhore this ruinous houſe of our body vvith food, vvith raiment, vvith exerciſe, vvith ſleep, yet nothing can preſerve it from returning to its earth; vve go, and vve go ſuddenly, vvitneſſe thoſe tvvo *Ceſars*, vvho put off themſelves vvhileſt they put on their ſhoes; *Fabius* (ſtyled *Maximus* for his exploits, and *Cunctator* for his delaying) yet could not delay death, till notice might be taken he vvas ſick: but hovv manie examples in this kind have vve daily amongſt us? you knovv hovv

Longitudinem hujus vitæ ſentiri non facit, niſi ſpes vivendi: nam nihil videtur eſſe celerius quâm quicquid in ea jam præteritum eſt: Aug. in Pſal. 6.

Certè videres vitam tuam non fuiſſe diuturnam. Aug. in Pſal. 36.

how ſome lately have gone ſafe to bed, and yet in the morning were found dead and cold: others in health and mirth laid down by their wives, and yet ere mid-night found breathleſs by their ſides. What need we further inſtances? You ſee how we go before we know where we are; the life that we had, what is it but a nothing? the life that we have, what is it but a moment? and all that we can have, what is it but a fleeting wind, begun and done in a trice of time, before we can imagine it. In a word, our Sunne now ſets, our day is done: ask *Jacob* (the Clock-keeper of our time) this Text tells the hour and now ſtruck, you hear the ſound? our dayes are gone, few and evil they *have been.*]

The Conluſion:

Occaſioned by the death of CHARLES BRIDGEMAN, who deceaſed about the age of twelve, in the yeare of our Lord 1632. *he was a moſt pious ſonne of a moſt pious mother, both now with God.*

HEre I thought to have finiſhed my Text and Sermon; But here is a ſad accident to confirm my ſaying, and whileſt I ſpeak of him, what can I ſay of his ſtate, his perſon, his birth, his life, of all he had, and of all he was, but that *they have been.*

Sweet roſe, cropt in its bloſſome, no ſooner budded, but blaſted; how ſhall we remember his daies, to forget our ſorrows? no ſooner had he learnt to ſpeak, but (contrary to our cuſtome) he betook him to his prayers; ſo ſoon had grace quelled the corruption of his nature, that being yet an infant, you might ſee his proneneſs to learn, nay, ſometimes to teach them this dutie, who waited on to teach him his devotion: not long after he was ſet to ſchool, where he learned by book, what before he had learned by heart: the ſweet care, good diſpoſition, ſincere religion, which were in this child, all may remember which caſt but their eyes upon him. O God, how haſt thou

bereaved us of this Gem? Sure it is (as it was ſaid of another) for this cauſe onely, that it might ſhine in heaven. But this was but the beginning of his dayes, now they are paſt, they *have been.*]

Go a little further, we left him at ſchool, but how learned he *Chriſt, and him crucified?* this was the knowledge taught him by the Spirit of God in a wonderfull manner. *Out of the mouthes of babes and ſucklings haſt thou, O God, ordained ſtrength.* To conſider again his religious words, his upright actions, his hearty devotions, his fear of God, all then concluded, as they did of *John, What manner of child ſhall this be?* No queſtion the grace of God was with him. If I ſhould inſtance in any of theſe, his frequencie in prayer, his reading of Scripture, his reaſoning with others to get knowledge to himſelf, we may wonder at Gods power in this childs poor weakneſs: Excuſe me whiles I tell nothing but truths, and I hope they will tend to our own inſtruction. In the morning he would not ſtir out of doors, before he had poured out his prayers; at noon he would not eat any meat, before he had given the Lord thanks; at night he would not lie down on his bed, before he had kneeled down on his knees: we may remember thoſe times, when ſometimes that he had forgotten this dutie, no ſooner had he been in bed, but up he would have got again, and ſo kneeling down on his bare knees, covered with no garment but his ſinens, he would ask God forgiveneſs for that ſinne of forgetfulneſs; neither have his brothers eſcaped without his reprehenſion: for had they eat any meal or meat without a grace, his check was uſuall; *Dare you do thus? unleſs God be mercifull unto us, this bit of bread might choke us.* The wiſe ſentences, the religious words, which often dropt from his mouth like honey can we remember them, and not grieve at the death of him that ſpake them? What comfort had we in thoſe dayes? What ſorrow have we to think thoſe dayes are done? Surely we cannot ſpeak it without bitterneſs of ſoul, *they are gone*, they *have been.*

1. Cor. 2. 2.
Pſal. 8. 2.
Luke 1. 66.

Thus he lived: will you know how he died? Firſt, a lingring ſickneſs ſeized upon him, againſt which to comfort him, one tells him of poſſeſſions that muſt fall to his portion: *And what are they?* (ſaid he) *I had rather have the Kingdome of Heaven, then a thouſand ſuch inheritances.* Thus he minds Heaven, and

God,

God, ſo minding him, preſently ſent him his ſickneſs that ſhould ſummon him thither. And now how ſhould I repeat his words with the life that he ſpake them dying? No ſooner had God ſtruck his body with that fatall ſickneſs, but he asks, and needs would know his ſouls eſtate: *I have heard of the ſoul* (ſaid he) *but what is the ſoul? the mind?* he queſtions, and queſtioning anſwers, better (I fear) then many, too many gray-headed amongſt us; but the anſwer given, how the ſoul conſiſted of the Will and the Underſtanding, he ſayes, *he is ſatisfied, and now underſtands better then he did before.* Another comes to him, and then he begins another queſtion, now he knows the ſoul, he deſires yet to know further, *How his ſoul may be ſaved?* O bleſſed ſoul, how wiſely couldſt thou queſtion for thine own ſouls good! The anſwer given, *by faith applying Chriſts merits:* he heard it, and had it, anon telling them, who before had taught it him. Reſolved in theſe queſtions, he queſtions no further, but will now anſwer them, that go about to queſtion him: One aſks him, whether he had rather live or die, he gives the anſwer, and not without *Pauls* reaſon. *I deſire to die* (ſaid he) *that I might go to my Saviour.* O bleſſed Spirit, how didſt thou inſpire into this child thy wiſdome and goodneſſe! This done, his pain begins again to afflict him, and this occaſions another thus to queſtion him, whether he would rather ſtill endure thoſe pains or forſake his Chriſt? *Alas* (ſaid he) *I know not what to ſay as a child, for theſe pains might ſtagger a ſtrong man, but I will ſtrive to endure the beſt I can.* Upon this he preſently calls to mind that Martyr, who being in priſon, the night before his burning put his finger in the candle, to know how he could endure the fire; O (ſaid he) *had I lived then, I would have runne through the fire to have gone to Chriſt.* Sweet reſolution of a ſilly child! who can hear, and not wonder? wonder, and not deſire to hear that he may wonder ſtill? Bleſſed child, hadſt thou lived that we might have wondred at thy wiſdome! but his daies were determined, and now is the number turned to this poor cypher, they are not, they *have been.* *Thom. Bilney.*

I cannot leave him yet, his ſickneſſe laſts long, and at leaſt three dayes before his death, he propheſies his departure, and how ſtrange a propheſie? not onely that he muſt die, but foretelling the very day, *On the Lords day* (ſaid he) *look to me.*

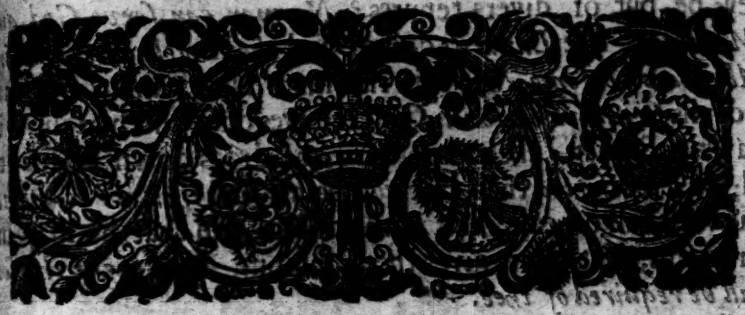
Neither was this a word of courſe, which you may gueſſe by his often repetition, every day asking till the day came indeed, *What, is Sunday come?* At laſt the lookt-for day came on, and no ſooner had the Sun beautified that morning with his light, but he falls into a trance; What (think ye) meant his bleſſed ſoul, whileſt the body it ſelf uſed ſuch an action? his eyes were fixed, his face chearfull, his lips ſmiling, his hands and arms claſping in a bow, as if he would have received ſome bleſſed Angel, that there was at hand to receive his ſoul; but he comes to himſelf, and tells them how *he ſaw the ſweeteſt boy that ever eyes beheld*, and bids them, *Be of good chear, for he muſt preſently go with him.* One ſtanding near, as now ſuſpecting his time of diſſolution, bids him ſay, *Lord, into thy hands I commend my ſpirit*; *Yes* (ſaid he) *Into thy hands, Lord, I commit my ſpirit which is thy due; for why? thou haſt redeemed it, O Lord my God moſt true.* Who will not believe this child now ſings in Heaven, that ſo ſoon had learned this *Davids* Pſalm on earth? I cannot hold my ſelf, nor will I hold you long; but how may I omit his heavenly ejaculations? Beloved, I beſeech you pardon me whileſt I ſpeak his words, and I will promiſe you to ſpeak no word, but the very ſame formally which were his own: *Pray, pray, pray, nay yet pray, and the more prayers the better all proſpers: God is the beſt Phyſician: into his hands I commend my ſpirit: O Lord Jeſus receive my ſoul. Now cloſe mine eyes, forgive me father, mother, brothers, ſiſter, all the world. Now I am well, my pain is almoſt gone, my joy is at hand, Lord have mercy on me, O Lord receive my ſoul unto thee.* Where am I whileſt I ſpeak theſe words? Bleſſed Saint, now thou ſingeſt in Heaven, God hath bid thee welcome, the Angels are hugging thee, the Saints rejoyce with thee, this day is the Crown ſet on thy head, this day is the Palm of victory in thy hand, now art thou arrayed in the ſhining robes of Heaven, and all the Hoſt do triumph at thy corronation. Sweet ſoul, how am I raviſhed to think upon thee! What joy is this? The Patriarchs ſalute thee, the Prophets welcome thee, the Apoſtles hug thee, all hands clap for joy, all harps warble, all hearts are merry and glad. O thou Creatour of men and Angels, help us all to Heaven, that when our dayes *have been*] we may all meet together in thy bleſſed Kingdome.

Pſal. 31. 5.

I have done: turn back by the ſame thread that led you through this labyrinth, and you ſhall have in two words the ſumme of this whole Text.

The time of our *Leaſe* what is it but our *Life*? what is this *Life*, but a number of *few dayes*? what are theſe *dayes*, but a world full of *evil*? But a *life*, but *dayes*, but *few*, but *evil*; can we adde any more? Yes, *Life* is *life* howſoever we live, and better you think to have a bad *leaſe* in being, then our *life* to be quite extinguiſhed; nay, be not deceived, this *life* is but *death*, the *dayes* that we ſpend, they are paſt and done, *few and evill they have been.* Thus ends the Text with the exſpiration of our *Leaſe:* yet is not all done, when we looſe this life we have another free-hold prepared in Heaven, and this is not leaſed, but purchaſed; not for a life, but inheritance; not for *dayes* but for ever: Croſſe but the words of my Text, and *many and happy ſhall the ages of thy life be in Heaven, for ever and ever.* Amen.

FINIS.



Deaths Arreſt.

LUKE 12. 20.

This night thy ſoul ſhall be required of thee.

MAns Bodie (we ſay) is cloſed up within the Elements, his Bloud in his Bodie, his Spirits in his Bloud, his Soul in his Spirits, and God or Sathan in his Soul. Who holds the poſſeſſion we may gueſſe in life, but then is it moſt apparent when we come to death: The tree may bend Eaſt, or Weſt, or North, or South; but *as it falleth ſo it lieth:* Our affections may look up or down, towards heaven or hel; but as we die we receive our doom, and then whoſe we are ſhall be fully made manifeſt to all the world. There is a parable of poor *Lazarus*, Luke 16. whoſe life was nothing but a catalogue of miſeries, his body full of ſores, his mind full of ſorrows; what ſpectacle could we think more pitifull, whoſe beſt dainties were but broken crumbs, and his warmeſt lodging but the rich mans gates? Here is a parable of a certain rich man, who enjoyes (or at leaſt purpoſeth) a delicious fare, he hath lands *verſ.* 16. fruits, *verſ.* 17. buildings, *verſ.* 18. and if this be the Inventorie, what is the ſumme? ſee it collected in the verſe ſucceeding, *Soul, thou haſt much goods laid up for many years; now live at eaſe, Eat, drink, and take thy paſtime.* Theſe two eſtates thus different, how ſhould Verſ. 16. 17. 18. 19.

Matth. 6. 24. they be but of divers tenures? *No man can ſerve God and Mammon.* See *Lazarus* dying, and *the Angels carry him into Abrahams boſome.* See this rich man dying, and *they* (that is, devils) *require his ſoul.* God receives one, and his ſoul is in heaven; Sathan takes the other, and drags down his ſoul to hel; *he is comforted* that received pains, and *thou art tormented* that waſt full of eaſe: this is the doom, and that he may undergo this, death now gives the ſummons, *This night thy ſoul ſhall be required of thee.*

The Text we may chriſten *Deaths Arreſt*, it is we that offend his Majeſtie of heaven, and his precepts are given unto Death to attach our ſouls. See here a preſident, a rich man taken on a ſudden, who muſt inſtantly appear before the Judge of heaven: when? *this night.*] What? *thy ſoul.*] Why? *it is required.*] Of whom? *of thee.*]

Or if this will not find the offender, ſee yet a more narrow ſearch, every word is like ſome dark cloſet, therefore we will open the windovvs that you may have full light. This Text is *Deaths Arreſt*, vvhich as it muſt be executed, ſo it admits of no other time but *This.*] This what? this day, vvhileſt the Sun gives light to the vvorld, and the light gives pleaſure to the eie? this vvere ſome comfort: no, but then ſuddenly vvhilſt all ſleep ſecurely, not *This day* but *This night.*] And vvhat, this night? Is it to attach the bodie of ſome great perſonage, vvhoſe looks might affrighten Officers had they come by day? No, let his bodie rot in duſt, vvhileſt the *Soul* muſt anſvver his defaults: it is not thy body, 'tis *thy ſoul.*] And what, of his *ſoul*? Is this a ſubject liable to arreſts? rather can they beg it at his hands, or vvill he yield it at their fair intreaties? no, it is neither begg'd nor intreated, but by vertue of Gods Writ, it is *required.*] And hovv required? of his ſureties bound for his good appearing? he hath many friends, and all, either have or vvould have entred bonds: no, he muſt go vvithout bail or main-prize, it is not required of his ſureties, but himſelf; not of others, but *of thee.*] *Is thy ſoul this night required.*

You hear the Texts harmonie, of each ſtring vve vvill give a touch, and firſt note the time, *this night.*

This.]

This.]

NO other but *This?* were it a fortnight, a ſeven-night, any but *This*] night, and his griefs were leſſened; the news more heartleſſe in that it comes more ſudden. You may obſerve, *Then are the greateſt loſſes when they come on us by leaps, and without fear or ſuſpicion of any ſuch matter.* Here was a man ſwimming in his fulneſſe, and a ſudden death robs him of all his treaſures. To give you a full view, ſee his poſſeſſions, and how great was the loſſe, becauſe of the ſuddenneſſe: This] night. *Doctrine.* 1

Firſt, thoſe *goods*, whereof he boaſted, are now confiſcate; not a peny, not a dram, not a mite ſhall be left him, ſave onely a token of remembrance (I mean his winding-ſheet) which he carries along with him to his grave. 1.

Secondly, his *goods and grounds* both were took from him at his death; he that commanded ſo much of earth muſt now have no more earth to pleaſure him but a grave; what a change was this? his *grounds* were fertile, and they brought forth *plenteouſly*, but a blaſt of death hath ſtruck both the fruit and *ground*, and nothing is now left him but a barren Tombe. 2. Verſ. 16.

Thirdly, his *lands and houſes* both went together. You may gueſſe that great demeans muſt have ſtately Halls: we read of his building, and eſpecially of his Barns; when theſe were too little for his ſtore, he tells us, he will *pull them down, and he will build greater.* He never thinks of any little room in the bowels of the poor. Was his harveſt ſo great that his barns would not hold it? Whence came the bleſſing but from God? How is it then he forgets God that beſtowed this bleſſing? It is written, *When ye reap the harveſt of the Land, ye ſhall not reap every corn of your field, neither ſhalt thou gather the gleanings of the harveſt.* How? not reap it? not gather it? what then? why, *Thou ſhalt leave them for the poor, and for the ſtranger: I am the Lord your God*, Levit. 19. 9. When *Ruth* came to glean in the fields of *Boaz*, that good Maſter commands his ſervants, *Let her gather among the ſheaves, and do not rebuke her.* Had this Worldling been ſo pitifull to the poor, his barns might have ſtood, himſelf might have lived, his ſoul have been ſaved. But now what a ſtrange lot happens on him? his Halls, Houſes, Barns, 3. Lev. 19. 9, 10. Ruth 2. 15.

Build-

Buildings, all runne round in a dance of Death before his eyes.

4. Fourthly, his *houſe and friends* both left him when death came. *Ex Damaſceno* The Parable is common: A man hath three *friends*, two whereof he loved moſt entirely, the third he made no account of: this man being ſent for to come before his King, he deſires his firſt *friend* to go with him, but he could not, onely he would give him ſomething for his journey: He deſires his ſecond *friend* to go with him, but he would not, onely he would bring him a little piece of his way: When both theſe forſook him, he goes to the laſt, which before he eſteemed leaſt, and this *friend* was the party that went with him to the King, and anſwered for him in all his cauſes: This is the caſe of every man dying; the King our Judge ſends death his Serjeant to ſummon you to your judgement. Come to your firſt *friends*, (I mean your riches) alas! they cannot go with you, but give you a ſheet as neceſſary for your journey: Come to your ſecond *friends* (I mean your acquaintance) alas! they wil not go with you, but bring you to your graves, and there leave you to your ſelves: Come to your laſt *friends*, which you now leaſt think of (I mean your Conſciences) and you ſhall find that is the trueſt *friend* that will go with you to the Judge, anſwer for you to the King, and either acquit you, or condemn you; bring you to the gates of heaven, or deliver you to the goal of hell. Have a care of your *Conſciences*, if you mean to ſpeed well at this day: how bleſſed a man had this Worldling been, if onely a good *conſcience* had accompanied him to the Judge of heaven? but now when death ſummons him, there is no *friend* to ſolicite, no Advocate to plead, no man to ſpeak one word in his ſouls behalf: it is his *bad conſcience* keeps him company, and though all others leave him, he can deviſe no means to ſhake this from him.

5. Fifthly, there is a jewell irrevocable, of which this ſudden death robs him, I mean his *time*, and what a loſſe was this? all his goods, grounds, barns, buildings, were they more worth then the world it ſelf, yet were they not able to reſtore one minute of his time: if this could be purchaſed, what a rate would he give for a little reſpite? nothing is now ſo precious as a piece of *time*, which before by moneths and years he laviſhly miſ-ſpent; they that paſſe away *time* with mirth and *paſtime*, ſhall one day

day ſee to their grief what a loſſe they have; now we revell it out, dally it away, uſe all means and occaſions to make it ſhort enough; but when this golden ſhowre is gone, and thoſe opportunities of ſalvation loſt by negligence, then we may wiſh, and wiſh again, *Oh had we a little time, a little ſpace to repent!* Imagine that this worldling (whom now you muſt ſuppoſe to lie frying in hel-flames) were diſpenced with for a little *time*, to live here again on earth amongſt us; would but the Lord vouchſafe him one hour of a new triall, a minute ſeaſon of a gracious viſitation, oh how highly would he prize, how eagerly would he apprehend, with what infinite watching, praying, faſting, would he improve that ſhort time, that he might repent him? I know not how effectually this may work on your hearts, but I am fully perſwaded, if any damned creature had but the happineſſe to hear this Sermon, you ſhould ſee how his very heart would bleed within him; bleed ſaid I? nay, break and fall aſunder in his breaſt like drops of water. Oh with what inflamed attention would he hear and liſten? with what inſatiable graſping would he lay hold on Chriſt? with what ſtreaming tears would he water his cheeks, as if he would melt himſelf, like *Niobe*, into a fountain? Bleſſed God! how fond are fooliſh men that never think of this till their *time* be loſt? we that are alive have onely this benefit of opportunity, and if we neglect it, a day will come (we know not how ſoon) that we ſhall be paſt it, and cannot recover it, no not one houre, if we would give a thouſand, ten thouſand, worlds for it. What can I ſay? reflect on your ſelves, you that have ſouls to ſave; you have yet a little *time* (and the *time* preſent is that time) what then, but ſo uſe it now, as when you are gone, you need not with grief wiſh you here again?

Sixthly, yet more loſſe, and that is the loſſe of loſſes, the loſſe of his *ſoul*; his *riches*, *lands*, *houſes*, *friends*, *time*, and all were nothing to his *ſoul*. This is that Paragon, Peere, Roſe, and Spouſe of our well-beloved Chriſt. How many a teare ſhed he to ſave it? what grones cryes, prayers, teares, and bloud, poured he before God, that he might redeem it from the jawes of Satan? and is this loſt notwithſtanding all this labour? O ſweet Jeſu! what a loſſe is this? thou waſt born, lived, died, and that a ſhamefull death, (the death of the croſs) and all this

ſuffer-

suffering was to save poor *souls*: yet see a *soul* here lost, and the bloud of God, though able, not effectuall to redeem it. Whose heart would not melt into bloud, that but knew this misery? Suppose you could see the *soul* of this wretched worldling, no sooner had it left the body, but immediately was it seized on by infernall fiends, now lies it on a bed of fire, tortured, tormented, scourged, and scorched in those furious flames; there his conscience stings him, his sorrow gripes him, his pain so handles him, that he cryes, and roares, *Woe, woe, and alas evermore.* Who now for shadows of short pleasures, would incur these sorrows of eternall pains? In this world we can weep and wail for a losse of trifles: an house, a field, an Oxe took from us, is enough to cruciate us; but how shall we bewail the losse of a *soul*, which no sooner plunged into that pit of horrour, but it shall feel a punishment without pity, misery without mercy, sorrow without succour, crying without comfort, torment without ease, a world of mischiefe, without all measure or reason? Such is the losse of this mans silly *soul*, whilest he was cheering it with an home-bred solace; *Soul, thou hast much goods laid up for many years*: God whispers in his eares, and tells him other newes: What? of his *soul*: how? it is *required*: when? *this night*: a fearfull sound unlookt-for message, speedy dispatch, no more delays, nor days, onely *this night*, for then must his soul be taken from him.

7. You see all his losses; and now to contract them, there is one griefe more then all, that *all is lost on a sudden.* Losses that come by succession are better born with, but *all on a sudden* is the worst of all; yet such is the misery of man, when he goes, all goes with him, and he and all pass away *on a sudden*: *As in the days of Noah, they ate, and drunk, married, and gave in marriage, and knew nothing till the flood came, and took them all away; so is the coming of the Son of man,* Matth. 24. 38. How many have been thus took tripping in their wickednesse? *Belshazzar* in his mirth, *Herod* in his pride, the Philistims in their banquetting, the men of Ziklag in their feasting, *Jobs* children in their drunkennesse, the Sodomites in their filthinesse, the Steward in his security, this Churle in his plenty: miserable end, when men end in their sin. Call to mind this (O my soul) and tremble: sleep not in sin, lest the sleep of death surprize thee: *The hour*

Mat. 24. 38.

is certain, in nothing but uncertainties; for ſure thou muſt
e, yet thou knoweſt not on what day, nor in what place, nor *Certa mors, incerta hora.*
w thou ſhalt be diſpoſed when death muſt be entertained.
o you not ſee moſt dye, whiles they are moſt buſie how to
e? he that once thought but to begin to take his eaſe, was
n that very night (whether he would or no) to make his end:
ould you have thought this? he but now *flouriſhed like a* Pſal. 37. 35, 39
ven bay tree, his thoughts full of mirth, his ſoul of eaſe, *but
aſſed by, and loe he was gone*: gone, whether? his body to
e grave, his ſoul to hell, in the middeſt of his jollity, God
eats deſtruction, Devils execution, death expedition, and
e like a Swan he ſings his funerals. There is that ſaith, *I have
ed reſt, and now will I eat continually of my goods, and yet he
oweth not what time ſhall come upon him, and that he muſt leave
ſe things to others, and dye*, Eccles 11.19. The higher our Eccleſ. 11.19.
abel-tower of joy is raiſed, the nearer it is to ruine and con-
ſion. Sodome, in the heat of their ſins, had that ſhowr of
e poured on their heads: *Nebuchadnezzar*, in the height of
s pride, became ſuddenly a beaſt, that ruled before as a King:
ere for all, here was a man ſolacing, ſinging warbling out
eaſant ſongs of eaſe and paſtime; but (O the miſery) in the
iddeſt of his note here is a ſuddain ſtop; he dreames of *longs
d larges*, he hears of *briefes and ſemi-briefes*, no longer a day,
t *this very night*, and then ſhall *thy ſoul* be taken from thee.
See here the many loſſes of one man, *his goods, his grounds,
s houſes, his friends, his time, his ſoul, and all on a ſudden*,
hileſt the word is ſpoken, *this*] *night*.

Our neighbours fire, cannot but give warning of approaching 1. *Uſe.*
ames. *Remember his judgment, thine alſo may be likewiſe: un-* Ecclus 38.22.
to me yeſter-day, and unto thee to day. Whoſe turn is next
God onely knows, who knows all. *Is not madneſs in the hearts
f men whiles they live?* In the leaſt ſuſpition of looſing world- Eccleſ. 9.3.
y riches, all watch and break their ſleep; you ſhall ſee men
work, and toyl, and fear, and care, and all too little to prevent
loſſe; but for all theſe loſſes which are linked together, our
obes, *lands, houſes, friends, time, and ſoul*, and all we have,
here is few or none regards them: O that men are ſo carefull
n trifles, and ſo negligent in matters of a great importance! It
s ſtoried of *Archimedes*, that when *Syracuſe* was taken, he one-

ly

ly was ſitting ſecure at home, and drawing circles with
compaſs in the duſt. Thus ſome we have, that when the et
nall ſalvation of their ſouls is in queſtion, they are handli
their duſt, nothing but ſuites or mony-matters are their da
objects: but (alas) what will your *goods or grounds, or houſe*
or friends avail you, when *death* comes? Where did ever th
man dwell, that was comforted by any of theſe, in that laſt an
ſoreſt conflict? Give me a man amongſt you, that ſpends t
ſpan of his tranſitory life in graſping gold, gathering wealt
growing great, inriching his poſterity, without any endeavou
or care to treaſure up grace againſt that fatall hour; and I da
certainly tell him, whenſoever he comes to his deaths bed, h
ſhall find nothing but an horrible confuſion, extremeſt horro
and heavineſs of heart; nay, his ſoul ſhall preſently down int
the kingdome of darkneſs, and there lye and fry in everlaſtin
fires. Nor ſpeak I only to the covetous (though my text ſeem
more directly to point at them) but whoſoever thou art tha
goeſt on daily in a courſe of ſin, in the fear of God unbethin
thee of mortality: ſome of you may think I ſpeake not to you
and others, I ſpeake not to you; the truth is I ſpeake to you all
but to you more eſpecially that to this day have ſinned with de
light, but never as yet felt the ſmart for ſin upon your ſouls o
conſciences: O beloved! this is it I call for, and muſt call fo
till you feel a change, a thorow-change in you: would bu
ſome of you at this preſent examine you conſciences, and ſay
whether have I not been inordinate in drunkenneſs, or wanton
neſs, or coveteouſneſs? whether have I not ſworn an oath
or told a lye, or diſſembled in my heart, when I have ſpoken? O
who can ſay amongſt you, *I am clean, I am clean*? and aſſur
your ſelves if you are guilty, you muſt either feel hearts grief
or you can never be provided for deaths diſmall arreſt. If yo
were but ſenſible of ſin, if you felt but the weight and horrou
of Gods wrath for ſin, I am verily perſwaded you would no
take a quiet ſleep in your beds for fear, and horrour, and heavi
neſs of heart: what is it but madneſs of a man to lye down i
eaſe upon a feather bed, and to lodge in his boſome that dead
ly enemy ſin?

But (horrour of horrours!) what if *this night*, whileſt yo
ſleep in your *ſin*, *death* ſhould arreſt you on your beds? This
tel

tell you is no wonder, are not ſudden deaths common and ordinary among the ſons of men ? How many have we heard that went to bed well over night, for ought any man could tell, and yet were found dead in the morning ; I will not ſay carried away out of their beds, and caſt into hell fire ; whether it be ſo or no, the Lord our God knows : but howſoever it is with them, if we for our parts commit ſin, and repent not thereof by crying, and ſobbing, and ſorrowing for ſin ; it may be *this night*, (and that is not long to) you may ſleep your laſt in this world, and then ſhall your ſouls be hurried by Devils to that eternall lake, whence there is no redemption. O beloved ! O wretch, whoſoever thou art ! *Canſt thou poſſibly ſleep in ſuch a caſt as this ?* Canſt thou go to bed with a conſcience laden with ſin ? Canſt thou take any ſleep (which is the brother of death) when thou lyeſt now in danger of eternall death ? Conſider, I pray, what ſpace, what diſtance, how far off is thy ſoul from death, from hell, from eternity ? *no more but a breath, one breath and no more; no more but a ſtep, one ſtep and more:* O beloved ! were not this lamentable, that ſome one of us that now are ſtanding, or ſitting, ſhould *this night* ſleep his laſt, and to morrow have his body brought to be buried ; yea, and before to morrow morning have his ſoul (which the Lord forbid) caſt from his bed of feathers, to a bed of fire ? and yet alas ! alas ! if any of us *this night* dye in his ſin, or in a ſtate unregenerate, thus will it be with him whoſoever he be ; to morrow may his body lye could under earth, and his ſoul lodg in hell with this miſerable rich man.

But let me ſpeake to you, *of Whom I hope better things* ; it is good counſell for you all to exſpect death every day, and by this means, death foreſeen cannot poſſibly be ſudden ; no, it is he onely dyes ſuddenly, that dyes unpreparedly, *Watch therefore*, ſaith our Saviour, be ever in a readineſs : and finally, that this rich man may be your warning, you that tender your ſouls, learn that leſſen of our Saviour ; *Lay not up for your ſelves treaſure upon earth, where moth and ruſt doth corrupt, and where thieves break thorow and ſteal : but lay up for your ſelves treaſures in Heaven, where neither moth nor ruſt doth corrupt, and where thieves do not break thorow, nor ſteal* : Mat. 6. 19, 20. You will ſay, What treaſures are thoſe ? I anſwer : Theſe treaſures are thoſe ſtocks of grace that will laſt for ever, it is that *circumſpect*

2. *Uſe.*

Mat. 6. 19, 20.

ſpect walking, Epheſ.5.15. that *fervency of ſpirit*, Rom.12.
Epheſ.5.15. that *zeal of good works*, Tit.2,14. that *purity*, which S^t. J
Rom.12.11. makes a property of every true hearted profeſſour, 1 Joh.3
Tit.2.14. In a word, it is the work, the life, the power of that prayer, t
1 Joh.3.3. *the reſt of our life hereafter may be pure and holy*; theſe are h
venly hoords indeed, O that we would treaſure up ſuch pr
ſion againſt the day of calamity! If while it is called *to day*,
would make our peace with his heavenly Highneſs, by an hu
ble continued exerciſe of repentance, if in this time of grace
would purchaſe Gods favour, and thoſe rareſt jewells of f
and a good conſcience, if now before we appear at the dread
Tribunall, we would make God and his Angels our friend
the Court of Heaven, O then how bleſſed would out death
to us? came it never ſo ſuddenly, ſtill ſhould death find us
dy, and if ready, no matter how ſuddenly, yea though it w
this] *this night*.

I have broke ope the writ, and you ſee when it muſt be
ved *this*] *night*; but in this *Quando* there is both *ſad*
neſs, *and ſadneſs*, it is not *this* day, but *this night*]
this] end this dayes diſcourſe, and the next day we
lay open the *nights* dark ſadneſs: it is a diſmall time,
God give us grace ſo to provide, that we may be ready w
oyle in our lamps, and enter with our Saviour into his b
ſed Kingdome.

Night.]

HE ſins all day, and dyes at *night*, and why at *night*? T
you know is frequent, and there is reaſon, *moſt are bo*
and born, *and therefore dye at night*: but we muſt further c
the liſts of nature, *this night* was more then ordinary, as be
the fitteſt time to aggravate his griefe: weigh but the circu
ſtances.

1. Firſt, It was a night of *darkneſs*, and this may encreaſe
horrour of his judgment: think but what a fear ſeized on
Wiſd.17.5. Ægyptians, when *no power of the fire muſt give them light*,
might the clear flames of the ſtars lighten the horrible night t
fell upon them. The Husband-men, the Shepherds, the wo
Exod.10.23. men, all were bound with one chain of darkneſs, *No man ſ*
anoth

another, neither roſe up from the place where he was for three days, Exod. 10.23. Was not this fearfull *darkneſs*? you may gueſſe it by the effects, they were troubled, and terrified, and ſwoonned, as though their own ſouls ſhould betray them. *Whether it were an hiſſing wind, or a ſweet noyſe of birds among the ſpreading branches, or a pleaſing fall of waters running violently, or a terrible ſound of ſtones, or the running of skipping beaſts, or the noyſe of cruell beaſts, or the eccho that anſwereth again in the hollow mountains, theſe fearfull things made them to ſwoon for fear:* Wiſd.17.18, 19.

And if thus the *Egyptians*, how was it with this Worldling? a *darkneſſe* ſeized on him that engendred a thouſand times more intolerable torments. This was the *image of that darkneſs* Wiſd.17.21. *which ſhould afterward receive him, and yet was he unto himſelfe more grievous then the darkneſſe.* It was not an outward, but an *inner darkneſſe*, not onely to be not ſeen, but to be felt and feared. Imagine then what viſions, what ſounds, what ſights, what ſudden fires appeared unto him? Unhappy Worldling, looke round about thee; although it be *dark*, here is ſomething to be ſeen: above is the angry Judge, beneath is the burning lake, before is gloomy darkneſſe, behind is infallibe death, on thy right and left hand a legion of evil angels, expecting every moment to receive the prey. Here is a ſight indeed, able to breake the very heart-ſtrings of each ſeer. If ſome have loſt their wits, by means of ſome dreadfull ſight; yea, if the very ſuſpicion of Devils have cauſed many men to tremble, and the hairs of their heads to ſtand ſtaring upright; what then was the fear and terrour of this man, when ſo many dreadfull, horrible helliſh monſters ſtood round about him, now readie to receive him? *O ye ſonnes of men, ſtand in aw and ſinne not, commune with your own heart, and in your chamber, and be ſtill:* Pſal.4.4. Will not this fear you from your ſinnes? Suppoſe then you lay on your beds of death, were the Judge in his throne, your ſouls at the Barre, the accuſer at your elbowes, and hell ready open to ſhut her mouth upon you: O then how would you curſe your ſelves, and bewail your ſins? What horrible viſions would appear to you in the *dark*? horrible indeed? *In ſo much* (ſaith one) *that were there no other puniſhment then the appearing of Devils, you would rather burn to aſhes* Cyril. de ſanct. Hieron. & fin. Epiſt. *their ſight.* Good God, that any Chriſtian ſhou[illegible] dan-

[illegible]

danger, and yet never heed it till he ſees its terrour! How many have gone thus fearfully out of this miſerable world? I know not what you have ſeen, but there is very few which have not heard of many, too many, in this caſe: What were *Judas* thoughts, when he ſtrangled himſelf that his bowels guſhed out again? What were *Cains* viſions, when he ran like a vagabond roaring and crying, *Whoſoever findeth me ſhall ſlay me*? What are all their affrights that cry when they are a dying, *they ſee ſpirits and Devils flying about them, coming for them, roaring againſt them*, as if an hell entred into them, before themſelves could enter it? I dare inſtance in no other but this wretched miſer: What a *night* was that to him, when on a ſudden a *darkneſſe* ſeized on him, that never after left him? Thus many go to bed, that never riſe again, till they be wakened by the fearfull ſound of the laſt Trumpet: and was not this a terrour? whoſe heart doth not quake? whoſe fleſh doth not tremble? whoſe ſenſes are not aſtoniſhed whileſt vve do but think on it? And then vvhat vvere the ſufferings of himſelf in his perſon? He might cry, and roar, and vvail, and vveep, yet there is none to help him; his heart-ſtrings break, the bleſſed Angels leave him, Devils ſtill exſpect him, and novv the Judge hath pronounced his ſentence, *This night, in the dark*, they muſt ſeiz upon him.

Gen. 4. 14.

2. Yet this was not all the horrour, it was a *night* both of *darkneſs and drowſineſs, or ſecurity in ſinne*. He that reads the life of this man, may well wonder at the fearfull end of ſo fair beginnings: walk into his fields, and there his cattel proſper; come nearer to his houſe, and there his barns ſwell with corn; enter into his gates, and there every table ſtands richly furniſhed; ſtep yet into his chambers, and you may imagine doun-beds curtain'd with gold hangings: nay, yet come nearer, we will draw the curtains, and you ſhall view the perſon; he had toiled all day, and now ſee how ſecurely he takes his reſt, *this night*, he dreams golden dreams, of eaſe, of mirth, of paſtime, (as all our worldly pleaſures are but waking dreams) but ſtay a while and ſee the iſſue: juſt like a man, who ſtarting out of ſleep, ſees his houſe on fire, his goods ranſacked, his family murthered, himſelf near loſt, and not one to pitie him, when the very thruſtin[illegible] of an arm might deliver him: this, and

no

no other, was the caſe of this dying miſer: at that *night* while his ſenſes were moſt drowſie, *moſt ſecure*, death comes in the dark, and arreſts him on his bed: *Awake, rich Cormorant! what charms have lulled thee thus aſleep? Canſt thou ſlumber whileſt death breaks down this houſe thy bodie, to rob thee of that jewell thy ſoul? What a deep, dull, drowſie, dead ſleep is this? O fool! this night is thy ſoul aſſaulted, ſee death approaching, Devils hovering, Gods juſtice threatning, canſt thou yet ſleep? and are thine eyes yet heavie? Behold, the hour is at hand, and thy ſoul muſt be delivered into the hands of thine enemies:* heavie eies! he ſleeps ſtill, his care all day had caſt him into ſo dead a ſleep *this night*, that nothing can warn him untill death awake him, That thief is moſt dangerous that comes at *night*, ſuch a thief is death, *a thief that ſteals men*, which then is moſt buſie whileſt we are moſt drowſie, moſt *ſecure in ſinne*; Heark the ſluggard that lulls himſelf in his ſinnes, *Yet a little more ſleep, a little more ſlumber, is not his deſtruction ſudden, and poverty coming on him like an armed man?* Prov. 6. 11. *Watch* (ſaith our Saviour) *for you know not when the maſter of the houſe cometh, at even, or at midnight, at the cock-crow, or in the morning, leſt coming ſuddenly he ſhould find you ſleeping* Mark 13. 35. Was not this the wretchedneſſe of the fooliſh virgins? how ſweetly could they ſlumber? how ſoundly could they ſleep untill mid-night? they never wake, nor ſo much as dream to buy oyl for their lamps: imagine then how fearfull were thoſe ſummons to theſe ſouls, *Behold the Bridegroom, go ye out to meet him.* Sudden fears of all others are moſt dangerous: was it not a fearfull waking to this rich man, when no ſooner that he opened his eyes, but he ſaw deaths uglineſſe afore his face? what a ſight was this? at his door enters the *King of fear*, accompanied with all his abhorred horrours, and ſtinging dread: on his curtains he may read his ſinne, arrayed and armed in their griſlieſt forms, and with their fierieſt ſtings; about his bed are the powers of darkneſſe, now preſenting to his view his damnable ſtate, his deplorable miſerie: what can he do that is thus beſet with ſuch a world of wofull work, and helliſh rage? his tongue faulters, his breath ſhortens, his throat rattles, he would not watch, and now cannot reſiſt; the cry is made, the mid-night come, God ſounds deſtruction, and thus runs

Latro hominis.

Prov. 6. 11.

Mark 13. 35, 36.

Matth. 25. 26.

the proclamation, *This night ſo drowſie, thy ſoul muſt be taken from thee.*

3. And yet more horrour; it was a night of *drowſineſſe and ſadneſſe.* How is he but *ſad*, when he ſees the night coming, and his laſt day decaying? Read but the copy of this rich mans Will, and ſee how he deals all he hath about him; he bequeaths his garments to the moth, his gold to ruſt, his body to the grave, his ſoul to hell, his goods and lands he knows not to whom, *Whoſe ſhall theſe things be?* Here is the man that made ſuch mirth all day, and now is he forced to leave all he hath *this night.* It is the fruit of merry lives to give ſad farwels. You that ſport your ſelves, and ſpoyl others, that rob God in his members, and treaſure up your own damnations, will not death make *ſorrie hearts for your merry nights?* a *night* will come *as ſad as ſadneſſe* in her ſterneſt looks, and then what a lot will befall you? O that men are ſuch cruell Caitiffs to their own ſouls! Is this a life (think ye) fit for the ſervants of our God, revelling, ſwearing drinking, railing? what other did this miſer? he would eat, and drink, and revell, and ſing, and then came fear as deſolation, and his deſtruction on a ſudden as a whirl-wind: If this be our life, how ſhould we eſcape his death? Alas for the ſilly mirth that now we pleaſure in! you may be ſure a *night* will come that muſt pay for all, and then ſhall your pleaſures vaniſh, your griefs begin, and your numberleſſe ſins (like ſo many envenomed ſtings) run into your damned ſouls, and pierce them through with everlaſting ſorrow: away with this fond, fooliſh, ſottiſh vanitie, *The end of mirth is heavineſſe* ſaith *Solomon*, Prov. 14. 13. What will the ſonnes and daughters of pleaſure do then? all thoſe ſweet delights ſhall be as ſcourges and Scorpions for your naked ſouls, Then (though too late) will you lamentably cry out, *What hath pride profited us? or what profit hath the pomp of riches brought us? all thoſe things are paſſed away as a ſhadow, or as a Poſte that paſſeth by:* Look on this man as he lies on his bed of death, here is neither ſmile nor dimple, *All the daughters of muſick are brought low.* His voice is hoarſe, his lips pale, his cheeks wan, his noſtrills run out, his eyes ſink into his head, and all the parts and members of his body now loſe their office to aſſiſt him: Is this the merrie man that made ſuch paſtime?

Prov. 14. 13.

Wiſd. 5. 8. 9.

Eccles. 12. 4.

Sweet

Sweet God! what a change is this? *In ſtead of ſweet ſmell* Eſa.3.24.
there is a ſtench, in ſtead of a girdle a rent, in ſtead of well-ſet hair baldneſs, in ſtead of beauty burning; in ſtead of mirth mourning and lamentation, *Weeping, and Wailing, and gnaſhing of teeth.* Muſt not *ſadneſſe* ſeize on that ſoul which incurs this doom? Here is a malefactour ſtands at bar, indited by the name of *Fool*, charged with the guilt of treaſon, condemned by the Judge of heaven, and this *night* (*the ſaddeſt* that ever he ſaw) is that fearfull execution, that *his ſoul is taken.*

And yet more horrour: It was *a night of ſinne*, and this doth 4.
encreaſe the ſorrow. *How dear in the ſight of the Lord is the* Pſal.116.13.
death of his Saints? and we may ſay on the contrary, How abominable in the ſight of the Lord is the death of the wicked? Was not this a grief to be took thus tripping in his wickedneſs? even now whileſt he was buſily plotting his eaſe and paſtime, death ſtands at his door, and over-hears all his plots and projects. It was a death to his ſoul to be took in *his ſinne*: hear how he roars and cries, *O that I had lived ſo virtuouſly as I ſhould; had I embraced the often inſpirations of Gods bleſſed Spirit; had I followed his Laws, obeyed his Commands, attended to his Will how ſweet and pleaſant would they now be unto me? Wo and alas that I had not fore-ſeen this day, what have I done, but for a little pleaſure, a fleeting vanity, loſt a Kingdome, purchaſed damnation?* O beloved! what think ye of your ſelves, whileſt you hear this voice? you ſit here as ſenſeleſs of this judgement, as the ſeats, the pillars, the walls, the duſt, nay, as the dead bodies themſelves on which you tread: but ſuppoſe (and it were a bleſſed meditation) you that are ſo freſh and frolick at this day, that ſpend it merrily, uſe it profanely, ſwearing, revelling, ſinging, dancing; what if this *night*, while you are in your *ſin*, the hand of death ſhould arreſt you? Could I ſpeak with you on your death-beds, Iam ſure I ſhould find you in another caſe: how? but ſorrowing, grieving, roaring, that your time were loſt; and theſe words not heeded, whiles the time well ſerved? how would you tear your hair, gnaſh your teeth, bite your nails, ſeek all means poſsibly to annihilate your ſelves? and can nothing warn you before death ſeize on you? take heed, if you go on in *ſinne*, the next ſtep is damnation. It was the Apoſtles advice, *Now it* Rom.13.11.
is high time to wake out of ſleep, for now our ſalvation nearer,

then when we believed, Rom. 13. 11. If this wretched man had obſerved the preſent time, how happy had he been this houre of his departure? But as Officers take malefactours, drinking or drabbing; ſo is he neareſt danger, when deepeſt in the mire of pleaſure. Look at all thoſe that are gone before us, and which of them thought their end ſo near, while they lived ſo merrie? I muſt needs tell you, there is *a fire, a worm, a ſting, a darkneſs, an hell* provided for all wicked wretches, and there moſt certainly muſt you be *this night*, if you die *this day* in your naturall ſtate *of ſinne*. Lord! that men ſhould be ſo ſtrangely bewitched by the Prince of the air, as for the momentarie enjoyment of ſome glorious miſeries, bitter-ſweet pleaſures, heart-vexing riches, deſperately and wilfully to abandon God, and to caſt themſelves headlong into the jaws of Satan. Such a prodigious madneſſe ſeized on this Worldling, he ſings, he revels, he dallies, then dies. Thus greateſt evils ariſe out of greateſt joyes, as the ears vvith vehement ſounds, and the eyes vvith brighter objects, ſo many by felicity have loſt both their ſenſe and being. *Gallus* dies in the act of pleaſure, *Iſhboſheth* dies in the middeſt of ſleep, the Iſraelites die in their day of luſt, this Worldling dies in that *night of ſinne*, even then on *a ſudden his ſoul is taken*.

Plin. l. 7. c. 23.

2 Sam. 4. 7.
Num. 11. 33.

5. And yet more horrour, it vvas *a night of death*, and this vvas the vvorſt of all: *the darkneſs, drowſineſs, ſadneſs, ſin*, all vvere nothing to this, all nothing in themſelves, if *death* had not followved: this is that *moſt terrible of all terribles*, all fears, griefs, ſuſpicions, pains, as ſo many ſmall brooks, are ſvvallovved up, and drovvned in this Ocean of miſery. Novv rich man! vvhat faieſt thou to thy *barns, buildings, riches, lands?* Do theſe pleaſure thee in this thy extreme and dying agonie? Thou lieſt *this night* on thy departing bed, burthened vvith the heavie load of thy former treſpaſſes, the pangs come ſore and ſharp upon thee, thy breſt pants, thy pulſe beats ſhort, thy breath it ſelf ſmels of earth and rottenneſſe: vvhither vvilt thou go for a little eaſe or ſuccour? vvhat help canſt thou have in thy heaps of gold, or hoord of vvealth? ſhould vve bring them to thy bed, (as vve read of one dying, *commanded that his golden veſſels and ſilver plate ſhould be ſet before him, which looking on, he promiſed to his ſoul, it ſhould have them all, on condition of his ſtay with him, but*

Ariſtot. lib. 3. mor. cap. 6.

Diſcip. de temp ſerm. 118. ex Num. in tract. de ſeptuplici timore.

the

the remedie being ſilly, at laſt moſt deſperately he commends it to the Devil, ſeeing it would not ſtay in his body, and ſo gave up the ghaſt.) Alas, theſe trifling treaſures can no more deliver thee from the arreſt of that inexorable Serjeant, then can an handfull of duſt. Wretched men! what ſhall be your thoughts, when you come to this miſerable caſe? full ſad and heavie thoughts (Lord thou knowveſt): you may lie upon your beds, like wild buls in a net, full of the furie of the Lord: *In the morning thou ſhalt ſay, would God it were evening; and at even thou* Deut.28.67. *ſhalt ſay, would God it were morning: for the fear of thine heart wherewith thou ſhalt fear, and for the ſight of thine eyes which thou ſhalt ſee,* Deut.28.67. Here is the terrour of that *night of death*, when you may wiſh with all your hearts, that you had never been born; if the Lord once let looſe the cords of your conſcience, what account will you make of crowns, of poſſeſſions? all theſe will be ſo far from healing the wound, that they will turn rather into fiery Scorpions, for your further torments. Now, now, now is the diſmall time of *death*, what will you do? whither will you go? to whom will you pray? the Angels are offended, and they will not guard you; God is diſhonoured, and he will not hear you, onely the Devil had your ſervice, and onely hell muſt be your wages. *Conſider this, ye that forget God* Pſal.50.22. *leſt ye be torn in pieces, and there be none to deliver you*: It is cruel for your ſouls thus to ſuffer, to be *torn*, and torn *in pieces*, and ſo torn in pieces *that none may deliver you*. Better this Worldling had been a worm, a toad, an adder, any venomous creature, then ſo to live, and thus to have died; yet hither it is come, his ſickneſs is remedileſs, his riches comfortleſs, his torments eaſeleſs, ſtill he muſt ſuffer, and there is none to deliver, he *is torn, torn in pieces, and none may deliver him*. What need you more, now we are come to this period? his glaſſe is run, his Sunne is ſet, his day is finiſhed, and now this *night*, the verie *night of Death*, his *ſoul is required, and received of him*.

Lo here the diſmall, dreadfull, terrible time of this mans departure, it was in the *night, a night of darkneſs, drowſineſs, ſadneſs ſinne, death, and deſtruction.*

Who will not provide each day againſt this fearfull *night*? howſoever we paſſe away our time in ſinne, we muſt of neceſſitie, ere it be long, lie gaſping for breath upon our dy- 1. *Uſe.*

ing beds, there ſhall we grapple hand to hand with the utmoſt powers of death and darkneſſe: what ſhould we do then, but ſow our ſeed while the ſeed-time laſteth? we have yet a day, and how ſhort this day is, God onely knows: be ſure *the night cometh wherein none can work*, and then what a fearfull time will come upon us? I know there be ſome that dream of doing good in another world, or at leaſt will deferre it longer, till ſome time hereafter, ſuch vain hopes of future performances hath undone many a ſoul: *I muſt work the work of him that ſent me, while it is day*, ſaith our Saviour. The way-faring man travels not in *darkneſſe*, but while the *day* ſhines on him, then he knows he is under the protection of the Laws, the light of the Sunne, the bleſſing of heaven; *Are there not twelve hours in the day? if any man walk in the day, he ſtumbleth not, becauſe he ſeeth the light of this world; but if a man walk in the night, he ſtumbleth, becauſe there is no light in him.*] Do good then, and lay hold of every ſeaſon which may get you to heaven. Let the whole courſe of your life be a conſcionable preparative againſt death. Suppoſe every day your laſt, as if at night you ſhould be called to account before that high and great tribunall: in a word, whatſoever you think, or ſpeak, or do, ſay thus with your ſelf, *Would I do thus and thus, if I knew this night to be my laſt?* Who is it would ſinne, if he thought at that inſtant he muſt go to judgement?

Joh.9.4.

Joh.9.4.

Joh.11.9.

2. *Uſe.* But if we neglect the *day*, be ſure the *night* will come to our condemnation: where be thoſe wonders that ſo dazled our eies, while the *day* ſhone on them? Where is *Abſaloms* beautie, *Jezabels* paint, *Sauls* perſonage; nay, where is this wretched Worldling? he had *a day* to work out his own ſalvation, and that being loſt, at laſt came *night*, before he had gone two ſteps toward heaven. O beloved! *walk while yee have light, that ye may be children of the light.* You may be ſure the meaneſt ſoul that hath the work of grace upon it, death is to him no *night*, but the *day-break of eternall brightneſſe.* This may make us in love with the ſincerity of religion, this may make us to labour, and never ceaſe labouring till we have gotten out of the ſtate of nature, into the ſtate of grace. O that I could ſay of every one of you, as *Paul* of the *Epheſians*, *Ye were once darkneſs, but*

Joh.12.35.

now

now are ye light in the Lord. Ye were once carnall, but now are ye ſpirituall: ye were once unregenerate, but now are ye a firſt-fruits dedicated to God. If it were thus with you, then (to your comfort) upon your dying beds you ſhould meet with a glorious troop of bleſſed Angels, you ſhould feel the glorious preſence of the ſweeteſt comforter, you ſhould ſee the glorious light of Gods ſhining countenance, you ſhould have a *night* (if it were *night*) turn'd all into a *mid-day*. Now the Lord give you ſuch a *day*, whenſoever you dye, through Chriſt our Lord. Ephes. 5. 8.

You have heard the time of Deaths arreſt,] *This night.*] Now for the party wee'll make a privy ſearch, and if we ſtir one word, we ſhall finde him at next doore, it is *thy ſoul.*]

Thy Soul.]

THe party under arreſt in the rich mans *Soul,*] no warranty could prevail, no riches ſatisfie, no ſtrength reſcue, death now demands it, and there's none can redeem it, therefore *This night they will have his ſoul.*]

Every man hath a jewell better worth then a world, and the loſs of this is ſo much more dear, by how much it is more precious. What profits it a man to gain a world, and to loſe his ſoul? (ſaid our Lord and Saviour) *Mat.* 16.26. Nay, what are a thouſand worlds when the *ſoul* is valued? Give me leave to ope the cabinet, and you ſhall ſee the jewell that is arreſted; it is the *Soul*] *Obſerv.* Mat. 16. 26.

The *Soul*; what's that? is is (ſaith *Auſtin*) *a ſubſtance that is created, inviſible, incorporeall, immortall, moſt like to God, as bearing the image of its Creator.* Pleaſe you that we illuſtrate this deſcription, and you ſhall ſee how every word ſhews forth ſome excellencies (as the glorious luſtres) of this glorious pearle the *Soul.*] *Subſtantia creata, inviſibilis, incorporea, immortalis, Deo ſimilima, imaginem habens creatoris ſui. Aug. in lib. de definitione animæ. Diceæchus.*

Firſt, if you ask what is the *Soul*, 'tis a *ſubſtance.*] How fond were the opinions of ſome Philoſophers? one would have it to be nothing, [*vox, & præterea nihil,*] and how many of us are of this opinion? Doe not we live as if we had no *ſouls* at all? The epicure is for his belly, the ambitious for his body, but who

is

is he that provides for his ſoul? Sure we imagine it to be nothing valuable, or how ſhould our eſtimation of it be ſo groſſe and vile, to prefer the *body*, to neglect the *ſoul*?] There were other Philoſophers vvent a pace yet further, and they gave it a being, but vvhat? no better then an accident, that might live or dye vvithout death of the ſubject; this they call *κράσις humorum*, a certain temper compoſed of the elements, or nothing but the harmony of thoſe humours in the body. Is this the *ſoul*? then of all creatures are men (ſay vve), *of all men are we* (ſaith the Apoſtle) *moſt miſerable*, moſt unhappy. Look at beaſts, and in this reſpect we and they *are even as one condition*, Eccleſ. 3.19. Look at trees, and in their corruption you may ſee, the like conſtitution both of us and them. Look at ſtones, and by their diſſolution we may argue this temper of compoſition in them alſo: if then our ſoul were nothing but this *κρᾶσις*, not onely men, but beaſts, and plants, and ſtones, and metalls have a *ſoul*: far be this from your thoughts, whoſe *ſouls* are prized to be of more worth then a world, there being nothing in the world that may *give a recompence for our ſouls*, Matth. 16.26. Others have gone a little further, and they ſuppoſe it to be a *ſubſtance*: but how? onely bodily and not ſpirituall; ſuch groſſe conceits have many idolaters of the Deity, as if this our image were of Gods own *ſubſtance*, and this *ſubſtance* nothing elſe but a bodily being. *A ſpirit* (ſaith our Saviour) *hath not fleſh and bones, as you ſee me have.* It is the body is the fleſh, but the *ſoul* is the ſpirit: the body you may ſee and handle, but the *ſoul* is not ſeen, not handled: as the Diſciples then did erre in ſuppoſing a ſpirit when they ſaw his body, no leſſe is their errour, in ſuppoſing a body where is onely a ſpirit. The worſt *ſoul* is better then the beſt of bodies. *O precious ſoul* (ſaith *Bernard*) *eſpouſed to thy God, indowed with his ſpirit, redeemed by his Son, what art thou to the fleſh, whoſe being is from heaven.* Others again have paſſed this opinion, and they call it a form: but what? onely materiall, not *ſubſtantiall*, and ſuch as are the *ſouls* of beaſts that dye with their bodies, as being deduced from the matter of ſome bodies pre-exiſtent. It is not ſo with the *ſouls of men*, which though for a while they are knit and united to this houſe of clay, yet may they be ſeparated from it, and ſubſiſt without it: this is that goodneſs of God, that as our

Galen.

1 Cor. 15.19.

Eccleſ. 3.19.
Eccleſ. 11.3.
Mat. 27.51.

Mat. 16.26.

Antiqui Philoſophi.

Luk. 24.39.

Anima peſſima melior optimo corpore. Aug. de verb. Dom.

Quid tibi cum carne? Bern. in meditat.

Plurimi Patres

Dionys. c.4. de divin. nom. aliquantulum à principio.

1 Cor.4.7.

nor *souls* are intellectuall, so their being is perpetuall, not but that our *souls* might dye (seeing every thing that is of nothing may return into the same nothing whence it sprung) but that God so sustains them by his glorious goodness, that as he gave the first being, so he would continue that he gave. *What have we, that we have not received?* Or to speake of the *soul*, what are we that God, and God onely hath not bestowed upon us? our parents begot our bodies, God onely gave our *souls*: our bodies are buried again in the wombe of our common mother, but our *souls* return to God, as to their chiefest good. So immateriall is the *soul*, that neither will nor understanding depends on the dying organ. What then is the *soul*? *a nothing, an accident, a body, a form onely materiall*: no, but on the contrary, *an ens, a substance, a spirit, a form, a substantiall being of it self subsisting.*

But wee'll ascend a little higher, it is a *substance created*, not traduced, (as some would have it.) I must confess the opinion was not a little strong, that as our bodies, so our *souls* were both propagated from our parents. *Tertullian*, and the Fathers of the West (as *Ierome* witnesseth) were most on that side: the reason of this opinion was because of *originall sin*, which defileth the *soul*, as well as the body of each man sprung from *Adam*, they could see no means how both were corrupted, except withall the *soul* were propagated. But are not our *souls* as the Angells? and therefore if our *souls* then may the Angels beget one another; nay if this were true, what *soul* were generated, but another were corrupted: for the rule is infallible, *There can be no generation without a transmutation*, and so would every *soul* be subject to corruption. Concerning that objection of *originall sin* (if the *soul* were not traduced from the loyns of *Adam* how then should that *sin* be imputed to our *souls?*) I must confess the question is intricate, we should rather believe it, then enquire of it, and we may better enquire of it then understand it, and yet more easily understand it, then expresse it. But so well as we can, we shall untie the knot. First then, we say 'tis a fallacy to divide *soul and body*, for not the *soul* without the *body*, nor the *body* without the *soul*, but the whole man sinn'd in *Adam*, as the whole man is begot of *Adam*; so soon therefore as the *soul* is conjoyn'd to the *body*, and

In epist. ad Marcellin.

Magis credi debet quam quæri, & quæri facilius quam intelligi, & melius intelligitur quam explicatur Whitak. l.1.de pecc at origin.c.8.

Fallacia divisionis.

and of the *ſoul and body* is conſtituted whole man, that man being now made a member of *Adam*, is ſaid to ſin with him, and to derive that ſin from him. But for a further ſatisfaction: although the *ſoul* depend on God according to its ſubſtance, yet is it created in that *body* which is produced of the parents: thus in ſome ſort we may ſay that the ſoul is begotten, (*non quoad eſſentiam, ſed quoad eſſe*,) God onely gives the eſſence, but to exiſt comes from the parents. What is the *ſoul* but a form of the *body*? and of what *body*, but of that which is organicall, as being apt for the *ſoul*? This aptneſs then whereby it is prepared for the form, being received from the parents, we may ſay of the *ſoul*, that thus it is generated, as not beginning to ſubſiſt before the *body is prepared*. This is true in ſome ſort, though not properly. Conſider then the excellency of mans *ſoul*, which is not born, but *created*,] and howſoever now it is beſpotted with ſin, yet was it then pure and undefiled, as the untouched virgin: how is it but pure, which the hands of God hath made? it was the devill that cauſed ſin, but all that God made was good, and *very good*, Gen.1.31. and ſuch a *ſoul* hath every man. It is created by God, infuſed by his Spirit, of nothing made ſomething, and what ſomething, but an excellent work, befitting ſuch an excellent workman?

Ariſt. de anima 2.l.c.1.

Gen.1.31.

Sedibus ætheveis ſpiritus ille venit.

3. And yet there be more ſtaires to aſcend: it is thirdly *inviſible*.] Hath any man ſeen God? or hath any man ſeen Gods image (which is the *ſoul*) and lived? Subſtances that are more pure are leſs viſible. We ſee but darkly through a glaſſe, nay, the beſt eye upon earth looks but through a lattice, a window, an obſcuring impediment, mortall eyes cannot behold immortall things; how then ſhould this corruptible ſight, ſee a *ſpirituall ſoul*? the object is too clear for our weak eyes, our eyes are but earthly, the *ſoul* of an heavenly nature. O divine being! not onely heavenly, but heaven it ſelf: as God and man met both in Chriſt, ſo heaven and earth met both in man: would you ſee this earth? that is the body, *Out of it waſt thou taken, and into it muſt thou return*, Gen.4.19. would you ſee this heaven? that is the ſoul, *the God of heaven gave it*, and *to the God of heaven returns it*, Eccleſ.12.7. The body is but a lump, but the *ſoul* is that breath of life: of earth came the *body*, of God was the *ſoul*: thus earth and heaven met in the creation, and

Gen.4.19.

Eccleſ.12.7.

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the man was made a living ſoul, Gen. 2. 7. *the ſanctified ſoul is in heaven upon earth, where the ſun is underſtanding, the moon is faith, and the ſtars gracious affections*: what heaven is in that *body*, which lives and moves by ſuch a *ſoul*? yet ſo wonderfull is Gods mercy to mankinde, that as reaſon doth poſſeſſe the *ſoul*, ſo the *ſoul* muſt poſſeſſe this body. Here is that union of things viſible, and inviſible: as the light is ſpirituall, incorruptible, indiviſible, and ſo united to the air, that of theſe two is made one, without confuſion of either; in like manner is the *ſoul* united to this *body*, one together, diſtinguiſhed aſunder: onely here's the difference, the light is moſt viſible, the ſoul is inviſible, ſhe is the breath of God, the beauty of man, the wonder of Angels, the envie of devils, that immortall ſplendor which never eye hath ſeen, never eye muſt ſee.

Gen. 2. 7. *Eſt cœlum ſancta anima, habens ſolem intellectum, lunam fidem, aſtra virtutes. Bern. ſuper Cantic.*

And yet we muſt up another ſtep, it is fourthly *incorporeall.*] is not ſeen with a mortall eye ſo neither clogg'd with a bodily ſhape: I ſay not but the *ſoul* hath a body for his organ, to which it is ſo knit and tyed, that they cannot be ſevered without much ſorrow or ſtrugling: yet is it not a body, but a ſpirit dwelling in it: the body is an houſe, and the *ſoul* the inhabitant: every one knows the houſe is not the inhabitant, and yet (O wonder!) there is no roome in the houſe where the inhabitant lives not: would you pleaſe to ſee the roomes? *the eye is her window, the head is her tower, the heart is her cloſet, the mouth is her hall, the lungs her preſence chamber: the ſenſes her cinque-ports, the common-ſenſe her cuſtome-houſe, the phantaſie her mint, the memory her treaſury, the lips are her two leav'd doores, that ſhut and open, and all theſe, and all the reſt, (as the motions in a Watch,) are acted and mooved by this ſpring, the Soul.* See here a compoſition without confuſion, the *ſoul* is in the body, yet it is not bodily: as in the greateſt world the earth is more ſolid, the water leſs, the ayr yet leſſer, the fire leaſt of all; ſo in this little world of man, the meaner parts are of groſſer ſubſtance, and the *ſoul* by how much more excellent, by ſo much more ſpirituall, and wholly with-drawn from all bodily being. 4.

And yet a little higher, it is fiftly *immortall.*] It was the errour of many Fathers, That bodies and ſouls muſt both die till doomeſ-day, and then the bodies being raiſed, the ſouls muſt be revived. Were that true, why then cryes *Stephen, Lord Ieſu* 5.

Scaliger. not. in nov. Teſt.

Ieſu receive my ſpirit? or why ſhould *Paul be diſſolved*, that he might *be with Chriſt*? Bleſſed men are but men, and therefore no wonder if ſubject to ſome errour. Others more abſolutely deny the ſouls immortality, *We are born* (ſay they) *at all adventures, and We ſhall be hereafter, as though We had never been*; (Why ſo?) *for the breath is a ſmoke in our noſtrils, and the words as a ſpark raiſed out of our hearts. Which being extinguiſhed, the body is turned into aſhes, and the ſpirit vaniſheth as ſoft ayre.* What, is the *ſoul* a ſmoak? and the ſpirit no better then the ſoft vaniſhing ayre; wretched men! *Have you not read what is ſpoken of God, ſaying, I am the God of Abraham, and the God of Iſaac, and the God of Iacob? now God* (ſaith Chriſt) *is not the God of the dead, but of the living.* *Abraham, Iſaac, Iacob*, they are not dead then in (the better part) their *ſouls*, but paſſed indeed from the valley of death, unto the land of the living. *Whoſoever liveth and believeth in mee* (ſaith our Saviour) *ſhall never die*, Iohn 11.26. Not *die*,] againſt ſome, *never die*] againſt others: what can we more? onely live and believe in him that redeemed us, and be ſure his promiſes ſhall never fail us; our *ſouls* muſt live, live for ever. Sweet ſoul, bleſſed with the felicity of eternall life! here's a joy unſpeakable, that this *ſoul* now clogged with cares, vexations, griefs, paſſions, ſhall one day enjoy thoſe joyes immortall, not for a day, or two, (though this were more then we can imagine) but through all eternity; *There ſhall be no defect, nor end*: after millions of ages the *ſoul* muſt ſtill live in her happineſs, it is not of a periſhing, but an everlaſting ſubſtance.

Act.7.59. Philip.1.23. Wiſd.2.2,3. Matth.22.32. John 11.26. *Nullus erit defectus, nullus terminus.*

6. And yet the perfection of the *ſoul* goes higher; it is *moſt like to God*.] ſo far it tranſcends all earthly happineſs: I cannot ſay, but in ſome ſort all creatures have this likeneſs; every effect hath at leaſt ſome ſimilitude with its cauſe, but with a difference; ſome onely have a being, as ſtones; others, being and life, as plants; but man above all hath a being, life, and reaſon, and therefore of all other the moſt like unto his Creatour.

7. Can we any more? yes, one ſtep higher, and we are at the top of *Jacobs* ladder: *The ſoul is not onely like God, but the image of God.* I cannot denie, but there is ſome apparance of it in the outward man and therefore the bodie in ſome meaſure partakes of this image of the Deity, it was man, and whole man that

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was corrupted by ſin, and (by the law of contraries) it was man, and whole man, that was beautified with this image. Pleaſe you to look at the body, is it not a little world, wherein every thing that God made was good? as therefore all goodneſs comes from him, ſo was he the pattern of all goodneſs; that being in him perfectly, which onely is in us partly. This is that *Idæa*, whereby God is ſaid to be the exemplar of the world: man then in his body being as the worlds map, what is he but that image, in which the builder of the world is manifeſt? but if you look at the parts of his body, how often are they attributed (though in a metaphor, yet in reſemblance) to his Maker? our eyes are the image of his wiſdome, our hands are the image of his power, our heart is the image of his knowledge, and our tongue the lively image of his revealed will: God therefore, before he made the body, ſaid, *Let us make man in our own image:* and what was the meaning, but that *ſoul and body* ſhould both bear the image of his Majeſtie? Be aſtoniſhed then, ye men of the earth! If this duſt, this clay, this bodie of ours be ſo glorious, what think ye of the *ſoul*, whoſe *ſubſtance, faculties, qualities, dignities, every way repreſents Gods omnipotent Eſſence*? Look on this glaſs, and firſt for *ſubſtance*, is the ſoul inviſible? why ſo is God: *No man hath ſeen him at any time*, Joh. 1. 18. Is the *ſoul* incorporeall? why ſo is God: *We ought not to think him like unto gold, or ſilver, or ſtone graven with art*, Acts 17.29. Is the *ſoul* immortall? why ſo is God: *He is King of Kings, and Lord of Lords, who onely hath immortality*, 1.Tim.6.16. Is the *ſoul* ſpirituall? why ſo is God: *God is a ſpirit, and they that worſhip him, muſt worſhip him in ſpirit*, John 4. 24. Is the *ſoul* one eſſence? why ſo is God: *There is one God and Father of all, who is above all, and through all, and in you all*, Epheſ. 4.6. See here the lively image of God in every *ſoul* of man. But there is another character imprinted in every faculty, ſo that not onely the *ſubſtance*, but the *powers of the ſoul* bear this image in them: As there is one God and three perſons, ſo there is one *ſoul* and *three faculties*: the Father, Son, and holy Ghoſt are but one God; the *Underſtanding, Will, and Memory* are but *one ſoul*: the Father is not the Son, nor the Son the holy Ghoſt; ſo the *Underſtanding* is not the *Will*, nor the *Will* the *Memory*: and yet the Father is God, the Son is God, and the holy Ghoſt

Gen.1.26.

John 1.18.

Acts 17.29.

1.Tim.6.16.

John 4.24.

Epheſ.4.6.

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is God; ſo the *Underſtanding* is the *ſoul*, the *VVill* is the *ſoul*, and the *Memory* is the *ſoul*. I dare not ſay, but there is ſome difference. *This trinity in us we rather ſee it then believe it; but that Trinity of Perſons, we more believe it then ſee it*: Howſoever then our *ſoul* is no proof of the Godhead, yet is it a true ſign of that *image of God in the ſoul*. Nay, yet (as if this ſtamp were of a deeper impreſſion) ſee the dowrie of Gods Spouſe, and who wonders not at the qualities & conditions with which the *ſoul* is arrayed? *The Kings daughter is all glorious within, her clothing is of broydered gold.* What ſay you to that heavenly knowledge inſpired into us? God that created man, *filled him with knowledge of underſtanding, and ſhewed them good and evil*, Ecclus 17.6. What ſay you to thoſe heavenly impreſsions that are ſtampt upon us? ſuch are *the new mans marks, which after God is created in righteouſneſſe and true holineſſe*, Epheſ. 4.24. Theſe make the *ſoul* like *God*, and *God* loving to the *ſoul*; is it not clad with righteouſneſs, as with a garment? witneſſe the integrity of *Adam*, in that ſweet ſubjection, his *ſoul* to the *Lord*, his *affections* to the *ſoul*, his *body* to the *affections*, the *whole man* to *God*, as to the chiefeſt good: and as truth and mercy meet together, ſo *righteouſneſſe and holineſſe* kiſſe each other: this righteouſneſs to God is it that makes us righteous afore God, and this is that holineſs wherein we are created. O bleſſed image! how nearly doſt thou reſemble thy Creatour? he is the pattern of perfection, and we bear the image of that pattern, *Be ye holy, for I am holy*, 1.Pet.1.15. And yet again, as if this picture were of deeper die, how like is the *ſoul* to its Creatour in her full dominion over all the creatures? *Thou art beautifull, O my ſoul, as Tirzah, comely as Jeruſalem, terrible as an army with banners.* What is it will not ſtoop to this Gods Vice-gerent? *Beaſts, and birds, and ſerpents, and things of the ſea are tamed, and have been tamed of the nature of man*, Jam.3.7. What a thing is this *ſoul*? ſhe can tame the wild, command the proud, pull down the loftie, do what ſhe will, by compounding, comparing, contemplating, commanding. O excellent nature! that ſitteſt on earth canſt reach to heaven, mayeſt dive to hell, nothing being able to reſiſt thy power, ſo long as thou art ſubject to that power of God. Is this the *ſoul*? *Lo, what is man that thou art mindfull of him? thou haſt made him to have dominion in the*

Trinitatem in nobis videmus potiùs quàm credimus, Deum verò eſſe Trinitatem credimus potiùs quàm videmus. Aug. de Trin.l.15.c.6.

Pſal.45.13.

Ecclus 17.6.

Epheſ.4.24.

1.Pet.1.15.

Cant.6.3.

Jam.3.7.

Pſal.8.6.

the works of thy hands, thou haſt put all things in ſubjection under his feet, Pſal. 8. 6.

O my ſoul, my ſoul! what can we ſay of ſuch a creature? to ſumme up all, ſhe is in nature *a ſubſtance*, *created* by God, *inviſible* of men, *incorporeall* with Angels, *immortall* through grace, *moſt like to God* in a way of nearneſs, and *bearing his image* in the glorious ſtamp of her created likeneſs.

Is this the darling of our Lord? where then is the rich man that hath loſt this pearl? he that could tell his ſoul, *Soul, thou haſt much goods laid up for many years, live at eaſe, eat, drink and take thy paſtime.* Now on a ſudden his *ſoul is taken*, and *whoſe ſhall thoſe things be which he hath provided?* The loſs of all loſſes is the loſs of a *ſoul*, without which, had we never ſo much, we could truly enjoy nothing; what truſt then in your earthly treaſures? what ſtay in ſuch broken ſtaves of reed? one day you ſhall finde them moſt deceitfull, leaving your naked *ſouls* to the open rage of wind and weather, to the ſcourges and ſcorpions of guiltineſs and fear: Could you purchaſe a monopoly of all the world, had you the gold of the Weſt, the treaſures of the Eaſt, the ſpices of the South, the pearles of the North, all is nothing to (this incarnate Angell) this invaluable *ſoul*. O wretched worldling! what haſt thou done then to undoe thy *ſoul?* was it a wedge of gold, an heap of ſilver, an hoord of pearl, to which thou truſteſt, ſee, they are gone, and *thy ſoul is required.*] Alas, poor *ſoul!* whither muſt it go? to heaven? to its Creator? to *God that gave it*? no, there is another way for wandring ſinners; *Go yee into everlaſting fire, prepared for the Devill and his Angels*: thither muſt it go with heavineſs of heart, into a kingdome of darkneſs, a lake of burning, a priſon of horrible confuſion of terrible tortures: O poor *ſoul*! what a miſery is this? *darkneſs, burning, confuſion, torments*; are theſe the welcomes of his ſoul to hell? what meant the rich man in his unhappy fore-caſt? he propounded to his *ſoul* a world of eaſe, of *pleaſure, of paſtime*; it proves far otherwiſe: this other world is a world of torments, which (like infinite rivers of Brimſtone) feed upon his *ſoul* without eaſe or end. What avails now his pompous pride at his dolefull funerals? the news is ſounded [*hee is dead*] friends muſt lament him, paſsing-peales ring for

Verſ. 19.

Mat. 25. 41.

him, an hearſe-cloth wrap him, a tombe-ſtone lye over him, all muſt have mourning ſuites, and (may be) rejoycing hearts; but all this while his *ſoul* is going to judgment, without one friend, or the leaſt acquaintance to ſpeak in his cauſe: O that his *ſoul* were mortall, and *body and ſoul* to be buried both together in one grave! muſt his *body* die, and his *ſoul* live? in what world, or nation? in what place or region? it is another world, another nation, where Devils are companions, brimſtone the fire, horrour the language, and eternall death the ſouls eternall life; never to be cured, and never muſt be ended. *O my ſoul* (ſaith *Bernard*) *what a terrible day ſhall that be, when thou ſhalt leave this Manſion, and enter into an unknown region? who will deliver thee from theſe ramping Lyons? who can defend thee from theſe helliſh monſters?* God is incenſed, hell prepared, juſtice threatned, onely mercy muſt prevent, or the *ſoul* is damned. View this rich man on his deaths-bed, the pain ſhoots through his head, and at laſt comes to his heart, anon death appeares in his face, and ſuddenly falls on to arreſt his *ſoul*; Is it death? what is it he demands? can his goods ſatisfie? no, the world claims them: muſt his body goe? no, the worms claim that: what debt is this, which neither goods, nor body can diſcharge? [*Habeas animam ejus coram nobis*] Gods warrant bids *fetch the ſoul*: O miſerable news! the *ſoul* committed ſin, ſin morgaged it to death, death now demands it; and what if he gain the world, he muſt loſe his *ſoul*: *This night* [*thy ſoul*] *ſhall be required of thee.*

Bernard. in Medit.

Vſe. 1. *Adrian.*

Animula vagula, blandula, ſaid the heathen Emperour; *Pretty, little, wandring ſoul, whither goeſt thou from me? wilt thou leave me alone, that cannot live without thee?* O what conflicts ſuffers the poor *ſoul*! when this time is come, muſt the *ſoul* be gone? help friends, phyſick, pleaſure, riches, nay, take a world to reprive a *ſoul*; ſo different are the thoughts of men dying, from them living: now, are they for their pleaſure, or profit, the body, or the world; but then, nothing is eſteemed but the *ſoul*. what can we ſay? but if you mean your *ſouls* muſt be ſaved, O then let theſe precious, dear, everlaſting things breathed into your bodies for a ſhort abode, ſcorn to feed on earth, or any earthly things: it is matter of a more heavenly metall, treaſures of an higher temper, riches of a noble-

bler nature, that muſt help your *ſouls*. Do you think that ever any glorified *ſoul*, that now looks God Almighty in the face, and tramples under foot the Sun and Moon is ſo bewitcht as was *Achan* with a wedge of gold? no, it is onely the Communion of Saints, the ſociety of Angels, the fruition of the Deity, the depth of eternity, which can onely feed and fill the *ſoul*. So live then, as that when you die, your *ſouls* may receive this bliſſe, and *the Lord Ieſus our Saviour receive all your ſouls*. Ioſh. 7. 21.

I muſt end, but gladly would I win a *ſoul*: *If the reward be ſo great* (as you know it) *to recover a ſick body, which for all that muſt die, of what reward is that cure to ſave a ſoul, which muſt ever, ever live?* O ſweet Jeſu! why ſheddeſt thou the moſt precious and warmeſt bloud of thy heart, but onely to ſave *ſouls*? thou waſt ſcourged, buffetted, judged, condemned, hanged; was all this for us? and ſhall we do nothing for our ſelves? *What is it thou wouldeſt have bad, if thou couldeſt wiſh it good?* not thy houſe, nor thy wife, nor thy children, nor thy good, nor thy cloaths, but no matter for thy *ſoul*; I beſeech you, value not you *ſouls* at a leſs price then your *ſhoes*; you can pleaſe the fleſh with delicates, which is naught but worms meat; but the *ſoul* pines for want, which is a creature *inviſible, incorporeall, immortall, moſt like to God*: are we thus carefull of pelf, and ſo careleſs of this pearl? certainly, *I cannot chooſe but wonder, when ſeeing the ſtreets peopled with men that follow ſuits, run to Courts, attend and wait on their Councellors for this caſe, and that caſe, this houſe, or that land, that not one of theſe, no nor one of all us will ride, or run or creep, or go to have counſell for his ſoul*: I muſt confeſs, I have ſometimes dwelt on this meditation: and (Beloved, let me ſpeak homely to you) be our Counſellors in this Town, every week ſolicited by their Clients? and have we no Clients in ſoul-caſes? not one that will come to us with their caſes of conſcience? ſure you are either careleſs of your *ſouls*, or belike you have no need of particular inſtructions: O let us not be ſo forward for the world, and ſo backward for the ſoul! yet I pray miſtake not; I invite you not for fees, as noble *Terentius*, when he had petitioned for the Chriſtians, and ſaw it torn in pieces before his face, gathered up the pieces, and ſaid, *I have my reward; I have not ſued for gold, ſilver, honour, or pleaſure,*

2. *Uſe.*

Si magnæ mercedis eſt a morte eripere carnem, quanti eſt meriti à morte liberare animam. Ambroſ. Offic. 1.

Quid eſt quod velis habere malum? nihil omnino: Aug. in quod. ſerm.

but a Church : ſo ſay I, in middeſt of your neglect ; I have not ſued for your good, or ſilver, for your houſes or lands, but for your *ſouls*, your *precious ſouls* : and if I cannot, or ſhall not woe them to come to Chriſt, God raiſe up ſome child of the Bride-chamber which may do it better ; if neither I, nor any other can prevail, O then fear that ſpeech of *Elies* ſons, *they hearkened not unto the voice of their father, becauſe the Lord would ſlay them* : 1 Sam. 2. 25.

In ſuch a caſe, *O that my head were full of water, and mine eyes a fountain of tears, that I might weep day and night for your ſins* ! O that I could waſh your ſouls with my tears from that filth of ſin, wherewith they are beſmeared and defiled ! O that for the ſalvation of your ſouls, I might be made a ſacrifie unto death ! But the Lord be praiſed, for *your ſouls* and *my ſoul* Chriſt Jeſus hath died; and if now we but repent us of our ſins, and believe in our Saviour, if now we will but *deny our ſelves, and take up his croſs and follow him* ; if now we will but turn unto him, that he may turn his loving countenance unto us, if now we will but become *new creatures*, and ever hereafter walk in the *holy path*, the *narrow way* which leads unto heaven, why then may our *ſouls* be ſaved. This is that we had need to care for, not ſo much for the *body*, as for the *ſouls good* : to this purpoſe ſaith *Hugo*, *Why cloath we the body in ſilks, which muſt rot in the grave, and adorn not the ſoul with faith and good works, which one day muſt appear before God and his Angels.* O think of this day, *this night*, this hour of death, for then muſt your *Souls be taken from you.*

Cur carnem adornas, & animam, non adornas. Hugo de claustro animæ.

Thus far you ſee the rich mans arreſt : God injoyns it, death ſerves it, the time was *this night*, and the party is, *his Soul.*] God give us grace to provide our *ſouls*, that when death arreſts we may be ready, and then, *O God, have thou mercy on our Souls.*

Shall

Shall be required]

THe originall is ἀπαιτοῦσι, *They ſhall require it* : wherein you have,

the { Sergeants, / Arreſt.

The Sergeants, *They*,] and the arreſt it ſelf, *They require*] *his ſoul.*

Wee'll firſt take a view of the *Sergeants*.

They : who ? not *God*, he *knows not* ſinners, what ſhould he do with a drunken, profane, covetous, ſenſuall *ſoul*, he that never ſo much as thought on God in this life, will God accept of the commending of his *ſoul* to him at his death ? no, the Lord of heaven will none of it : he that forſook God, is juſtly forſaken of God : See the true weight of this balance, he would not receive Gods grace into his *ſoul*, and God will not receive his graceleſs *ſoul* into heaven. But who then ? will *the Angels* take it ? no, they have nothing to do with the *ſoul* of a dying ſinner, the *Angels* are onely porters for the *ſouls* of the juſt : Poor *Lazarus* that could neither go, nor ſit, nor ſtand for ſores, it is he muſt be carried on the wings of *Angels*, but for this rich man, not the loweſt *Angell* will do him pooreſt ſervice. Who then ? will the *Saints* receive it ? no, they have no ſuch commiſſion to receive a *ſoul* : that blind opinion (which every one may bluſh at) that *Saint Peter ſhould be heavens porter, and that none may go in, but to whom he will open* : if it be true, why may not a Saint help a departing *ſoul* ? Away with this dreaming folly ! not *Peter*, nor *Paul*, nor all the *Saints* of heaven have any ſuch priviledg ; if God will not hear us, what will our prayers do to *Saints* ? Heaven is too far off, they cannot hear, or were it nearer they will not, cannot help: it is God muſt ſave us, or we periſh ever. Who then are the Sergeants ? *not God, nor Saints, nor Angels* : no, there is another crew, *Death and Devils* ſtand in a readineſs, and they are the parties that arreſt this priſoner.

Stay, what would *death* have ? the *ſoul* cannot die, and for the *body*, no matter who receives it. O yes ! there is a death of the *ſoul*, as well as of the *body* : I mean not ſuch a *death* where-

by it may be annihilated, but a *ſecond death* that ſhall ever accompany it: this is a *death* of the *ſoul*, that will always keep it in deaths pangs. But not to ſpeak of this *death*, there is another *death temporall*, that ſhall ſever the *ſoul and body* each from other: theſe two twins that have lived together ſince their firſt eſpouſall, theſe two lovely ones that were made, and met, and married by the hands of God, theſe two made one, till death them depart, and make them two again, now is their rufull time of divorce: when *death* comes he gives over the body to the grave, and arreſts the *ſoul*, to appear in preſence before Gods high Tribunall. Such a Bayliffe hath now laid hands on this rich mans *ſoul*, when he leaſt thought on't, *death* comes on a ſudden, and arreſts his perſon. O wretched worldling! who is this behinde thee? call we this *Gods Sergeant*? What grim, ugly, monſtrous viſage is this we ſee? have ever any of you ſeen the griſly picture of death before you? how was it but with *hollow eyes*, *open skull*, *grinning teeth*, *naked ribs*, *a few bones knit together with dry ſtrings*, as preſenting to your eyes the moſt deformed image of a man in moldes? But what's that in his hands? *an hour-glaſs*, *and a dart*: the one expreſſing the decreaſings of our life, and the other deaths ſtroke, that he gives us in our *death*. Such emblemes are moſt fit to expreſs mortality: and imagine ſuch a thing to *arreſt* this rich man, would it not terrifie him, whileſt looking back, *death* ſuddenly claps him on his ſhoulder, away he muſt with this meſſenger, all the gold and pearl of Eaſt and Weſt cannot ſtay him one hour: now rich man, what avails all thy worldly pleaſure? Hadſt thou in thy hands the reigns of all earthly kingdomes, wert thou
Obad. 1. 4. *exalted as the Eagle*, *and thy neſt ſet among the ſtarrs*, yet all this, and whatſoever elſe thou canſt imagine, is not worth a button: where did that man dwell, or of what cloth was his garment, that was ever comforted by his goods, or greatneſs, in this laſt and foreſt conflict? See worldling, *death requires thy ſoul*, no bribe will be taken, no entreatie will prevail, no riches reſcue, nothing at all redeem, *death*, *death is impartiall*.

But (O horrour!) *death* is not all, ſee yet more *Sergeants*, *Devils*, *and Dragons* are about thy bed, and theſe are they that will hurrie away thy *ſoul* to hell. How? *Devils*; O worldling ſtay thy *ſoul*, and never yield it! better to die a thouſand deaths,

deaths, then to leave it in their hands; but alas, thou canſt not chooſe, thy laſt hour is come, and here is neither hope, nor help, nor place of any longer terrying. See but the miſery of a miſerable *ſoul*! what ſhall it do? whither ſhall it fly from theſe damned Furies? would they take it, and teare it into nothing, it were ſomewhat tollerable: but to teare it in pieces, and never to make end of tearing, to give it torments without all patience or reſiſtance; this is that load which it cannot bear. and yet (O extremity!) it ever, ever muſt be born. Think on this, *O my ſoul*! and whileſt thou haſt a minutes ſtay in this body, call upon God to prevent this *arreſt of Devils*: was it not (think yee) a terrour to this rich man, when ſo many hell hounds waited for his *ſoul*? we read of *one man, who being took away with a Devill through the air, was ſaid ſo to roar and yell, that many miles diſtant his noiſe was heard, to many a mans trembling.* Hartmundus Schedel. in vit. Pap. And if a *ſoul* had but the organs of a ſound, what a ſhreek would it make, being ſeized on by a *Devil*? witneſs the cries of many deſperate *ſouls*, when as yet they are ſafe in their beds, how do they roar and rage? how do they call and cry, *Help, help us, ſave us, deliver us from theſe fiends about us*! theſe are thoſe evening wolves enraged with helliſh hunger, theſe are thoſe ramping Lyons ever ready to devour our *ſouls*, theſe are thoſe walkers up and down the earth, which are now come and entred into this rich mans lodging. *Whereſoever the dead carkaſſes, thither* (ſaith our Saviour) *will the Eagles reſort*: and whereſoever a damned *ſoul* is, thither with a lacrity will theſe ſpirits come: O how they fly and flutter round about him, what fires do they breathe to enkindle them on his *ſoul*? what clawes do they open, to receive her at the parting? and what aſtoniſhment is that poor *ſoul* in, that perceives theſe *Sergeants* even ready to claſp their in her burning armes? See (O Coſmopolite) what thy ſin hath cauſed! luſt hath tranſported thine eyes, blaſphemy thy tongue, pride thy foot, oppreſſion thy hand, covetouſneſs thy heart, and now *Death and Devils*, they are the *Sergeants* that *require thy ſoul.* Matth. 24. 28.

Reflect theſe thoughts on your own *ſouls*, and conſider with your ſelves, what may be your caſes; it may be as yet thou ſtandeſt upright without any changes, hitherto thou haſt ſeen no days of ſorrow, but even *waſhed thy ſteps with butter, and the* *Uſe.*

Deut.32.13, 14. *rock hath poured thee out rivers of oyle.* Alas! was not this the caſe of this wretched worldling? yet for all this, you ſee a night came that paid for all: and ſo may it be with thee; a day, an hour, a moment, is enough to overturn the things that ſeem to have been founded, and rooted in Adamant; who can tell whether *this night*, this ſtorm may fall upon thee? art thou not ſtrangely nailed and glued unto ſence? art thou not ſtupidly ſenceleſs in ſpirituall things, that for pelf, vanity, dung, nothing, wilt run headlong and willfully into eaſeleſſe, endleſſe, and remediles torments? Yet ſuch is thy doing, (if thou beeſt a worldling) to get riches to thy body, and let *death and devils* have thy *ſoul*. O beloved, conſider in time, and ſeeing you have ſuch a terrible example ſet before you, let this worldling be your warning.

Caſaub. Dies, hora, momentum, &c.

We have done with the Sergeants, but what's their office? to beg? to ſue? No, but to force, to require, *thy ſoul is required.*

How? *requried?* is any ſo bold to approach his gates, and make a forcible entry? Yes, God hath his ſpeciall Bailiffs that will fear no colours, riches cannot ranſome, caſtles cannot keep, hollows cannot hide, hills nor their forts protect: Sits *Herod* on his Throne? there's a Writ of *Remove*, and the worms are his Bayliffs: is *Dives* at his Table? Death brings the *Mittimus*, and Devils are his Jaylours: ſits *Lazarus* at his gates? the King greets him well, (we may ſay) and Angels are his keepers: poor, rich, good, bad, all muſt be ſerved at the Kings ſuit, no place can priviledge, no power ſecure, no valour reſcue, no libertie exempt: with a *non omittas propter aliquam libertatem*, runs this Warrant: O rich man? what wilt thou now do? *The ſorrows of death compaſſe thee, and the flouds of* Belial *make thee afraid.* What? no friends to help? no power to reſcue, is there no other way but yield and die for it? O miſerie! enough to break an heart of braſſe again: Imagine that a Prince a while poſſeſſed ſome royall City, where (if you walk the ſtreets) you may ſee peace flouriſhing, wealth abounding, pleaſure waiting, all his neighbours offering their ſervice, and promiſing to aſſiſt him in all his needs and affairs: if on a ſudden this city were beſieged by ſome deadly enemie, who coming (like a violent ſtream) takes one hold after another, one wall after another, one caſtle after another, and at laſt drives this Prince onely to a little

2. Sam. 22. 5.

tle Tower, and there ſets on him; what fear, anguiſh, and miſery would this Prince be in? If he looks about, his holds are taken, his men are ſlain, his friends and neighbours now ſtand aloof off, and they begin to abandon him; were not this a wofull plight trow you? even ſo it fares with a poor *ſoul* at the hour of her departure: the *body* wherein ſhe reigned like a jolly Princeſſe, then droops and languiſhes; *the keepers tremble, the ſtrong men bow, the grinders ceaſe, and they wax dark that look out at the windows*. no wonder, if *fear be in the way*, when *the arms the legs, the teeth, the eyes* (as ſo many walls wherein the *ſoul* was invironed) are now ſurprized and beaten to the ground: her laſt refuge is the *heart*, and this is the little *Tower* whither at laſt ſhe is driven. But what, is ſhe there ſecure? no, but moſt fiercely aſſailed with a thouſand enemies, her deareſt friends (*youth, and Phyſick*, and other helps) which ſoothed her in proſperity do now abandon her, what will ſhe do? the enemy will grant no truce, will make no league, but night and day aſſayls the *heart*, which now (like a Turret ſtruck with thunder) begins all to ſhiver: here is the wofull ſtate of a wicked *ſoul*, God is her enemy, the Devil her foe, Angels hate her, the earth groans under her, hel gapes for her: the reaſon of all, ſin ſtruck the alarm, and death gives the battel: it is but *this night* (a minute longer) and then will the raging enemie enter on her. *Death* is no beggar to entreat, no ſuiter to wo, no petitioner to aſk, no ſoliciter to crouch and crave a favour: *ſhe runs raging, ruling, charging, requiring*: hark this rich mans arreſt, *thy ſoul ſhall be required*] It *ſhall*? yes, the word is peremptory; what? *be required*? yes, it comes with authority. Here's a fatall *requiring*, when the *ſoul* ſhall be forced by an unwilling neceſſitie, and *devils* by force hurrie her to her endleſs furie. Adieu poor *ſoul*! the Writ is ſerved, the Goal prepared, the judgement paſt, and Death (the Executioner) will delay no longer; *This night thy ſoul ſhalt be required of thee.*

Eccleſ. 12. 3.

Quaque ruit, furibunda ruit.

But to whom ſpeak I? Think of it you miſerably covetous, *that joyn houſe to houſe, and call the lands after your own names: You may truſt in your wealth, and boaſt your ſelves in the multitude of your riches, but none of you can by any means redeem his brother*, no nor himſelf, Pſal. 49. 6. When *Death* comes, (I pray) what compoſition with the Lord of heaven? could ever any buy

I. *Uſe.* Pſal. 49. 6. 7.

out

out his damnation with his coyn? howsoever you live, merrily, deliciously, go richly, yet *Death* will at last knock at your doors, and (notwithstanding all your wealth, honours, tears, and groans of your dearest friends) will take you away as his prisoners, to his darkest dungeon. Your case is as with a man who lying fast asleep upon the edge of some steep high rock, dreams merrily of Crowns, Kingdoms, Possessions; but upon the sudden, starting for joy, he breaks his neck, and tumbles into the bottome of some violent sea: Thus is your danger every hour, Sathan makes you a bed, lulls you asleep, charms you into golden dreams, and you conceive you are wallowing in the Sea of all wordly happinesse; at last *death* comes, (against which there is no resistance) and then are you suddenly swallowed up of despair, and drowned in that pit of eternall death and perdition.

I have read of some, whom (in some sort) we might parallel with this rich man concerning their fearful horrid departure out of this miserable world: yea, I suppose the Books are so working, that any man whosoever he is, that would but read them, and ponder them in a serious way, they would certainly work in him much matter of humiliation, and make him to flie *sin*, as the very sting of a scorpion.

William Rogers. The Young mans warning-piece, by *Rob. Abbot.*

One of them I mean to speak of was an *Englishman*: *Abbot* that relates the story, tells indeed of two in one year that died thus uncomfortably; the one so many wayes looking homewards, that he died miserably rich: the other so lashing outward that he died miserably poor, both of different wayes of life, yet both of uncomfortable passages out of the world. The one coming to his deaths-bed, the Authour reports of him, that *first the Devil presented himself unto him to be his Physician, and after Christ appeared to him sitting on the Throne, condemning his unprofitable life, and bidding him shift for himself, for he would have nothing to do with him*: The other (of whom I mean to speak) as if he would prevent Christ, condemned himself to hell for ever and ever: *O* (said he) *that I might burn a long time in that fire, so I might not burn in hell. —I have had* (said he) *a little pleasure, and now I must go to the torments of hell for ever.* Then *praying to God* (as he was pressed by others) *to forgive him his sins, and to have mercy upon him*, he would adde, *but I know God will not do it, I must go to hell for evermore.* Whatsoever came

between

between whiles, this was the close, *I must be burned in Hel, I must to the furnace of Hel, millions and millions of ages.* The Authour of this story (who was Minister of the place where he lived) went to him, offered him the comforts of the Gospel, opened to him the promises of the largest size, shewed him that God was delighted to save souls, and not to destroy them, and that his sweet promises were without exception of time place, person, or sinne, except that against the holy Ghost, which he assured him too, was not committed by him: and what was the issue? all this could not fasten on him, but still he would answer, *Alas, it is too late, I must be burned in hell.* That man of God (the Shepheard of his soul) seeing his soul in this danger, came to him again and again, and at last secluding the company, he presses him with tears in his eyes, not to cast away that soul for for which Christ died; he told him, that Christ rejected none that did not reject him: but for all this he could have no other answer, but *that he had cast off Christ, and therefore must go to hell.* The Minister replies, Yet pray with me (saith he) that Christ would come again; there is yet an hour in the day, and if Christ come, he can and will assist you, to do a great deal of work on a sudden: no, he would not hear of that: *former counsels and prayers might have done me good,* said he, *but now it is too late.*

O horrour, that ever any *soul* should suffer these conflicts for sinne! But what sinnes were they? *He was* (saith the Authour) *no Swearer, no Whoormonger, no Thief, no scoffer at Religion, no perjured wretch, no wilfull lyar at all, onely Drunkennesse and neglect of mens bodies* (for he was an Apothecarie) *neglect of Prayer, Gods Word, and his Sacraments*, so awake his trembling Conscience, that he was forced to passe this fearfull doom upon his soul, *I must be burned in the furnace of hell, millions of millions of ages:* and at last (the Lord knows) in idleness of thoughts, and talk, he ended his miserable-miserable life.

A relation of the fearfull estate of *Fr. Spira.* 1548.

The other I mean to speak of was an *Italian*, under the Jurisdiction of *Venice*, called *Francis Spira*, who being excessively covetous of money, and for fear of the world having renounced the truth, which before he professed, he thought at last he heard a direfull voice speaking to him; *Thou wicked wretch, thou hast*

haſt denied me, thou haſt broken thy vow; hence Apoſtate, and bear with thee the ſentence of thy eternall damnation: at this voice he trembling and quaking fell down in a ſwoon; and after recovering himſelf, he profeſſed that he was captivated under the revenging hand of the great God of heaven, and that he heard continually that fearfull ſentence of Chriſt, now paſt on his own ſoul: his friends to comfort him propounded many of Gods promiſes, recorded in *Scripture*; *Oh but my ſinne* (ſaid he) *is greater then the mercy of God:* nay, anſwered they, the mercy of God is above all ſinne; God would have all men to be ſaved: it is true (ſaid he) *he would have all men that he hath elected to be ſaved; but he would not have Reprobates to be ſaved;* and I am one of that number: after this roaring out in the bitterneſs of his ſpirit, he ſaid, *It is a fearfull thing to fall into the hands of the living God.* Theſe troubles of mind brought him to a diſtemper of body, which the Phyſicians perceiving, they wiſht him to ſeek ſome ſpirituall comfort: thoſe comforters come, and obſerving the diſtemper to ariſe from the ſence and horrour of hell pains; they ask him, Whether he thought there were any worſe pains then what he endured? he ſaid, *He knew there were farre worſe pains; yet do I deſire nothing more,* ſaid he, *then that I may come to that place, where I may be ſure to feel the worſt, and to be freed from fear of worſe to come.*

As on this manner he was ſpeaking he obſerved (ſaith my Authour) divers flies that came about him, and ſome lighted on him; whereat, preſently remembring how *Belzeebub* ſignifies the God of Flies; *Behold,* ſaid he, *now alſo Belzeebub comes to his Banquet, you ſhall ſhortly ſee my end, and in me an example to many of the juſtice and judgement of God.* Then he began to reckon up what fearfull dreams and viſions he was continually troubled withall, *That he ſaw the Devils come flocking into his chamber, and about his bed terrifying him with ſtrange noyſes; and that theſe were not fancies, but that he ſaw them as really as the ſtanders by: and that beſides theſe outward terrours, he felt continually a racking torture of his mind, and a continuall butchery of his conſcience, being the very proper pangs of the damned wights in hel.*

But of all the reſt, moſt deſperate was that laſt ſpeech of his, when ſnatching a knife (as intending to miſchief himſelf, but ſtopped by his friends) he roared with indignation, *I would I were*

were above God, for I know he will have no mercy on me; and thus living a while, he appeared at length a very perfect anatomie, expreſſing to the view nothing but ſinews, and bones, vehemently raging for drink; ever pining, yet fearfull to live long; dreadfull of hel, yet coveting death; in a continuall torment, yet his own tormentour; conſuming himſelf with grief and horrour, impatience and deſpair, till at laſt he ended his miſerable-miſerable life.

And now (beloved) if ſuch be the departure of a ſinnfull *ſoul*, O who would live in ſinne to come to ſuch a departure! For my part, I dare not ſay theſe parties, thus miſerable in their own apprehenſions, are now among Devils in hell: I find the Authours themſelves to incline to the right hand; beſides, what am I, that I ſhould ſit in Gods Chair? onely this I ſay, that their miſerable deaths may verie well give warning to us all; nor need you think much at me for uttering theſe (*terribilia*) terrible ſtories: for if ſometimes you did not hear of Gods judgements againſt ſinne; a day might come, that you would moſt of all crie out on the Preacher: To this purpoſe, we have a ſtory of a certain rich man, who lying on his death-bed, *My ſoul* (ſaid he) *I bequeath to the Devil, who owns it; my wife to the Devil, who drew me to my ungodly life, and my Chaplain to the Devil who flattered me in it.* I pray God I never hear of ſuch a Legacy from any of you: ſure I had better to tell you aforehand to prevent it, then not telling you to feel it. And let this be for my Apologie in relating theſe ſtories.

But for a ſecond Uſe, give me leave, I pray you, to *ſeparate the precious from the vile.* Now then to ſweeten the thoughts of all true penitents, the ſouls of Saints are not *required*, but *received.* Rejoyce then ye righteous that mourn in *Sion*; what though a while ye ſuffer? death is a Goal-delivery to your ſouls, not bringing in, but freeing out of thraldome. Here the good man finds ſharpeſt miſery, the evil man ſweeteſt felicity; therefore it is juſt, that there ſhould be a time of changing turnes; The rich mans Table ſtood full of delicates, *Lazarus* lacks crums, *but now he is comforted, and thou art tormented. Wo unto you that laugh, for you ſhall mourn*, Luke 6.25. *Bleſſed are you that mourn, for you ſhall rejoyce*, Matth. 5.4. Happy *Lazarus*! who from thy beggary and loathſome ſores wert carried by

2. *Uſe.*

Luke 16.25.

Luke 6.25.

Matth. 5.4.

Angels

Angels into *Abrahams* boſome: happy Thief, who upon thy true repentance, and unfeigned prayer, wert received from the Croſſe to the Paradiſe of thy Saviour: happy are all they that ſuffer tribulation, *Death* ſhall loſe their *ſouls* from bonds and fetters, and in ſtead of a *Bayliff* to arreſt them, ſhall be a *Porter* to conduct them to the gates of heaven: There ſhalt thou tread on Serpents, trample on thine enemies, ſing ſweet Trophies: were not this enough? thy Conqueſts ſhall be crowned by the hands of Seraphims, triumphed with the ſound of Angels, warbled by the Quire of Spirits, confirmed by the King of Kings, and Lord of Hoſts. Happy *Soul*! that art not *required by Devils, but received by Angels*: and when we die, Lord Jeſus ſend thine Angels to receive our *Souls*.

You ſee now *Deaths Arreſt*, and what remains further, ſave to accept of ſome *Bail?* But what Bail, where you have the Kings Commandment from his own mouth? this *requiring* is not of any other, but himſelf; of no ſuretie, but *of thee* (ſaith God) muſt thy *Soul be required*.

Of thee]

ONce more (you ſee) I have brought this rich man on the ſtage, his doom is now at hand, and *Death* (Gods meſſenger) ſummons him to appear by *Requiring of his ſoul*] but of whom is it *Required*? had he any Sureties to put in? or was any Bail ſufficient to be taken for him? no, he muſt go himſelf, without all help or remedie, it was he that ſinned, and it is he muſt pay for it; *Of thee*] *it is required*.

How? *of thee*? Sure *Death* miſtakes; we can find thouſands more fit, none more fearfull; there ſtands a *Saul*, near him his armour-bearer, behold a *Judas*; ſuch will outface deaths fury; nay, rather then it fail in its office, they will not much queſtion to be their own Deaths men: but this *Of thee* (who art at league with hell, in love with earth, at peace with all) is moſt terribly fearfull.

Stay *Death*! there ſtands a poor *Lazarus* at the gates, like *Job* on his dung-hil, his eyes blind, his ears deaf, his feet lame, his bodie ſtruck with Boyls, and his *Soul chooſing rather to be ſtrangled and die, then to be in his bones:* were not this a fit ob-

Job 7.15.

ject

ſect for *deaths* crueltie? would he ſpare the rich, he ſhould be welcome to the poor: but *Death* is inexorable, he muſt not live, nor ſhall the Beggar beg his own *death* for another: *Of thee*] *it is required.*

But (*Death*!) yet ſtay thy hand, here's a better ſurety; what needs *death* a preſſe, when he may have volunteers? there ſtands an *old man* as ready for the grave, as the grave for him; his face is furrowed, his hairs hoary, his back bowing, his hammes bending, and therefore no ſong is fitter then old *Simeons*, *Lord now lateſt thou thy ſervant depart in peace*: Youth is loath, but Age is merry to depart from miſery; let *Death* then take him that ſtandeth neareſt *deaths-door*: No, the old muſt die, but the young may; he muſt die ſoon, yet be ſure thou ſhalt not live long, *Of thee*] *it is required.* Luke 2.29.

Cannot this ſerve? let *death* yet ſtay his hand, there ſtands a *ſervant* waiting at this rich mans beck, as if he would ſpend his own life to ſave his Maſters; he can make a Pageant of Cringes, act a whole ſpeech of flatteries, every part owes him ſervice, feet to run, hands to work, head to crouch, and *as the eyes of a maiden unto the hand of a Miſtris*, ſo the eyes of his ſervants look unto the hands of their Maſter: but where be theſe attendants when *death* comes? was ever any Maſter better then Chriſt? were ever any ſervants truer then his Apoſtles? yet ſee their fidelitie: muſt their Saviour die? one betrayes him another forſwears him, all run from him, and leave him alone in midſt of all his enemies: what then is the truſt of ſervants? the rich man may command and go without, if *death* ſhould *require* them, they would not, or if they ſhould deſire *death*, hee will not; his *arreſt* concerns not the ſervants, it is for the Maſter himſelf he that command others, now *death* commands him: *Of thee*] *it is required.*

Will not all do? Let *death* but ſtay this once: there ſtands a *friend*, that will looſe his own, to ſave his life: *Greater love then this hath no man* (ſaith our Saviour) *When any man beſtoweth his life for his friends*, John 15.13. Riches may perhaps procure ſuch love, and get ſome friend to anſwer *deaths* quarrel which he ows this man: *Jonathan* loves *David*, *David Abſolon*; and ſure it was a love indeed, when *Jonathan* preſerves the life of *David*, and *David* wiſheth a death to himſelf in the ſtead of *Abſolon*: John 15.13.

O

2. Sam. 18. 33. *O my ſonne Abſolon, would God I had died for thee: O Abſolon, my ſonne, my ſonne.* But where be any friends ſo reſpective of this Worldling? He wants a *Ionathan*, a *David*; upon a ſtrict enquirie we find *no friend, no father, no ſonne, neither heirs nor aſſignes to whom he may beſtow his lands.* But what if he had friends as near to himſelf as himſelf? no man can die or another: or as the Pſalmiſt, *No man may deliver his brother, nor make agreement unto God for him: for it coſt more to redeem their ſouls, ſo that he muſt let that alone for ever.* Should the *poor man* beg, the *old man* pray, his *ſervants* kneel, his *friends* lie at *deaths* feet, and all theſe offer up all their lives for this rich mans recovery, all were but vain; it is thy *Soul* is arreſted, and it is thy ſelf that muſt yield it: *Of thee*] *it is required.*

Pſal. 49. 7, 8.

You ſee there is no way but one with him: to conclude then, wee'l bid him his farewel (this is the laſt friendſhip we can do this rich man) and ſo wee'l leave him.

The hour is come, and the dawning of that dreadfull day appeareth; now he begins to wiſh that he had ſome ſpace, ſome piece of time to repent him; and if he might obtain it, O what would he do! or what would he not do? *Releive the weak, viſit the ſick, feed the hungry, lodge the ſtronger, cloath the naked, give half his goods to the poor, and if he had done any wrong reſtore it him again ſeven-fold;* but alas! all is too late, the candle that but follows him cannot light him to heaven; a *ſudden death* denies his ſuit, and the increaſing of his ſickneſs will give him no leaſure to fulfill thoſe duties: what cold ſweats are thoſe that ſeiz upon him? his ſenſes fail, his ſpeech falters, his eyes ſink, his breaſt ſwels, his feet die, his heart faints ſuch are the outward pangs: what then are the inward griefs? if the body thus ſuffers, what cares and conflicts endures the *ſoul?* had he the riches of *Cræſus*, the Empires of *Alexander*, the robes of *Solomon*, the fare of that rich man who lived *deliciouſly every day*, what could they do in the extremity of theſe pangs. *O rich man, thou couldſt tell us of pulling down barns and building greater; but now imagine the vaſt cope of heaven thy Barn, (and that were large enough) and all the riches of the world thy grain (and that were crop enough) yet all theſe cannot buy a minute of eaſe, now that death will have thy body, hell thy ſoul.* O dark dungeon of impriſoned men! whoſe help wilt thou crave? whoſe aid wilt thou

thou ask? what release canst thou expect from such a prison? the disease is past cure, the sickness wants remedie: alas! what may recover now the heart-strings break asunder? thy dated respites, thy last breath goes, and now is *thy Soul and Body required of thee.*

I have hitherto with *Nathan* beat sinfull *David* on a strumpets coat. You must give me leave to take off the mask, and shew you your own faces in this glass.

Believe thou (O man) who readest this, that shortly there will be two holes where thine eyes now stand, and then others may take up thy skull, and speak of thee dead, as I have done to thee living: how soon I know not, but this I am sure of, *Thy time is appointed, thy moneths are determined, thy dayes are numbred, thy very last hour is limited.* And what follows, but that thy bodie lie cold at the *root of the rocks*, at the foot of the mountains? Go then to the graves of those that are gone before us, and there see; are not their eyes wasted, their mouths corrupted, their bones scattered? where be those ruddy lips, lovely cheeks, sparkling eyes, comely nose, hairy locks? are not all gone as a dream in the night, or as a shadow in the morning? alas! that we neglect these thoughts and set our minds wholly upon the world and its vanity! we are carefull, fearfull, and immoderately painfull to get transitorie riches, like children following Butter-flies; we run, and toyl, and perhaps misse our purpose: but if we catch them, what is it but a flie to besmear our hands? Riches are but empty, and yet be they what they will be, all at last will be nothing. *Saladine* that great Turk, after all his conquests, gets his shirt fastened to his spear in manner of an Ensigne, this done, a Priest makes Proclamation, *This is all that Saladine carryes away with him, of all the riches he hath gotten.* Shall a Turk say thus, and do Christians forget their duties? Remember your selves, ye sons of earth, of *Adam*, what is this earth you dote on? before you shall have enough of it, when your mouths must be filled and crammed with it, and (as your souls desire it, so) at that day shall your bodies turn to it. O that men are thus given to gasping greedinesse! there is a generation, and they are too common amongst us, that we may preach and preach (as they say) our hearts out, yet will not they stirre a foot further from the world, or an inch nearer un-

Job 14.14.
Job 14.5.
Psal.90.12.
John 11.9.

Knolls Turkish History, Pag.73.

to God, but could we ſpeak with them on their death-bed, when their conſciences are awaked, then ſhould we hear them yell out thoſe complaints, *What hath pride profited us? or what good hath riches with our vaunting brought us?* Aſſure your ſelves *this day*, or *this night* will come, and imagine (I pray) that the ten, twentie, thirty, fourty years, or moneths, or dayes, or hours, which you have yet to live, were at an end; were you at this preſent ſtretched on your beds, wearied with ſtruggling againſt your wearied pangs, were your friends weeping your Phyſicians parting, your children crying, your wives howling, and your ſelves lying mute and dumb in a moſt pitifull agony.

Wiſd. 5. 8.

1. Beloved Chriſtian! (whoſoever thou art) ſtay a while (I pray thee) and practiſe this meditation: *Suppoſe thou now feeledſt the cramp of death wreſting thy heart-ſtrings, and ready to make that rufull divorce betwixt thy body and thy ſoul; ſuppoſe thou lyeſt now panting for breath, ſwimming in a cold fatall ſweat; ſuppoſe thy words were fled, thy tongue ſtruck dumb, thy ſoul amazed, thy ſenſes frighted; ſuppoſe thy feet beginning even to die, thy knees to wax cold and ſtiff, thy noſtrils to run out, thine eyes to ſink into thy head, and all the parts of thy body to loſe their office to aſſiſt thee; upon this ſuppoſall lift up thy ſoul, and look about thee, (O I can tell thee, if thou liveſt and dieſt in ſinne) there would be no where any comfort, but a world of terrour and perplexity: look upwards, there ſhouldſt thou ſee the terrible ſword of Gods juſtice threatning; look downwards, there ſhouldſt thou ſee the grave in exſpectation ready gaping; look within thee, there ſhouldſt thou feel the worm of conſcience bitter gnawing; look without thee, there ſhouldſt thou ſee good and evill Angels on both ſides, waiting whether of them ſhould have the prey: now alas! (then wouldſt thou ſay) The ſoul to depart from the body were a thing intollerable, to continue ſtill therein were a thing impoſſible, and to deferre this departure any longer (ſuppoſing this hour thy laſt hour) no Phyſick could prevail it were a thing unavoydable: what then would thy poor ſoul do, thus invironed with ſo many ſtraights?* O fond fools of *Adams* ſinne, that neglect the time till this terrible paſſage! how much wouldſt thou give (if thus it were) for an hours repentance? at what rate wouldſt thou value a dayes contrition? worlds are worthleſſe in reſpect of a little reſpite, a ſhort truce would ſeem more pre-

precious then the Treasures of Empires, nothing would then be so much esteemed as a trice of time, which before by moneths and years thou lavishly mis-spent. Think on thy sinns, nay, thou couldst not choose but think, Satan would write them on the curtains of thy bed, and thy agashed eyes would be forced to look upon them, there wouldst thou see thousands committed, not one confessed, or throughly repented, then too late thou wouldst begin to wish, *O had I lead a better life, and were it to begin again, O then how would I fast and pray, how repent, how live!* Certainly, certainly, if thou goest on in sinne, thus would be thy departure, thy carkass lying cold among the stones of the pit, and thy soul, by the weight of sinne, irrecoverably sinking into the bottome of that bottomless burning lake.

But to prevent this evil, take this use of advice for thy farwell: whilest yet thy life lasteth, whilest yet the Lord gives thee a gracious day of visitation, ply, ply all those blessed means of salvation, as prayer, and conference, and meditation, and Sermons, and Sacraments, and fastings, and watchings, and patience, and faith, and a good conscience; in a word, so live, that when this *day or night of death* comes, thou mayest then stand firm and sure: as yet thou art in the way of a transitory life, as yet thou art not entred into the confines of Eternitie: if now therefore thou wilt walk in the holy path, if now thou wilt stand out against any sin whatsoever, if now thou wilt take on thee the yoke of our Saviour Christ, if now thou wilt associate thy self to that sect and brotherhood, that is *every where spoken against*; if now thou wilt direct thy words to the glorifying of God, and to give grace unto the hearers; if now thou wilt delight in the word, the wayes, the Saints, the services of God; if now thou wilt never turn again unto folly, or to thy trade of sin, though Satan set upon thee with his baits and allurements, to detain thee in his bondage, but by one darling delight, one minion-sin, then I dare assure thee, *dear, right dear would be thy death in the sight of the Lord*: with joy and triumph wouldst thou passe through all the terrours of death, with singing and rejoycing would thy soul be received into those sacred mansions above. O happy *soul*, if this be thy case! O happy *night or day*, whensoever the news comes, that then must *thy soul be taken from thee!*

Use 2.

Psal. 116. 15.

You may think it now high time, that we bid this farewell funerall Text adieu. then for conclusion let every word be thy warning. Left *this*] be thy time, provide for *this* and every time; left *the night*] be dreadfull, *Do not sleep as do other, but watch and be sober*; left *thy soul*] should suffer, desire the sufferings of thy God to satisfie; left death *require*] it of thee by force, offer it up to God with a cheerfull devotion; and left this *of thee*] be fearfull, who hast lived in sin, correct these courses, amend your wayes, and the blessing of God be with thee all thy life, at the hour of death, now, henceforth, and for ever.

1. Thess 5. 6.

AMEN.

FINIS.

Doomesday

MATTH. 16. 27.

Then shall he reward every man according to his works.

THe dependance of this Text is limited in few lines, and that your eyes wander no further then this verse, therein is kept a generall Assize; the Judge, Officers, Prisoners stand in array, the Judge is God, and *the Son of man*; the Officers Angels, and they are *his Angels*; the Prisoners men, and because of the Gaol-delivery, *every man*. If you will have all together, you have a Iudge his circuit, his habit, his attendants, his judgments: a Iudge, *the Son of man*; his circuit, *he shall come*; his habit, *in the glory of his Father*; his attendants, *with his Angels*: what now remains, but the execution of justice? then without more adoe see the Text, and you see all; the scales in his hande, our *works* in the scales, the *reward* for our *works*, of just weight each to other; *Then hee shall reward every man according to his works.*

This Text gives us the proceeding of *Doomesday*, which is the last day, the last Sessions, the last Assize that must be kept on earth, or is decreed in heaven; if you expect Sheriffs, or

Judges, Plaintiffs or Prisoners, all are in this verse, some in each word. *Then*] is times Trumpet that proclaims their coming. *Hee*] is the Judge that examins all our lives. *Reward*] is the doom, that proceeds from him in his Throne. *Man*] is the malefactour, *every man*] stands before him as a prisoner, *Works* are the inditements, and *according to our works*] must go the triall howsoever we have done, good or evill.

Give me yet leave, this Judge sits on trials as well as prisoners; it is an high Court of appeal, where Plaintiffs, Counsellors, Judges, all must appear and answer: would you learn the proceedings? there is the Term, *Then*] the Judge, *hee*] the sentence, *shall reward*] the parties, *very man*] the triall it self, which you may finde in all to be just and legall, *every man his rewards according to his works.*]

We have opened the Text, and now you shall have the *hearing.*

Then.]

THen: when? the { Negative, answer is { Positive.

First, *Negative, Then*] not on a sudden, or (at least) not at this present. This life is no time to receive rewards, *the rain and Sun* pleasure both the *good and bad*, nay, oftentimes the bad fare best, and Gods own children are most fiercely fried in the furnace of affliction, *The earth is given into the hands of the wicked*, saith *Iob*: but, *if any man will follow mee, he must take up his crosse*, saith our Saviour. Ioy, and pleasure, and happines attend the ungodly, while Gods poor servants run thorow the thicket of briers and brambles to the kingdome of heaven: but *shall not the Iudge of all the world do right?* a time shall come when both these must have their change; *Mark the upright, and behold the just, for the end of that man is peace, but the transgressours shall be destroyed together, and the end of the wicked shall be cut off*: Psal. 37. 38. The effect of things is best known to us in some issue of time, and *then* shall we have our rewards, when *the Son of man shall come in the glory of his Father.* Let this admonish us to have patience in all our exspectations: what is it to suffer a while, an inch of time, considering the reward is great

Job 9.24.
Matth. 16.24.
Gen. 18.25.
Psal. 37.37, 38.

great indeed, everlasting in durance? *Rest in the Lord* (saith *David*) *and wait patiently for him, fret not thy self for him which prospereth in his way*: and will you know the reason? *for yet a little while, and the wicked shall not be, but the meek shall inherit the earth, and shall delight themselves in the abundance of peace:* Psal. 37. 10, 11. So they shall indeed, if onely they will expect a little time; not now, but *Then*] stay yet a while, and be sure anon *the reward* shall be given. Psal. 37. 7, 10, 11.

2. But to answer positively, this *Then* is no other then *Doomes-day*, and when that shall be, will be known best by

{Conjectures.
{Signes.

We will begin with the former.

I. Some would have it in the year 6000. from the beginning of the world: this was the sentence of *Elias* (say the Jewes) whose prophesie thus runs, *two thousand years before the Law, two thousand under the Law, and two thousand under the Gospell*: how untrue this sounds, any one may guesse that considers: in the first number he fails because it was too little; in the second number he erres, because it was too much: and if *Elias* say amiss for the time now past, how should we believe him for that yet to come? Others, besides testimony produce reason, that as God was creating the world six days, so he must be a governing it six thousand years, heres a seeming proportion, but upon what reason? Every day, (say they) must be a thousand years with man, because *a thousand years, are but as one day with God.* Psal. 90. 4. It were too frivolous a pains to repeat any more, or to answer these: *Is not this sacriledge, to break into Gods place and pry into his Sanctuary?* Why should we presume to know more then God would have us? Look at the Apostles, were they not Gods Secretaries? Look at the Angels, are they not Gods Heralds? Look at Christ himself, is he not the Son of God? and yet as he is the Son of man, he speaks of all, *Of that day and hour knoweth no man, no Angell, neither the Son, but the Father onely*: Mark 13. 32. *It is not for us to seek, where the Lord hath not a tongue to speak.* Why should we know more then other men, then all men, then Angels, then Christ himself, who (as man) was either ignorant of it, or (at least) had no commission to reveal it. *It is not for you to know the times and seasons,* Acts 1. 7.

Salvianus de guber. Dei, l. 3.

Mar. 13. 32. *Ne nos addamus inquirere, quod ille non addidit dicere. Aug. epist. 146.*

which the Father hath put in his own power, Act. 1. 7. It is a better
Mar. 13 33. use which our Saviour makes, *Take heed, watch, and pray, for yee*
1 Thess. 5. 2. *know not when the time is*, Mark 13. 33. *As a thiefe in the night*, so is *Doomes-day*, it come suddainly, it will come shortly: would you needs know when? why *then* when you least imagine such a matter, *then* when worldly honours profit nothing, *then* when kindred & acquaintance fail, *then* when the world shal be set on fire, *then*] *then*] *he shall reward every man according to his works.*

2. But secondly, if *conjectures* fail, the *signes* are certain: *Ierome*
Teste Tho. Aquin. Supplem. ad 3. part. q. 73. ar. 1. 1. reports of fifteen miracles for fifteen days, which he writes to have found in the Hebrews Annals, and immediately must precede the Judges coming. *The first day* (saith he) *the sea shall swell, and lift up her waves at least fifteen cubits, above the height of the highest hills. The second day unlike to the former, the sea shall ebbe again, and the waves be fallen till they scarce be seen. The third day the sea must return to its ancient course, and so abide that day as it was before. The fourth day, sea monsters shall appear above the sea, whose bellowing rores shall fill the air with cries, which God alone understands, and men shall tremble at. The fifth day, all the fowles of the air shall flock together, and meeting in the fields shall there chatter, and starve for fear of the approaching times. The sixth day, flouds of fire shall rise up against the firmament, which kindling at the falling Sun, shall run like a lightning to the rising morn. The seventh day, all stars and planets shall shoot out fiery comets. The eighth day, there shall be a generall earth-quake, and the motion so violent, that the ground shall hop, and the living creatures not stand on their feet, that walk on the tottering floores. The ninth day, trees shall sweat blood. The tenth day, all the stones of the earth shall war together, and with a thundring noise break one upon another. The eleventh day all buildings shall be ruined, and all the hils and mountains melt into dust and powder. The twelfth day, all beasts of the field shall come from their woods and dens, and so abstaining from their food, shall rore and bellow up and down the plains. The thirteenth day, all graves shall be open, from the rising up of the Sun, unto the going down of the same. The fourteenth day, all men shall come abroad, and such a distraction seize on their heavy hearts, that they shall lose the speech and volubility of their tongues. And the fifteenth (which is the last day) the living men shall die, and the*

dead

and shall live again, all above earth be changed, and those in their graves be raised and recovered.

I will not say these things are certain, (I leave you to the author that recites them) but if any whit true, Why (blessed Lord!) what a day of appearance shall this be? I know not (saith one) what others may think of it, but *for my self, it makes me tremble to consider it. It is a day of anger and wrath, a day of trouble and heavinesse, a day of obscurity and darknesse, a day of clouds and blacknesse, a day of the trumpet and alarm against the strong cities, and against the high towers*: Zeph. 1.15. I will but run thorow the signes, as we find them in Gods writ, and then see if your hearts will not fail for fear. *Chrysost. Hom. 77. in Matth.* Zeph. 1.15.

Then] *shall the Sun be darkned*: can Nature stand and suffer a generall Eclipse? when God died, the Sun could discolour its beauty, and suit it self in black to its makers condition; and now man dies, the Sun is clad again in mourning robes. Alas! what can it do but mourn? God lives, but man-kinde dies: though he was the Creator, yet we are the Creatures for whom it was created: *when the housholder dies, the family grieves*: were all eyes dry, here is the eye of the world weeps it self blind to see this dissolution: Is man bereft of compassion, for whom the Sun it self undergoes this passion? think on those times, when darknesse that may be felt, shall spread over all the earth; how should plants but whither? or beasts of the field but waste? how should men but die, when they stumble at noon-day? their eyes shall fail them, the light forsake them: miserable men! the *Sun* shall not shine on them, because God will judg them. But this not all. Matth. 24. 29. *Patre familias moriente turbatur domus. Chrysost. in Matth.* 44.

Then] *shall the moon not give her light*: as *the day and night are both alike with God*, so the day and night shall be alike with man: the Sun will not lend his lustre, nor can the Moon borrow any more light: but what strange warr makes this confusion of nature? the Sun shall look black, and *the Moon be turned into bloud*. Here is a new Moon, and such a change as before was never seen: there is no encrease, no full, no wane, but all the light is at once extinguished: unhappy creatures that depend upon her influence! how should they live, when she her self wades in bloud? God made these *Lights for signes, and for seasons, for daies, and for yeers*: but now signs are out, seasons past, daies Matth. 24. 29. Ioel 2. 31. Gen. 1. 14.

daies are done, years abolished: *The Angels hath sworn by him that lives for ever, that time shall be no longer*, Rev.10.6. Who will not believe that hears this sacred oath? was it a man? no, an *Angel*:] did he say it? no, he *swore it*:] how? by himself? no, it was *by him that lives for ever*:] and what? that time must be little? nay it must be *no longer, time shall be no more*] How shall it be any more? the *Sun* is disfigured, the *Moon* disrobed, both eclipsed. But this not all.

Then] *shall the stars be shaken*; the powers of Heaven shall move, and the Lamps of Heaven shall tremble: these were Gods threats against the *Babylonians*, Esay 13.10. *For the stars of Heaven, and the Planets thereof shall not give their light.* Esay 13.10. Against the *Egyptians*, Ezek.32.7. *I will cover the heaven, and make the stars dark over thee*: Against all his enemies, *Joel* 3.15. *The Sun and Moon shall be darkned*, (but not they alone, for) *and the starrs themselves shall withdraw their shining*: But what speak we of darkness, or the starrs not shining? they shall not onely dimme, but down. *In those days* (saith our Saviour) *after that tribulation, the Sun and Moon shall darken, and the stars of heaven shall fall*: how fall? *so thick* (say Expositors) *that the Firmament shall seem to be without all light.* I cannot say these signs shall be reall; whether it is by substraction of their light, or the conceit of brain-troubled sinners, or the fall of some inflamed vapours, or the Apostacy of some enlightned persons: for certain (to speak literally) there shall be some change in the whole order of Nature: *Sun and Moon, Starrs and Planets*, all must lose their lights, and by all likely-hood, it is the glory of the Judge that will dazel those Candles. Neither is this all.

Ezek.32.7. Joel 3.15. Mark 13.15. Tymme, &c.

Then] *shall the Elements melt*, the fire shall fall down from heaven, the air turn it self into vapours, the Sea swell above all Clouds, the earth be full of yawning Cliffes, and violent tremblings. A fire shall first usher the Judge, and such a fire as shall have the property of all fires; that fire in its sphear, this fire on earth, the fearfull fire which torments in hell, all shall meet in one, and according to their severall qualities, produce their severall effects: *the just shall be refined by one, the wicked shall be tormented by another, the earth be consumed by a third*: There is no creature but it must be fuell for this fire; as the first world

2 Pet.3.18. *Elementaris subtiliando, terrestris consumendo, infernalis puniendo. Iob.de Combis.*

was

was destroyed with water, to quench the heate of their lust, so must this be destroyed with fire to warm the cold of our charity. But not the *fire* alone.

Then] shall *the aire* breed wonders: what shall be seen but lightnings, whirle-winds, coruscations, blazing starrs, flashing thunders? here a *Comet* runns round in a circuit, there a Crown compaseth that Comet; near them a fiery Dragon fums in flames. every where appears a shooting fire, as if all above us were nothing but *inflamed ayr*. Yet not the *air* alone.

Then] *shall the waters roare*, Rivers shall wax dry, the Sea froth, and foame, and fume: those that dwell near shall wonder at the swelling tides. others a far off shall tremble at the roaring noise: what threats are those which the Surges murmur? war is proclaimed by noise, set on by blasts, continued by storms, the floods and tides shall run over all the plaines, the the Sea and waves shall mount up to the very skyes; now would they warr with Heaven, then overwhelme the earth, anone will they sinke to hell: and thus shall they rove and rage, as if they would threat all the world with a second inundation. Nay yet again. Luke 21.25.

Then] *shall the earth be shaken in divers places* (saith *Matthew*) *in all places* (saith *Joel*) for *all the earth shall tremble before him*: here is an Earth-quake indeed; not some part of the land, by reason of some cloystered wind, but the Rocks, Mountains, Castles, Cities, Countreys, some shall remove, others be ruined; thus all the earth shall be as a swallowing gulf, that all things here situated, may be then devoured. What can I more? Matth. 24.7. Joel. 1.10.

Then] shall Plants cease their growth, Beasts want their sence, men loose their reason: were this but little? you may wonder more. The Sibylls could affirm, that *Nature should both cease, and change her being*. the Trees in stead of growth should sweat out blood, the Beasts should bellow up & down the fields, then want their sence. Men should have disfigured faces, astonished hearts, affrighted looks, then lose their reason: nay, what marvail then, if at the worlds end, they be at their wits end? O fearful signes, enough to move flintie stones! if this be the *Term*, what is *the Suit, the Bill, the Doom, the Execution*? a Trump shall summon, Death will arrest, God must have appearance,

appearance, and *Then*] is the day: *Then*] *he shall reward every man according to his works.*

What a Chaos is here, when the world must be thus turned topsie torvie? *the Sun the Moon, the Starrs*; come yet lower, *the Fire, the Air, the Sea, the Earth*; nay *Trees, and Beasts, and Men*, all must be out of order in the whole course of Nature.

1. *Use.* Who can read or hear this Prognostication of *Doomes-day*, and not wonder at the signes which shall hang over our heads? we see by experience when any out-ragious storm happens on Sea or Land, how wonderfully men are dismayed how strangely astoninshed: now then, when the Heavens, the Earth, the Sea, the Ayr shall be wholly distempered and disordered; when the *Sun* shall threaten with mourning, the *Moon* with blood, the *Starrs* with their falling: yea when all the heavens shall shrink and pass away as a paper scroule, who then dares eat or drink, or sleep, or take a minutes rest? Be sure these dayes shall come, and the signes shall pass: *Awake yee Drunkards, and weep all ye drinkers of Wine, because of the new wine; for it shall be pulled from your mouthes. Gird your selves, and lament ye Priests, howle ye Ministers of the Altar: alas! for the day, for the day of the Lord is at hand, and as a destruction from the Almighty shall it come.* What are ye insensible of these signes? the imprisoned thiefe fears at the news of the assize: and is the sinner so impudent that he fears nothing? The day shall come when the men of earth shall fear, and be full of fear; every sign shall breed a wonder, and ever sight shall breed a wondrous terrour, men shall hide themselves in the caves of beasts, and the beasts seek shall to save themselves in the houses of men: where then shal the wicked stand, when all the world shal be thus in uproare.

Ioel 1. 5, 13 15.

2. *Use.* Yet a word for us all, we have all warning, and we had best to provide; yet the weather is fair, we may frame an Ark to save us from the flood; yet are the Angels at the gates of *Sodom*; yet is *Jonas* in the streets of *Nineveh*: yet the Prophet wooes, *O Iudah, how should I entreat thee?* yet the Apostle prayes, nay, *We pray you in Christs stead, that yee will be reconciled unto God*: to conclude, yet the Bride-groom stayes the Virgins leisure; Lord that they would make speed, seeing the joyes of heaven tarry for them. This *Tearm* is at hand, and is

Hos. 6. 4.

2 Cor. 5. 20.

it

not time to petition to the Judg of heaven? what a dangerous course is it, never to call to minde that *Time of Times*, until we see the Earth flaming, the Heavens melting, the Judgment hastning, the Judg with all his Angels comming in the Clouds, to denounce the last doom upon all flesh, which shall be unto some *Woe, woe*, when they shall call to the mountains to cover them, and for shame of their sins, hide themselves (if it were possible) in hell fire: if we have any fear this should move fear, if we have any care this should move us all to be carefull indeed. We have not two soules that we may hazard one, neither have we two lives, that we may trust to another, but as thy last day leaves thee, so will this *Doomes-day* finde thee. Who would not but accept the fatherly fore-warning of Christ our Saviour? See you not how many signes as the Heralds and fore-runners of his glorious comming? *The abounding of iniquity the waxing cold of charity, the rising up of Nation against Nation.* Was there ever lesse love? was there ever more hatred? Where is that *Jonathan* that loves *David* as his own soul? nay, where is not that *Joab*, that can imbrace friendly, but carryes a malicious heart towards *Abner*? sure we are near the end indeed, when *charity is grown thus cold*. You then that would have the comfort of the day, take these signes for warnings, provide for him who hath thus long waited for you; and *seeing you look for such things, be diligent that ye may be found of him in peace, without spot, and blamelesse.* Who would indanger their soules for a little sin? busie Clients heed nothing but their cause, and if you would recover heaven, be sure that ye mark this *Tearm*. The time draws on, now the Writs are out, anon comes the Judge, and *Then* is the day. *Then*] *he shall reward every man according to his work.*

Matth. 24. 7, 12.

2 Pet. 3. 14.

You see the *Tearm*, and now you may expect to view the *Judge*: the Tearm is *Then*] the *Judge* is *He*.] Stay a while and the next time you shall see him in his judgment seat.

He.]

He.

HE? who? if you look at the fore-going words you may see who he is? *The son of man shall come in the glory of his father*, and it is *he* that *shall reward us according to our works*.

hoc facit ut ad infimam se sortem hominum abjiciat. Musculus in Matth. cap. 8.

This title of the *Son of man*, denotes unto us the humility of the *Son of God*; what is *the Son of man, but man?* and *this tells us how humble he was for us*, that being God, was made *man*, or *the Son of Man* which is as all one, according to that Psal. 8. 4. *What is man that thou art mindfull of him, or the Son of man that visitest him?*

Psal. 8. 4.

Heb. 12. 23. Acts 17. 31.

It is true *God is the Judg of all*: Heb. 12. 23, and yet it is as true, this God is man, Acts 17. 31. *God* (saith *Paul*) *will judge the world, but it is by that man whom he hath ordained.* God hath the power, but God as man hath onely the Commission. *He* (who is God) *hath given him Authority to execute judgment.* And would you know the reason? it is onely *because he is the Son of man*, Joh. 5. 27. In a word, *God shall judge*, the whole Trinity by prescription, Christ onely in execution: the Father judgeth but by the Son; or as the Evangelist *John*, *the Father judgeth no man but hath committed all judgment to the Son*: John 5. 22.

Iohn 5. 27.

Iohn 5. 22.

But because *as man*, there appears in him a double form, *as humbled, as glorified*; wee'l discusse these questions, which resolve all doubts.

1. Whether Christ, *as man* } shall appear unto us,
2. Whether man, *as glorified* } when he will reward us.

To the first we say, *that onely as man he will appear our judge, who as man appeared when himself was judged*; what better reason to expres the benefit of our redemption then so to judg us as he did redeem us? was he not *man* that *suffered, died, and was buried?* and is he not *man* that one day shall *come to judg both the quick and dead? he that came obscurely to be judged by the unjust, shall then appear openly to judg all the just*: the same *man*, who is *God and man*, shall be our judge in his humane nature, by his divine power. Thus we say, *God*, (who is the ancient of daies) hath the power originall; but *man* (who is the Son of God) hath the power traduced, and therefore saith *Daniel, One*

Tunc manifestus veniet inter justos judicaturus, qui occultè venerat judicandus ab injustis. August de civit. dei.

like

the Son of man came with the clouds of heaven, and came to the ancient of dayes, and they brought him here before him, and there was given him dominion, and glory, and a kingdome. Dan. 7. 13, 14.

Use. Consider this, yee that are going to the Bar; what a sight will it be to the faithlesse Iewes, stuborn Gentiles, wicked Christians, when *every eye shall see him*, and they also which *pierced him*: *This is the man* (shall they say) *that was crucified for us*, Apoc. 1. 7. *and again crucified by us*: why alas! every sin is a Crosse, every oath is a Speare, and when that day is come, you must *behold the man*, whom thus you do crucifie by your daily sins: Sure this will be a fearfull sight; where is the bloudy swearer, that can see his wounds, and heart and bloud and all? at this day of Doom? *those wounds shall appear, that heart be visible, that body and bloud be seen both of good and bad*, and then shall that fearfull voice proceed from his Throne, *this was the heart thou pierc'dst, these are the wounds thou racedst; and this is the bloud thou shedst*: Here is the fearfull judgment, when thou that art the murtherer shalt see the slain man sit thy Judge; what favour canst thou expect at his hands, whom thou hast so vilely abused by thy daily sins? *before the Son of man will come, as it is written of him, but woe be unto that man by whom the Son of man is betrayed, it had been good for that man if he had not been born*, Matth. 26. 24.

* Sic Aug. habet suum (fortasse) de Christi & martyrum vulneribus, et quod non sit deformitas iis, sed dignitas. novi quod quæritur an cicatrices remaneant in corpore perfecto et glorificato? attamen Christus apparuit Thomæ cum cicatricibus ad fidem ejus confirmandam. Ioh. 20. 27.

To the second question we answer; that *as Christ shall appear both in the form of man, so this man shall appear in a glorious form*: he that is a Mediatour betwixt God and man, must both intercede for man to God, and communicate those things which are of God to man, to this purpose both these offices are agreeable to him, in that he participates of both extreams; he is man to abide the judgments due from God, hee is God to convey all his benefits unto man: as then, in his first coming, he pleased God by taking the infirmities of man upon him, so in his second coming will he judge us men, by appearing in that glory which he derives from God. But look about you! who is this Judge arrayed in such a majesty? *A fire devoures before him, and behind him a flame burns up*, on every side the people tremble, *and all faces shall gather blackness*: here is a change indeed, he that was in a cratch, now sits on a Throne; then Christ stood like a Lamb before *Pilate*, now *Pilate* stands Matth. 26. 24. Ioel. 2. 3, 6.

like

like a malefactour before Christ, he that was once made
Psal.110.1. the foot-stool of his enemies, must now judge, *till he hath made all his enemies his foot-stool.* Where shall they run? and how shall they seek the clifts of the rocks, and hollow places? the glory of his Majesty kindles a flame, while *the heaven and*
Revel.21.17. *earth shall fly from the presence of this Judge. O ye heavens! why do ye fly away? what have ye done? why are ye afraid?* It is the Majesty of the Judge that will amaze the innocent, the greatness of whose indignation, will be able to strike all the heavens with terror and admiration; when the Sea is outragious, and tempestuous, he that stands on the shoar will be struck into a kinde of fear: or when the Father goes like a Lyon about his house, in punishing his bond-slave, the innocent son stands in great fear and trouble: and how then shall the wicked tremble,
Greg. in Mor. when the very heavens shall be affraid? *If the goodly Cedars of Lebanon be shaken, what shall become of the tender twiggs in the Desart? if the sturdy Rams stoop and tremble, how will the bleating Lambes cry and run away?* and *if the just and righteous*
1 Pet.4.18. *scarcely be saved, where shall the ungodly and the sinner appear?* The mountains and heavens shall melt before the Lord; and what stony hearts have we, that (for all this) are nothing at all yet moved?

But (may be) I prevent you exspectation, if here be a Judge, where is the guard? behold him coming from above with great power and glory: would you know this habit? he is cloathed with Majesty: seek you the colour, 'tis the brightness of his Father: would you view his attendants? they are an hoast of Angels: look you for the guard? they are a troope of shining Cherubims: nay, yet see a longer train, a further company, the souls of Saints descend from their imperiall seats, and attend the Lambe with great glory, and glorious majesty: never was any Iudge Lord of such a circuit: his footstool are the Clouds, his seat the Rain-bow, his justices Saints, his officers Angels, and the Arch-Angels Trump proclaims a silence, whilest a just sentence comes from his mouth on all the world. Thus are the Assizes begun to be solemnized: *the thrones* (as Daniel saw in in his vision) *were set up, and the ancient of days sate down, his*
Dan.7.9. *garments white as snow, and the hair of his head like pure wooll his Throne like the fiery flame, and his wheeles as burning*

fire,

fire, Dan.7.9. This is the Iudge whose coming is so fear-
full, ushered by a fiery flood, apparelled in snowy white, car- Dan.7.9.
ried in his circuit on burning wheeles, and attended with the
number of thousand thousands. O yee *Iewes*, behold the man,
whom before you crucified like a Malefactor, behold him in his
Throne, whom you said, his Disciples had stollen by night out
of his grave: behold him in his Majesty, *whom you would not* Matth.28.13.
deigne to look upon in his humility; the baser you esteemed his Greg. sup. ill.
weakness, the heavier must you find and feel his mightiness. The Matth.24. in
Son of man appears, and the kindred of the earth must mourn; nubibus cœli.
such a shout of fury followes the sight of his Majesty, that the
vaults shall eccho, the hills resound, the earth shake, the heavens
change their situation, and all be turned to a confusion; then
shall the wicked weep and wail, and yet their tears not serve
their turn, their sins past betray them, their shame present con-
demns them, and their torment to come confounds them; thus
shall they bewail their miserable hap, their unfortunate birth,
and their cursed end: *O fearfull Iudge, terrible as an Army with* Cant.6.4,5.
Banners; turn away thine eyes from us, which overcome the
proudest Potentates: the Kings of the earth shall be astonished,
and the Nations of the Isles shall fear from farr: Every eye
shall see him whom they have pierced, and tremble at the pre-
sence of his sight. Conceive the guilty prisoner coming to his
tryall, will not the red robes of his Judge, make his heart bleed
for his blood-shed? doth not that scarlet Cloath present a mon-
strous hew before his eyes? O then! what sight is this, when the
man slain, sits in the judgment seat, the rosie wounds of our
Saviour still bleeding (as it were) in the prisoners presence?
These are the wounds, *not as tokens of infirmity, but victory, and* Aquin. sup-
these now shall appear, not as if he must suffer, but to shew ... he plem. Q. 90.
hath suffered. See here an object full of glory, splendor, majesty, A.2.ad secun-
excellency, and this is *He*] the man, the judg the *rewarder of* dum.
every man according to his works.

The Judge we have set in his Throne, and before we appear,
let us practice our repentance, that we answer the bet-
ter.

Think but (O sinner) what shall be thy reward, when thou I. Use.
shalt meet this Iudge; The adultery for a while may flatter
beauty, the Swearer grace his words with oathes, the Drun-
kard

kard kiss his cups, and drink his bodies-health, till he bring his soul to ruine: *but remember for all these things God will bring*
Eccles. 11.9. *thee to judgment.* Cold comfort in the end: the Adulterer shall satisfie his lust, when he lies on a bed of fire, all hugged and embraced with those flames; the swearer shall have enough of *wounds and blood*, when Devils torture his body, and rack his soul in hell, the Drunkard shall have plenty of his Cups, when scalding lead shall be poured down his throat, and his breath draw flames of fire in stead of air: as is thy sin, so is the nature of thy punishment, the just Iudge shall give just measure, and the ballance of his wrath poize in a just porportion.

2. *Use.* Yet I will not discomfort you, who are these Iudges dearest favorites; Now is the day (if you are Gods servants) that Sathan shall be trod under your feet, and you with your Lord and Master Christ, shall be carried into the holiest of holies. You may remember how all the men of God in their greatest anguishes here below, have fetcht comfort by the eye of faith at this mountain: *Iob* rejoyced being cast on the Dung-hill, that his *Redeemer lived, and that he should see him at the last day stand on the earth*: *Iohn* longed and cried; *Come Lord Iesus, come quickly*; and had we the same precious faith, we have the same precious promises: why then are we not ravished at the remembrance of these things? certainly there is an happy faith (wheresoever it shall be found) that shall not be ashamed at that day:
1 Joh. 2.28. *Now therefore little children abide in him, that when he shall appear, we may have confidence*: Confidence; what else? *I will*
Joh. 16.22. *see you again* (saith our Saviour-Iudge) *and your heart shall rejoyce, and your joy no man taketh from you.* O blessed mercy, that so triumphes against judgment; our hearts must joy, our joyes endure and all this occasioned by the sight of our Saviour; for *Hee*] *shall reward every man according to his works.*

We have prepared the Iudge for sentence: he hath rid his circuit in the Clouds, and made the Rain-bow his chair of state, for his judgment seat; his Sheriffes are the Saints, that now rise from the Dust to meet their Iudge, whom long they have expected: the summons is sent out by a shout from heaven; the cry no sooner made, but the graves flie open, and the dead arise: stay a while till I ready them; you have seen the Iudge, and now we pre-

pare

pare the *judged*. *He*] is the *Judge*; *every man*] *the judged*: and *He shall reward every man according to his works.*

Every man.]

THe persons to be *judged* are a world of men, all men of the world, good, and bad, elect and reprobates, but in a different manner: To give you a full view of them, I must lead your attentions orderly through these passages, there must be a *Citation*, *Resurrection*, *Collection*, *Separation*: follow me in these pathes, and you may see both the men and their difference, before [illegible] to their judgments.

First, [illegible] *summons*, and *Every man* must hear it; it is performed by a shout from heaven, and the voice of the last Trump: the clangor of this Trump could ever sound in *Ieroms* eares, *Arise ye dead, and come to judgment*: the clangor of this Trump will sound in all mens eares, it shall wake the dead out of their drouzy sleep, and change the living from their mortall state, make devils tremble, and the whole world shake with terrour: *A terrible voice, a Trumpet shall sound, that shall shake the world, rend the rocks, break the mountains, dissolve the bonds of death, burst down the gates of hell, and unite all spirits to their own bodies.* What say you to this Trump, that can make the whole Universe to tremble? no sooner shall it sound, but *the earth shall shake, the mountains skip like Rammes, and the little hills like young sheep*: it shall pierce the waters, and fetch from the bottome of the Sea the dust of *Adams* seed, it shall tear the rocky Tombes of earthly Princes, and make their haughty minds to stoop before the King of heaven; it shall remove the center, and tear the bowels of the earth, open the graves of all the dead, and fetch their souls from heaven or hell, to reunite them to their bodies. A dreadfull summons of the wicked, whom this suddain noise will no lesse astonish then confound; the dark pitchy walls of that infernall pit of hell, shall be shaken with the shout, when the dreadfull soul shall leave its place of terrour, and once more re-enter into her stinking Carrion, to receive a greater condemnation: what terrour will this be to the wicked wretch? what wofull salutations will there be between that body and soul, which living together in

Surgite mortui, venite ad judicium.
Hieronymus super Matheum.
Vere vox tubæ terribilis, cui omnia obediunt elementa, petras scindit, inferos, &c.
Chrysost. 1. ad Corin. 15.

in the height of iniquity, must now be re-united to enjoy the
Joh.5.28,29. fulnes of their misery ? The voice of Christ is powerfull, *the dead shall hear his voice, and they shall come forth, they that have done good unto the resurrection of life, and they that have done evill, unto the resurrection of condemnation.*

You hear the *summons*, and the next is your *appearance*; death the Goaler brings all his prisoners from the grave, and they must stand and *appear* before the Judge of heaven.

The *summons* is given, and *every man* must *appear* : Death must now give back all their spoils, and restore again all that she hath took from the world. What a gastly sight will this be, to see all the Sepulchers open, to see dead men rise out of their graves, and the scattered dust to flie on the wings of the wind, till it meet together in one compacted body ? *Ezekiels* dry bones shall live : thus saith the Lord, *I will lay sinewes upon you, and make flesh grow upon you, and cover you with skin,*
Ezek. 37.6. *and put breath in you, and you shall know that I am the Lord,* Ezek.37.6. This dust of ours shall be devoured of worms, consumed by Serpents, which craul and spring from the marrow of our bones: look in a dead mans grave and see what you find; but dust, and worms, and bones, and skuls, putrified flesh, an house full of stench and vermine ; Behold then the power of God Almighty, out of this grave and dust of the earth ; from these chambers of death and darkness, shall arise the bodies of the buried, the graves will flie open, and the dead go out ; not an hair, not a dust, not a bone shall be denied, but whatsoever holds their dust shall yield their bodies : *I saw the dead* (saith
Revel.20.12, 13. *Iohn*) *small and great stand before God; and the Sea gave up the dead which were in it, and death and hell delivered up the dead which were in them, and they were judged every man according to their works*, Revel.20.13. what a wonderfull sight will this be, to see *the sea and earth* bring forth in al parts such variety of bodies: to see so many sorts of people & nations to come together? huge armies, innumerable, as the Caterpillars of *Egypt*, all shall arise, and every one appear before the Lords Tribunall : worms, and corruption, cannot hinder the resurrection, he that said to *Cor-*
Iob 17.14. *ruption, thou art my father, and to the worm thou art my sister and*
Iob 19.25. *mother*, said also, *I know that my Redeemer liveth, and mine*

eyes

eyes shall behold him. O good God! how wonderfull is thy power? this flesh of ours shall turn to dust, be eate of worms, consume to nothing, if there be any reliques of our ashes, the wind may scatter them, the blasts divide them, our feet trample them, the beasts digest them, the vermine devour them; if nothing, yet time will consume them. But for all this, God is as able to raise us from the dust, as to create us of the dust, not one dust of this clay shall perish, though scattered, divided trampled, devoured, consumed, it shall be gathered, recovered, revived, refined, and raised; and as one dust shall not be lost of one man, so neither shall one man be lost of all the world: this is that generall day that shall congregate all, they shall come from the four winds and corners of the world, to make an universall appearance; all the children of *Adam* shall then meet together; yea, all the kindreds of the earth shall meet together, and mourn; *Assemble your selves, and come all ye heathen to the valley of* Jehoshaphat, *for there will I sit to judg all the heathen,* Joel 3.12. Joel 3.11,12.

The *summons are sounded, the dead raised,* and yet to give you a fuller view of the parties, see how God the Iudg now sends his messengers, to fetch the living bodies to his Court.

3.

He shall send his Angels (saith our Saviour) *and they shall gather together his Elect from the four winds, from one end of heaven to another,* Matth.24.31. True it is, all shall be gathered, yet with a difference, some with a swift pace flie to the Throne, where is the hope of their diliverance; others draw and pull back, whiles the Angels hale them to the Iudgment seat; the righteous have nimble swift bodies, that flie to the Iudg, as a Bird to her nest and young ones; but the wicked have their bodies black and heavy, they cannot flie, but flagge in the air, and the Angels do not bear, but dragge them to the judgment seat: how can this chuse but fear the wicked, when like malefactours, they are brought before the wrathfull judg? as they were born or buried, so must they rise again naked and miserable; what a shame is this? and yet the more horrible, in that their nakedness shall be covered with a filthy blackness; needs must desperate fears sieze one the soul, when it is again united to her body, transformed to such an ugly form: is this the body fed with delights and delicates? is this the flesh pampered Matth.24.31.

with eaſe and luſt? is this the face masked from the winde and Sun? are theſe the hands decked with Rings and Diamonds? how become theſe ſo ſwarthy horrible, which before were ſo fair and amiable? this the change of the wicked, when through ſorrow and confuſion they ſhall cry to the Rocks, *cover our nakedneſſe*, and to the hills *hide our uglineſs*; nay, rather than appear, *let the infernal Furies tear and totter us into a thouſand pieces*. Look your beauties (Beloved) in this glaſſe: ſuch is the end of this worlds glory, ſo vain the pleaſure of this body. Now is the end of all things come and what remains, but a ſea of fears and miſeries ruſhing on them: before ſhall the Angels drag them, behinde ſhall the black Crew follow them, within ſhal their conſciences torture them, and without ſhall hot flames of fire fume, and fry, and furiouſly torment them; fear within, & fire without: but worſe then all, a Iudg above all, thither muſt they go, Angels uſher them, Devils attend them, the Cryer hath called them, the Angels trump hath *ſummoned* them, and now they muſt *appear*.

We have brought all *together*, now we muſt part them *aſunder*. *the ſheep ſhall be put on the right hand, and the goates on the left, as every man hath deſerved.*

Two travellers go together, feed together, lye together, ſleep together, but in the morn their wayes part aſunder: thus the ſheep and goates eat together, drink together, ſleep together, rot together but at this day there ſhall be a ſeparation, *let them grow together, corn and tares untill the harveſt*: this world is the floor, fan while you will, there will be ſome chaff; love peace like lambs, their will be ſome goats to trouble; the ſheep and goats live both together in one fold, the world; lye both together in one cote, the grave: the world is a common Inne, which entertains all manner of paſſengers: the rode-way to death, is the Kings high-way free for all travellers: after the paſſage of this weary day, death hath provided a large bed to lay all in, the grave: all live together, and all lye together, all reſt together, and all rot together: but when this night is paſt, and the laſt day is ſprung, then is the wofull ſeparation; ſome turn on the right, and thoſe are the bleſſed; others on the left hand, and thoſe are the curſed. Here is the beginning of woes, when the wicked ſhall curſe, and houl, like the fiendes of hell. *O Lord, puniſh me here* (ſaith one devoutly) *rack me in pieces,*

Matth. 13. 30.

cut me in shreds, burn me in fire, so that I may be there placed at thy right hand: Blessed are they that have a place amongst those elect sheep; what now remains but their doom, which is a lot that must befall *every man*? for *he shall reward* (not one, or some, but every one) *every man according to his works*. *Domine hic ure, hic seca, modo in æternum parcas. Aug.*

The Summons are given, the dead are *raised*, the prisoners *conducted to the bar*, and the *sheep* and *goats severed* asunder each from other.

And now see the parties thus *summoned, raised, gathered, severed*; is not here a world of men to be judged all in one day? *Multitudes, multitudes in the valley of decision, for the day of the Lord is neer in the valley of decision.* Ioel 3.14. Blessed God! what a multitude shall stands before thee? all tongues, all nations, all people of the earth shall appear at once, all we shall then behold each son of *Adam*, and *Adam* our grand-father shall then see all his posterity. Consider this, *high and low, rich and poor, one with another, God is no accepter of persons.* Heark, O beggar, petitions are out of date, and yet thou needest not fear thou shalt have justice, this day all causes shall be heard, and thou (though a poor one,) must appear with others to receive thy sentence. Heark, O Farmer, now are thy lives and leases together finished, this day is the new harvest of thy Iudge, who *gathers his wheat into his garner, and burns up the chaffe in fire unquenchable*, no boon, no bribe, no prayers, no tears can avail thy soul: but as thou hast done, so art thou sentenced at the first appearing. Heark, O Land-lord, where is thy purchase to thee and thy heires for ever? this day makes an end of all, and happy were thy soul, if thou hadst no better land then a barren rock, to cover and shelter thee from the Iudges presence. Heark, O Captain, *vain now is the hope of man to be saved by the multitude of an host*: hadst thou command of all the armies on earth and hell, yet couldest thou not resist the power of Heaven: see, the trump sounds, and the alarum summons thee, thou must appear. Heark, O Prince, what is the crown and scepter against thunder? the greatness of man, when it comes to encounter with God is weakness and vanity. Heark, all the world, *From him that sitteth upon the glorious throne, unto him that is beneath in earth and ashes; from him that is clothed in blue silk, and weareth a crown, even to him that is clothed in simple linnen*: all must

1. *Use.*

Joel 3 14.

Matth. 3. 12.

Eccles 40. 3, 4

appear before him, *the Beggar, Farmer, Land-lord, Captain, King, and Prince,* and *every man,* (when that day is come) *ſhall receive his rewards according to his works.*

2. *Uſe.* But O here is the miſery, *Every man* muſt appear, but *Every man* will not think on it: would you know the ſign of that man which this day ſhall be bleſſed? it is he, and onely hee, that again and again thinks on this day, that *Ierome* like meditates on this *ſummons, and reſurrection, and collection, and ſeparation.* Examine then your ſelves by this rule; is your mind often carried to theſe objects? ſoar you on high with the wings of faith; and a ſound eye to this hill? why then, you are right birds, truly bred, and not of the baſtard brood? I pray you mark it, every croſs and diſgrace, and ſlander, and diſcountenance, loſſe of goods, diſeaſe of body or whatſoever calamity if you are the children of God, and deſtined to ſit at the right hand of our Saviour) they will ever and anon, be carrying your minds to thoſe objects of *Doomes-day.* And if you can but ſay that experimentally you find this true in your ſelves, if ordinarily in your miſeries, or other times, you think on this time of refreſhing, then be of good comfort, for you are of the brides company, and ſhall enter into the marriage-chamber to abide there there for ever. But if you are deſtitute of theſe kinde of motions, O then ſtrive for theſe properties, that are the inſeparable breathings and movings of an holy heart, ſound mind, and bleſſed perſon: every day meditate that every man ſhall appear one day, *and receive his reward according to his works.*

You ſee how we have followed the cauſe, and wel-neer brought it to finall ſentence, the *term* is diſcovered, the *Iudge* revealed, the priſoners *prepared,* and the next time we ſhall bring them to the bar, to *receive their rewards.* This time depart in peace, and the God of peace keep your ſouls ſpotleſs without ſin, that you may be well prepared for this day of judgment.

According to his Works.]

VVEe have brought the priſoners to their triall, and now to go on, how ſhould this triall be? I anſwer: not by faith, but *works*; by faith we are juſtified, by *works* we are

are judged: faith onely causeth, but *works* onely manifest that we are just indeed. Here then is the triall, that every soul of man must undergo that day. *Works* are the matter that must be first enquired of: and is there any wicked man to receive his sentence? let him never hope to be saved by anothers super-erogating, the matter of enquiring is not *aliena*, but *sua*, not anothers, but *his*] *works*. Or is there any good man on whom the smiling Iudge is ready to pronounce a blessed doom? Let him never boast of meriting heaven by his just deservings; see the reward given, not *propter*, but *secundum*, (as *Gregory* tells us) not *for his works*, as if they were the cause, but *according to his works*] as being the best witnesses of his inward righteousness.

Greg. 1. in illa verba 7. Psal. pœnit. Auditam fac mihi mane misericordiam.

But the better to acquaint you with this triall, there be two points, of which especially we are to make inquiry.

{ First, how all mens works shall be manifest to us?
{ Secondly, how all mens works shall be examined by God?

1. Of the *manifestation of every mans work*. *John* speaketh, *And I saw the dead small and great stand before God, and the books were opened, and another book was opened, which is the book of life, and the dead were judged out of those things which were written in the books according to their works*, Revel. 20. 12. God is said to have *books*, not properly, but figuratively: all things are as certain and manifest to him, as if he had registers in heaven to keep records of them. Remember this, O forgetfull! you may commit, add multiply your sins, and yet run on score till they are grown so many, that they are out of memory; but God keeps them in a register, and not one shall be forgotten, there is a *book* and *books*, and when all *the dead shall stand before God* to receive their sentence, then *must these books be opened*.

Revel. 20. 12.

That is, the book of { Gods memory, / Mans conscience, / Eternall life.

There is a *book of Gods memory*; and herein are all the acts and monuments of all men whatsoever, enrolled and registred; *A book of remembrance was written before God, for them that feared the Lord, and thought upon his name*, Malac. 3. 16. This is

Malach. 3. 16.

that

that which manifests all secrets, whether mentall or actuall, this is that which reveales all doings, whether good or evill. In these Records are found at large *Abels* sacrifice, *Cains* murther, *Absolons* rebellion, *Davids* devotion, the Iews cruelty, the Prophets innocency, good mens intentions, and the sinners actions; nothing shall be hid when this book is opened, for all may run and read it, stand and hear it. How fond are we that imagine heavens eye (such is *this book*) to be shut upon us? Do we not see many run to corners to commit their sins? there can they say, Prov.7.18. *Let us take our fill of love untill the morning*, for darkness hath Esay 29.15. covered us, and *who seeth us? who knoweth us?* Esai.29.15. 1 Cor.4.9. But are not the Angels of God about you? *We are a spectacle to the Angels* (saith the Apostle) I am sure we must be to both, *to Angels, and to men, and to all the world*: O do not that before the Angels of God, yea before the God of Angels, which you would shame to do in the sight and presence of an earthly man! Alas, must our thoughts be known, and shall not dark-corner sins be revealed? must every word and syllable we speak be writ and recorded in Gods memorable book: and must not ill deeds, ill demeanours, ill works of darkness be disclosed at that day? yes, *God shall bring every work unto judgment, with* Eccles.12.14. *every secret thing, be it good or evill*, Eccles.12.14. Wail yee wicked, and tremble in astonishment. Now your closet-sins must be discloſed your private faults laid open, Gods keeps the account-book of every sin, every transgression: *Imprimis*, for adultery, *Item* for envie, blasphemy, oaths, drunkenness, violence, murther, and every sin, from the beginning to this time, from our birth to our buriall, the totall summe, eternall death and damnation: this is the note of accounts, wherein are all thy offences written, the debt is death, the pay perdition, which fury pays over to destruction.

But there is another *book*, that shall give (a more full, I cannot say, but) a more fearfull evidence then the former, which is *the book of every mans conscience*: Some call it the *book of testimony*, which every man still bears about him. There is within us a *Book* and Secretary, the *Book* is Conscience and the Secretary is our soul: whatsoever we do is known to the soul, and writ in our *book* of conscience: there is no man can so much as commit one sin, but his soul, that is privy to the fact, will write it

it in this *book*. In what a wofull case will thy heart then be? in what strange terrour and trembling must it stand possest, when this must be opened, and thy sinnes revealed? *It is now perhaps a book shut up and sealed, but in the day of judgement shall be opened*: and if once opened, what shall be the evidence that it will bring forth? there is a private Sessions to be held in the breast of every condemned sinner, the memorie is Recorder, grief an Accuser, truth is the Law, damnation the Judgement, hell the Prison, Devils the Jaylours, and Conscience both Witnesse and Judge to passe sentence on thee. What hopes he at the generall Assize, whose conscience hath condemned him before he appear? Look well to thy life, thou bearest about thee a book of testimonie, which though for a time it be shut, till it be full fraught with accusations, yet then (at the *Day of Doom*) it must be opened, when thou shalt read, and weep and read, every period stop with a sigh, every word be enough to break thy heart, and every syllable reveal some secret, thy own conscience (upon the matter) being both witnesse, Judge, accuser and condemner.

Liber signatus & clausus, in die judicii aperiendus.

But yet there is another *book* we read of, and that is the *book of life*. Herein are written all the names of Gods elect, from the beginning of the world till the end thereof: these are the golden leaves; this is that precious *book* of heaven, wherein if we are registred, not all the powers of hell, or death, or devils shall blot us out again. Here is the glory of each devout souldier of our Saviour, how many have spent their lives, spilt their bloods, runne upon sudden deaths to gain a perpetuall name? and yet for all their doings, many of these are dead, and gone, and their memories perished with them; onely Christs souldier hath immortall fame, he, and onely he is writ in that book that must never perish. Come hither ye ambitious! your names may be writ in Chronicles, yet lost; writ in durable marble, yet perish; writ in a monument equall to a Colossus, yet be ignominious. O were you but writ in this *book of life*, your names should never die, never suffer any ignominy! It is an axiome most true, *they that are written in the eternall leaves of heaven shall never be wrapped in the cloudy sheets of darknesse*. Here then is the joy of Saints, at that *Day of Doom* this *book* shall be opened, and all the elect whom God hath ordained to salvation,

on, ſhall ſee it, read it, hear it, and greatly rejoyce at it. The Diſciples caſting out devils, return with miracles in their mouths, *O Lord* (ſay they) *even devils are ſubject to us through thy name.* Luke 10.20. *True* (ſaith Chriſt) *I ſaw Sathan as lightning fall from heaven, notwithſtanding in this rejoyce not, that the ſpirits are ſubject unto you, but rather rejoyce becauſe your names are written in heaven*, Luke 10.20. And well may the Saints rejoyce that have their names written in Gods *book*, they ſhall ſee them (to their comfort) writ in letters of gold, penned with the Almighties finger, ingraven with a pen of a diamond: thus will this *book* give in the evidence, and accordingly will the Judge proceed to ſentence.

1 *Uſe.* Conſider (thou that readeſt) what *books* one day muſt be ſet before thee: a time will come when every thought of thy heart, every word of thy mouth, every glance of thy eye, every moment of thy time, every office thou haſt born, every companie thou haſt uſed, every ſermon thou haſt heard, every action thou haſt done, and every omiſſion of any duty or good deed thou haſt left undone, ſhall be ſeen in theſe *books* at the firſt opening of them: thy conſcience ſhall then be ſuddenly, clearly, and univerſally inlarged with extraordinary light to look upon all thy life at once; Gods memory ſhall then ſhine forth, and ſhew it ſelf, when all men looking on it as a reflecting glaſſe, they ſhall behold all the paſſages of their miſpent lives from their births to their burials. Where is the wicked and deceitfull man? wilt thou yet commit thy villanies, treacheries, robberies, murthers, debates, and impieties? Let me tell thee (if ſo) to thy hearts-grief, all thy ſecret ſinnes, and cloſet villanies, that no eye ever lookt upon (but that which is a thouſand times brighter then the Sunne) ſhall then be diſcloſed and laid open before Angels, men, and devils, and thou ſhall then and there be horribly, univerſally, and everlaſtingly aſhamed: never therefore go about to commit any ſinne, becauſe it is midnight, or that the doors are lockt upon thee, ſuppoſe it be concealed, and lie hid (in as great darkneſſe as it was committed) till *Dooms-day* again, yet then ſhall it out with a witneſſe, and be as legible in thy forehead, as if it were writ with the brighteſt ſtars, or the moſt gliſtring Sun beam upon a wall of chryſtall.

2 *Uſe.* As you mean the good of your ſouls amend your lives, call your

your selves to account while it is called *to day*, search and examine all your thoughts, words, and deeds, and prostrating your selves before God, with broken and bleeding affections, pray and sue that your names may be writ in heaven, in that *Book of life.*] This will be the joy of your hearts, the peace of your souls, the rest of your minds: yea how glad will you then be to have * *all these books* laid open? by this means (I speak it to the comfort of all true hearted Christians) shall your obedience, and repentance, and faith, and love, and zeal, and patience, &c. come to light and be known. God is not unrighteous to forget your works of labour and love. No, all must out, especially at that day, when the *books* shall be open, our *works manifested*, and as we have *done*, so must we be *rewarded*, for *then he shall reward every man according to his works.*]

* *It is a question, whether the sinnes of Gods people shall be manifested at that day? some say, they shall be manifested, not for their ignominy or confusion, but onely that the goodnesse and grace of God may be made the more illustrious; and for this they urge*, Matth. 12.36. 2 Cor. 5.10. Revel 20.12. *Others say they shall not be manifested.* 1. *Because Christ in his sentence onely enumerates the good works they had done, but takes no notice of their sins.* 2. *Because this agrees best with those expressions, that God blotteth out our sins, and that they are thrown into the bottome of the sea.* 3. *Because Christ is their bridegroom, friend, advocate, and how ill would it become one in such relations to accuse or lay open their sins? which of these opinions is truest is hard to say.* Heb. 6.10.

The *books* are *opened*, and now are the matters to be *examined:* there is first *a view*, and then *a tryall.*

The *Law-book* whereby we are *tryed* contains three leaves, *Nature, the Law, and the Gospel:* the Gentiles must be tryed by the first the unbelieving Jews and Gentiles by the second, and the faithfull Jews and Gentiles by the last. Those that confesse no God but nature, must be judged by the law of nature: those that confesse a God, no Christ, must be judged by the Law of God without the merits of Christ: those that confesse God the Father, and believe in God the Sonne, shall be judged by the Gospel, which reconcileth us to God the Father by the merits of Christ. Atheists by the law of nature, infidels by the law of God, Christians by the Gospel of our Saviour Christ. To the statutes of the former who can answer? our hope is in the latter, we appeal to the Gospel, and by the Gospel we shall have our tryall: *They that have sinned without the law; shall perish without the law; and they that have sinned under the law, shall be judged by the law. But God shall judge the secrets of all* Rom. 2.12. Rom. 2.16. *hearts* 2.

hearts (of all our hearts) *by Jesus Christ according to my Gospel*, Rom. 2. 12. 16.

Use. Let this then forewarn us what we have to do: *It is the Gospel that will either throughly justifie thee, or extremely condemn thee. The Spirit shall convince the world of sinne*, (saith Christ) and why so? but *because they believe not on me*, John 16. 9. There is no sinne but infidelitie, no righteousnesse but faith: not that adulterie, intemperance, malice, are no sinnes; but if unfaithfulnesse remain not all, these sinnes are pardoned, and so they are as if they were no sins indeed. How quick a riddance true repenting faith makes with our sinnes? they are too heavie for our shoulders, and we cannot bear them; faith onely turns them over unto Christ, and we are disburthened of them: whereas there would go with us to judgement an huge kennell of lusts, an armie of vain words, a legion of evil deeds, faith instantly dischargeth them all, and kneeling down to Jesus Christ, beseecheth him to answer for them all, howsoever committed. O then make we much of faith! but not of such a faith neither, as goes alone without works: it is nothing at this judgement to say, *I have believed, and not well lived:* the Gospel requires both, faith to believe, and obedience to work: not onely to *repent and believe the Gospel*, Mark 1. 15. but to *obey from the heart that form of doctrine*, Rom. 6. 17. True indeed, thou shalt be saved for thy faith, not for thy works, but for such a faith as is without works thou shalt never be saved; we say therefore, works are disjoyned, from the act of justifying, not from the person justified: heaven is given to us for Christs merits, but we must shew him the fair copie of our lives. O then let this move us to abound in knowledge, and faith, and repentance, and love, and zeal, and clothing, and feeding, and lodging the poor members of Christ Jesus, and howsoever all these can merit nothing at Gods hands, yet will he crown his own gifts, and reward them in his mercy. Say then, dost thou relieve a poor member of Christ Jesus? dost thou *give a cup of cold water to a Prophet in the name of Prophet?* Christ doth promise thee of his truth he will not let thee lose thy reward: certainly he will not, so thy works be done in faith: why this is the covenant, the glad tidings, the Gospel, to live well and believe well. O let not that which is a word of comfort to us,

Vel te totaliter absolvit, vel te capitaliter damnat.

John 16. 9.

Mark 1. 15.

Rom. 6. 17.

A justificando, non à justificato.

Matt. 10. 42.

us, be a bill of inditement againſt us! albeit in our juſtification we may ſay, *Be it to us according to our faith*; yet in our retribution it is ſaid (as you have it before you in this Text read unto you) *Then he ſhall reward every man* (for manifeſtation of his faith) *according to his works.*

A little to recall our ſelves, *The Priſoners are tryed, the Verdict's brought in, the inditement is found* and the *Judge* now ſits on life and death, even ready with ſparkling eyes to pronounce his *ſentence.* This we muſt deferre a while, and the next time you ſhall hear what you have long exſpected. The Lord grant us an happy iſſue, that when this day is come, the ſentence may be for us, and we may be ſaved to our endleſs comfort.

Shall reward.

WHat Aſſize is this that affords each circumſtance of each priſoners triall? the time is *Then,*] the Judge is *He,*] the Priſoners *Men,*] the evidence *Works,*] which no ſooner given in, but the ſentence follows, which is, *to reward*] *every man according to his works.*

Non coronat Deus merita tua tanquam merita tua, ſed tanquam dona ſua. Aug. lib. de grat. & lib. arbit. cap. 7.

This *reward* is nothing in effect but a retaliation, if we live well here, God will *then crown his own gifts*; but if we ſinne without repentance, we may not eſcape without puniſhment. There is a God that ſits and ſees, and anon will *reward us.*

But to unfold this *Reward,*] there lies in it a { Doom, and / Execution.

God ſpeaks it in the firſt effects it in the ſecond: he gives it in our *doom*, and we receive it in the *execution.*

The *doom* is of two ſorts, according to the parties that receive it. One is an *abſolution*, which is the *doom of Saints*; the other is a *condemnation*, which is the *doom of reprobates:* there is a *reward* on the right hand beſtowed on the bleſſed, and an heavie *judgement* which falls on the left hand upon the heads of the wicked.

To begin with that in our meditation, which our Saviour begins with in action: Imagine what a bleſſed day will this be to the godly, when ſtanding on the right hand of the Judge, they ſhall hear the heavenly muſick of their happy ſentence, *Come*

Jes.

Matth.25. 34. *ye bleſſed of my Father, inherit the kingdome prepared for you from the beginning of the world.*

In which gracious ſpeech we may obſerve four gradations. Firſt, a gentle invitation, *Come.* Secondly, a ſweet benediction, *Ye bleſſed of my Father.* Thirdly, heavens poſſeſſion, *inherit the Kingdome.* Fourthly, a glorious ordination to felicitie, *prepared for you from the beginning of the world.*

Firſt you have *Come.*] It is the ſweet voice of Chriſt inviting the Saints before, and now giving their welcome to his heavenly Canaan? he hath called often, *Come all that labour,* Matth.11.28. *Come all that travell: The Spirit and the Bride ſay, Come,* and Rev.22.17. *let him that heareth, ſay, Come;* and *let him that is a thirſt Come.* Thus he calls all men to his grace, but onely the elect to his glory: now he deſires every man to *Come,* but the righteous alone ſhall have this *Wel-come.* O how leaps that ſoul with joy, that hears this voice of her ſweet Saviour! all the muſick of Angels cannot ſo raviſh the mind, as this voice of our Saviour glads the ſoul, now are the gates of heaven open, and the Judge, who is Maſter of the feaſt, bids the gueſts *Come* and *Wel-come.*

But who are they? *Ye bleſſed of my Father,*] a word able to make them bleſſed, when pronounced. Down on your knees rebellious ſonnes; and ſo long as you live on earth, beg, pray, ſue for the bleſſing of your Father in heaven. They that are Gods ſervants, are no leſſe his ſonns, therefore every morn, night, and noon, ask bleſſing boldly, and God will beſtow it liberally. The firſt Sermon that ever Chriſt preached, was full of bleſſings, Matth.5. Matth.5. *Bleſſed are the poor in ſpirit. Bleſſed are they that mourn. Bleſſed are the meek. Bleſſed are the mercifull.* And as he begun, ſo he concludes, *Come ye bleſſed, ye bleſſed of my Father.*

Muſt they come? for what? to *inherit the kingdome.*] Of all tenures inheritance is beſt, of all inheritances a kingdome is moſt excellent, but that all ſhall inherit, and that there is no ſcantling, this is heavens wonder, and the Angels bliſſe. An heavenly inheritance ſure, that is *cintinued without ſucceſſion, divided without diminution common without envie, for ever happy, and without all miſery.* This is the inheritance of the juſt, the poſſeſſion whereof makes every Saint no leſſe glorious then a King. Kings are they indeed, whoſe dominions are not limited

Sic æterna ſine ſucceſſione, diſtributa ſine diminutione. communis ſine invidia, beata ſine omni miſeria.

nor

nor their borders bounded, nor their people numbred, nor the time of their reigne prescribed. *Such glorious things are spoken of thee, O thou City of God.*

Is this your inheritance? but upon what right? it is *prepared for you from the beginning of the world.*] Had the Lord such care to provide for his children before they were? how may his sonnes triumph born to such dignitie? God will so certain their salvation, that he hath prepared it for them from before the foundation of the world. O blessed souls, if you be Gods servants! though a while you suffer sorrow and tribulation, yet here is the hope of Saints, *it is your Fathers good pleasure to give you the kingdome.* Heaven is prepared of old, there is the place of Gods majestie, and there the Saints of God shall receive the crown, the *reward* of victory. Luke 12.32.

Use. I cannot expresse what this joy affords to the one half of it. Come blessed souls, bathed in repenting tears, here is a sentence able to revive the dead much more the afflicted. Are you now sorrowing for your sinnes? leave it a while, and meditate with me on this ensuing melodie. *Hear yonder a quire of Angels, a song of Sion, an heavenly consort, sounding to the Judge whilest he is pronouncing of thy sentence.* Blessed souls! how pant you dances at the uttering of each syllable? *Come*] saith our Saviour, and if he but say *Come*, joy, happinesse, glory, felicity, all come on heaps into the indeared soul. *Ye blessed*] saith our Saviour, and if he but say *Blessed*, the Angels, Archangels, Cherubims, Seraphims, all joy at the injoying of this blessed company. *Inherit the kingdome*] saith our Saviour, and if he but say *inherit*, crowns, scepters, garlands, diadems, all these are the inheritance of Gods adopted children. *Prepared for you*] saith our Saviour, and if he but say *Prepared*, the love, mercy, election, compassion of our Lord will shine forth to the soul to her everlasting comfort. O ravishing voice! *I charge you O daughters of Jerusalem, if you find my welbeloved, that you tell him I am sick of love.* What else? you that are Gods servants are no lesse his spouse, your soul is the bride, and when the day is come (this day of doom) *God give you joy, the joy of heaven for ever and ever.* Cantic. 5.8.

But I must turn to the left hand, and shew you another crew, prepared for another sentence.

And what a terrible ſentence will that be, which at firſt hearing will make all ears glow and tingle? *His lips* (ſaith the Prophet) *are full of indignation, and his tongue like a conſuming fire*, Eſay 30. 27. What fire ſo hot as that fierie ſentence, *Depart ye curſed into everlaſting fire prepared for the devil and his angels.* Here is every particular full of horrour, gradually inhancing their judgement. Firſt, a grievous refuſall, *Depart.* Secondly, the loſſe of ſalvation, *from me.* Thirdly, that deſerved malediction, *ye curſed.* Fourthly, the horrour of pains, *into everlaſting fire.* Fifthly, the preordinance of their torments, *prepared for the devil and his angels.*

Eſa. 30. 27.

Matt. 4. 25, 41.

First, they muſt *depart.*] This ſeems nothing to the wicked now: *depart?* why they are contented to be gone, much more delight have they in ſinne, then in Gods ſervice. But as when a gracious Prince opening his long locked up treaſury, bids in ſome to receive, but others to *depart*, this muſt needs be a diſgracefull vexation: ſo when the glory of heaven, and thoſe unvaluable treaſures ſhall be opened, and dealt about to the faithfull, what horrour will it be to the reprobates to be caſt off with a *depart?* no ſhare accrues to them, no not ſo much as one glimpſe of glory muſt chear their dejected countenances, but as ill-meriting followers they are thruſt from the gates with this watch-word to be gone, *Depart.*

But whence? there is the loſſe, *from me,*] and if from me, then from all that is mine, my mercy, my glory, my ſalvation. Here is an univerſall ſpoil of all things, of God in whom is all goodneſſe, of the Saints in whom is all ſolace, of the Angels in whom is all happineſſe, of heaven, wherein all pleaſures live ever and ever. *Whither O Lord ſhall the curſed go that depart from thee? into what haven ſhall they arrive? what Maſter ſhall they ſerve?* is it thought ſo great a puniſhment to be baniſhed from our native ſoils? what then is this to be baniſhed from Almighty God? and whither, but into a place of horrour; to whom? but to a curſed crew of howling reprobates. *Depart from me.*

Who are they? *Ye curſed*] Chriſt hath before invited you with bleſſings, but theſe refuſed, now take you the curſe to your deſpight: *the wicked man* (ſaith the Prophet) *as he hath loved curſing ſo let it come unto him:* hath he loved it? let him take

Pſal. 109. 17.

his

his love: *as he hath cloathed himself with cursing, as with a garment, so let it come into his bowels, like water, and like oyl into his bones*, Psal.109.18. No sooner our Saviour cursed the Figtree, but leaves and boughs, body and root, all wither away, and never any more fruit grows thereon; and thus shall the wicked have a curse, like the *Ax which put to the root of the tree, shall hew it down, and cast it into the fire. Go ye cursed.* Psal.109.18. Matth.3.10.

But whither must they go? *into everlasting fire:*] O what a bed is this for delicate and daintie persons? no feathers but fire, no friends but furies; no ease but fetters, no light but smoak, no Chimes nor Clock to passe away the night, but timelesse eternitie. A fire? intollerable, a fire burning, never dying? O immortall pains! *which of you* (saith the Prophet) *is able to dwell in the burning fire? who can endure the everlasting flames?* it shall not be quenched night nor day, the smoak thereof shall go up evermore; *the pile is fire, and much wood, and the breath of the Lord like a river of brimstone kindles it.* What torment, what calamitie can be compared with the shadow of this? the wicked must be crowded together like brick in a fiery Furnace: there is no servant to fanne cold air on their tormented parts, not so much as a chink, where the least puff of wind might enter in to cool them: it is a fire, *an everlasting fire.* Esai.33.14. Esai.30.33.

For whom? *prepared for the Devil and his Angels*] heavy companie for distressed souls: the Serpents policie could not escape hell, nor can the craft of our age so deal with this Serpent, as thereby to prevent this fire: it was sure prepared for some, as some have prepared themselves for it; burning in lust, in malice, in revenge, untill themselves, their lust, malice, revenge, and all burn together in hell. *Tophet is prepared of old*, whither that day-starre is fallen from heaven, and a black crew of Angels guard him round in that lake of hell: there must these howling reprobates keep their residence; the last sentence that never is recalled, is now pronounced: what! *Go*; Who? *ye cursed*: Whither? *into everlasting fire*: to what companie? *to a crew of Devils and their Angels.* O take heed that ye live in Gods fear! least that leaving his service he give you this *reward*; *Depart ye cursed.* Esai.30.33.

And is not this worthy your meditation? Consider, I pray you, *Use.*

you, what fearfull tremblings seiz on their souls that have their sentence for eternall flames? If a *Lord have Mercy on thee*, *Take him away Jaylour*, will cause such shedding of tears, folding of arms, and wringing of hands, what will this sentence do, *Go ye cursed? &c.* O which way will they turn? or how will they escape the Almighties wrath? to go backward is impossible, to go forwards intolerable; whose help will they crave? God is their Judge, heaven their foe, the Saints deride them Angels hate them, all creatures cry for vengeance on them. God Lord! what a world of misery hath seized on these miserable souls? their Executioners are Devils, the Dungeon Hell, the earth stands open, and the cruell Furnace ready boyling to receive them: into what a shaking fit of distractions will these terrours drive them? every part shall bear a part in this dolefull ditie, *eyes weep, hands wring, breasts beat, hearts ake, voyces cry, horrour, dread, terrour, confusion, are lively equipages of this tragick Scene.* Now (O man of earth) what will all thy wealth avail thee? what can all thy pleasures profit thee? one drop of water to cool thy fiery tongue in hell, is more worth then a world of treasures: all the gold and precious stones the world affords, will not buy one bottle of water: all thy golden gods, and silver plates cannot prevail one drammme of comfort; but rather as they were thy bane on Earth, so they will aggravate thy pain in Hel. Who pities not the vilest creature, to see it suffer torments, and no way to release it? who then will not pitie this end of the wicked, when they must suffer, and suffer, yet never feel ease of pain, nor end of torments? A sentence not to be revoked, yet insufferably to be endured; torment on torment, anguish on anguish, fire upon fire, and though a River (nay, a sea) of tears drop from their eyes, yet cannot one spark be quenched, *the Worm never dies, the fire never goes out. Go ye into everlasting fire,* not piled of consuming wood, or the black moulds, turning to white ashes, but kindled, by the Judges breath, of pitch and sulphure; Rivers of boyling Brimstone runne from everlasting springs: in these hot Bathes was that *Dives* dived, when those fierie words came flaming from his mouth as spitting fire: *Let Lazarus dip the tip of his finger in water to cool my tongue:* Alas! what should a drop of water do on a finger,

Mark 9.44.

Luke 16.24.

when

when rivers cannot quench the tip of his tongue? he lies on a bed of never-dying flames, where brimstone is the fuel, devills the kindlers, the breath of an offended God the bellows, and hell the furnace, where bodie and soul must ever lie and frie in scorching torments. O let the heat of these flames quench the heat of our sinne: if once the sentence passe, there is no reprieve to be hoped for; this is the last *Day of Doom*, when our sinns must be revealed, our *Reward* proportioned, and as we have done, so we must be sentenced: for *then he shall reward every man according to his works*.

Thus you have heard the sentence of the just and wicked: and now is the Judge rising from his glorious seat; the Saints that were invited guard him along, and the sentenced prisoners are delivered to the Jaylers to be bound in burning Steel and Iron, *the reward of Execution*.

The *sentence* being past in all prescribed order, the *Execution* must needs follow: but as there is a double *sentence*, so a double *retribution*: first, for the wicked, who immediately after the sentence shall be chased into hell, the *Execution* being speedily and fearfully done upon them, with all horrour and hastie by the Angels. O what a scriech of horrour will be heard? what woes and lamentations will be uttered, when Devils, and Reprobates and all the damned crew of hell, shall be driven into hell, whereunto they shall be thrust with violence, never to return again? How desperate is their case, when none will comfort them? the Saints deride them, Angels mock them, their own friends scoffe them, devils hate them, the earth groans under them, and hell will swallow them. Down they go howling, and shrieking, and gnashing their teeth, the effect of a most impatient fury. The world leavs them, the earth forsakes them, hell entertains them, there must they live and die, and yet not live nor die, but dying live, and living die; death in life, life in death, miserable ever. If the drowning of the old world, swallowing up of *Korah* and his complices, burning up of *Sodom* with brimstone, were attended with such terrours and hideous out-cryes, how infinitely transcendent to all possibilitie of conceit, expression, or belief, will the confusions and tremblings of that red-dread-fiery day be? It is not a few but many; nor many onely, but all the wicked of the earth, being

many millions of men, ſhall be dragged down, with all the Devils of hell to torments without end, or eaſe, or paſt imagination; then to ſpeak it again, that I may the deeper imprint it in your minds and memories: ſure there was horrible ſhrieking, when thoſe five filthy Cities firſt felt fire and brimſtone drop down upon their heads; when thoſe Rebels ſaw the ground cleave aſunder, and themſelves and all theirs, *Go down quick into the pit:* when all the ſonnes and daughters of *Adam* found the floud riſing, and ready to over-flow them all at once. But the moſt horrid cry that ever was heard, or ever ſhall be heard in Heaven or in Earth, in this world, or in the world to come, will be then when all the forlorn condemned reprobates upon ſentence given, ſhall be violently and unreſiſtably haled down to hel; neither ſhall any tears, or prayers, or promiſes, or ſuits, or cryes, or yellings, or calling upon *Rocks and Mountains*, or wiſhes never to have been, or now to be made nothing, be then heard, or prevail in their behalf: nay, (yet more to encreaſe their torments) there is not one in Earth or Heaven that will ſpeak one word in their behalf: but without mercy, without ſtay, without any farewell at all, they ſhall be immediately and irrecoverably caſt down into the bottomleſs pit of eaſeleſs, endleſs, and remedileſs torments. Oh! what then will be the gnawings of the never-dying worm? what rage of guilty conſciences? what furious deſpair? what horrour of mind? what diſtractions and fears? what tearing their hair, and gnaſhing of teeth? In a word, what wailing, weeping, roaring, yelling, filling heaven, and earth, and hell? O miſerable Caitiffs, catcht and wrapt in the ſnares of Sathan! What need we more? this is the Judges charge, the Sheriffs Commiſſion, the ſinners execution, *Take them away, caſt them into utter darkneſſe, there ſhall be weeping and gnaſhing of teeth.* A darkneſſe indeed, that muſt ever be debarred from the ſight of heaven: no ſunne-ſhine ever peeps within thoſe Walls, no light, no fire, no candle, alas! nothing is there but Clouds and darkneſſe, thick ſmoak, and fierie ſulphure: and ſuch is the portion of ſinners, the *Reward* of the wicked.

Num. 16. 33.

Matth. 22. 13.

Uſe. What faith or fear have the wicked that go dancing and leaping to this fire, as it were to a Banquet? or like *Solomons* fool,

fool, that runneth, and *swiftly runneth to the stocks*? is this our pleasure, to sinne a while, and burn for ever? for one sma'l spark of silly joy, to suffer universall and perpetuall pains? Who buyes at so dear a rate? *Fear, and the pit, and the snare are upon thee, O inhabitant of the Earth, and he that fleeth from the noyse of the fear, shall fall into the pit, and he that cometh up out of the pit, shall be taken in the snare: for the windows from an high are open, and the foundations of the earth do shake: the earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly, the earth shall reel to and fro, like a drunken man, and shall be removed like a Tent, and the iniquity thereof shall be heavy upon it, so that it shall fall, and rise no more, Esay* 24.17. O miserable fear to the wicked! If the Earth fall, how shall the sinners stand? Nay, *They shall be gathered together as prisoners in the pit, and they shall be shut up in the prison, never more to be visited, released, or comforted.* Be forewarn'd then (beloved!) *least you also come into this place of torment.* It is a fearfull prison, and God give us grace so to arraigne, judge, cast, and condemne our selves here, that we may escape this *execution* of the damned hereafter.

Prov. 7.22.

Esay 24.17, 18,19,20,22.

Luke 16.28.

I have no will to end with terrour: Then to sweeten your thoughts with the joy of Saints, look upwards and you may see a blessed company.

After the wicked are cast down into hell, Christ and the blessed Saints ascend into heaven. From the Tribunall Seat of Judgement Christ shall arise, and with all the glorious companie of Heaven, march towards the Heaven of Heavens. O what comely march is this? what songs of triumph are here sung and warbled? *The voice of thy Watchmen shall be heard, they shall lift up their voice and shout together, for they shall see eie to eie, when the Lord shall bring again Zion,* Esay 52.8. Here is a victorie indeed, the souldiers in arrayed order both Marching and Triumphing: Christ leads the way, the Cherubims attend, the Seraphims burn in love, Angels, Archangels, Principalities, Powers, Patriarchs, Prophets, Priests, Evangelists, Martyrs, Professours, and Confessours of Gods Law and Gospel, following, attend the Judge and King of glory; singing with melody,

Esay 52.8.

as never ear hath heard, ſhining with Majeſtie as never eye hath ſeen, rejoycing without meaſure, as never heart conceived. O bleſſed train of ſouldiers, goodly troop of Captains! each one doth bear a palm of victory in his hands, each one muſt wear a Crown of glory on his head; the Church Militant is now Triumphant, with a finall overthrow have they conquered Devills, and now muſt they enjoy God, life, and heaven: And thus as they march along, heaven opens unto them: O infinite joy! *Tell mee, O my ſoul, what an happie hour will that be, when thou ſhalt firſt enter into the gates of heaven, when the Bleſſed Trinitie ſhall gladly entertain thee,* Matth. 25.21. *and with a* Well done good and faithfull ſervant, *bid thee,* Come, and enter into thy Maſters joy: *When all the Angels, and Archangels ſhall ſalute thee, when Cherubims and Seraphims ſhall come to meet thee, when all the powers of heaven ſhall congratulate thy coming, and joy for thy arrivall at the Port of peace?* Here is the end of the Godly, the fruits of his end, the *Reward* it ſelf. What can I ſay? but live in GODS fear, and the LORD *reward you*; nay, he will ſo, if you live ſo, for *Then he ſhall reward every Man according to his works.*

Aud now this Sermon done, you ſee the Court is diſſolved: Stay but to receive *A Writ of review*, and you ſhall hear in a word all the news of this Aſſize, from the beginning to the ending.

What a ſtrange Aſſize was this, where every circumſtance was to the wicked ſo terribly fearfull? the *Term* full of horrour, the *Judge* full of Majeſtie, the *Priſoners* full of anguiſh, the *Triall* full of fear, the *Doom* full of grief to the wicked, 2 Pet. 3.11. as of comfort to the elect. *Seeing therefore that all theſe things are thus, what manner of Perſons ought ye to be in holy converſation and godlineſſe?* A word of judgement could make *Jeremiah* weep, juſt *Job* be afraid, *Felix* to tremble, and cannot this uſuall ſound of the hammers a little mollifie our Eſay 1.22. ſtony hearts? how is the *gold become droſſe, and the ſilver iron?* we run over reaſon, and tread upon conſcience, and fling by counſel, and go by the word and poſte to death; but will you not remember, that *for all theſe things you muſt* Eccleſ. 11.9. *come to judgement?* Be ſure there is a Term for our appear-

ance,

ance, *Then*] there is a Judge that will ſit upon us *He.*] There is a band of Priſoners *Every man.*] There is a Bill of Indictment framed, *according to our works.*] And laſt of all, there is a ſentence after which follows the Execution, *the reward*] due to us, which then he will give us: onely now beſtow on us thoſe graces of thy Spirit, and then *(O Lord) Reward us according to our works.* AMEN.

FINIS.



Hels horrour.

MATTH. 13. 30.

Bind them in bundles to burn them.

THis Text is the harveſt of Tares, and that that you may know the husbandrie, here is
Verſ. 25. firſt the *ſowing*, verſ. 25. Secondly, the
26. *coming up*, verſ. 26. Thirdly, the *overſeers*
27. *of it*, verſ. 27. Fourthly, their intent to
28. *weed it*, verſ. 28. Fifthly the ſufferance of
29. its growth *till the harveſt* verſ. 29. Sixth-
30. ly, *the harveſt it ſelf*, verſ. 30. Or yet to give you the Parable in a more ample wiſe, here is *a man ſowes good ſeed in his field, and the enemie whileſt his ſervants ſleep, ſows tares amongſt the wheat:* the ſeeding done, and the fertill ſoyl made *fruitfull* by heavens ſhowres *the blade* of the corn *ſprings up*, and *the tares appear* in their kind amongſt them: thoſe heavenly Angels, which are Gods ſtewards of this field pitching their watchfull eyes about, firſt ſee, then run to their Maſter with this meſſage, *Maſter, ſowedſt thou not good ſeed in thy field? from whence then hath it tares?* God, whoſe all-knowing wiſdome can reſolve all doubts, tels them expreſſely, *an enemie had done this*: an enemie
1 Pet. 5. 8. ſure, yea as *Peter* cals him, *a devouring enemie:* ſuch is the fruit iſſuing from ſo bad an authour. Yet ſee the ſedulous care of Gods

Gods holy ſervants, they will not ſpare to root up what envie ſows, and with a willing obedience exſpect onely his command, *Wilt thou that we go and gather them up?* nay, ſee the Almighty diſparkling a while his beams of mercie, all muſt ſtay till the harveſt, and then goes forth his royall command to the reapers: *Gather ye together firſt the tares, and bind them in bundles to burn them.*

But, me thinks, I hear you ſay to me as the Diſciples to our Saviour, *Declare unto us this Parable*; for the doing of which I ſhall place before you a field, *the World*; the reapers, *Angels*; the houſholder, *God*; good men, *as corn*; the wicked, as *Tares*; the harveſt that muſt gather all, is *the end of the world*, and then are the reapers enjoyned this heavie task, *Separate the bad from the good, and caſt them into hell fire to burn them.* Verſ. 36.

See here the miſerable condition of impenitent ſouls, each circumſtance aggravates their torment, and that you may in this text view a *Series* of the cauſes, here is firſt the efficient, *Bind*] the materiall, *them*] the formall, *in bundles*] the finall, *to burn them.*] Every word like ſo many links, makes up this fiery chain of torment. *Bind:*] heavie doom to be fettered in hell fire! *them:*] miſerable ſouls to be captived in thoſe bands! *in bundles:*] cruell anguiſh to be crowded in throng heaps! *to burn them:*] intollerable heats to be ſcorched, bliſtered, burned. And yet ſee here at once, this heavie, miſerable, cruell, intollerable doom, fall on the wicked; the command is out, what? *Bind*] whom? *them*] how? *in bundles*] for what? *to burn them.*] Not a word, but it ſpeaks horrour to the damned, either *Binding*, or *bundling*, or *burning*: *Bind them in bundles to burn them.*

The work you ſee, is ordered *now we put in our ſickle*, onely God proſper our *labour*, till we have done the *harveſt*.

Them]

WE will begin firſt with the ſubject, that you may know of whom it is ſpoken, *Bind them*] Them? whom? If you will view the precedent words, the text tels you they are *Tares*, *Gather ye firſt the Tares, and bind them.* In Gods field

field there is Corn and Cockle, and as for the one there is provided a barn, so for the other there is nothing better then *binding* and *burning*.

The Greek word cals them ζιζάνια, *tares*; the Hebrews call them *Hadul, thistles, or thorns*; and both are apt expressions of the matter in hand: what are *tares* for? but to be *gathered, bound, and burned*, saith our Saviour: and what are *thorns* for? but to be *rejected, cursed, and burned*, saith the Apostle, Heb. 6. 8. Such is the penaltie of this weed of the earth (for they are neither better) that as men deal with *thorns*, who first cut them up with bils, then lay them up to wither, and lastly, burn them in the furnace; so God deals with *Tares*, he weeds them, *binds them, burns them*; not a *Tare* escapes the fire, but all come to combustion.

Heb. 6. 8.

But onely to follow the Originall, they are called τὰ ζιζάνια, *Tares*; and that of a double derivation, the first is ζιζάνιον, *quasi* σιτάνιον, παρὰ τὸ τὸν σῖτον βλάπτειν because they *hurt the corn wherewith they are joyned*; the second is, ζιζάνιον *quasi* τὸ σίτῳ ἰζάνον, because they *innitiate, associate, and so unite themselves with the corn, as if they were the very same*. To begin with the last.

We all come together to the Church, and amongst us are *Tares* and *Wheat*, good and bad; in all companies there will be evil intruders, Satan among the Angels, *Saul* among the Prophets, *Judas* among the Apostles, *Demas* among the Professours, yet who can discern the *tares*, but God alone who knows our hearts? Hypocrites can work dissimulation in a web, and this so cunningly is platted, that no difference is discerned: such are hot meteors in the air, which shoot and shew like starres, but are indeed nothing lesse: your eyes may be fixed on heaven, your ears all listening to this Sermon, yet (as I condemn none, so) I never knew, but Darnell hath ever been in Gods field. *The Church* Christ calls *a net, an house, a floor, a field*: a *net* that takes fish, good and bad; an *house*, that harbours vessels of wrath and honour; *a floor*, whereon is powred wheat and chaff; *a field*, wherein is sowed Corn and Cockle: thus good and bad seed are a while as that *treasure hid in the field*, which cannot be discovered: but is there not a God that *searcheth both the heart and reins*? *Be not deceived*, ye deceivers of the world! *God is*

Matth. 13. 44.

Gal. 6. 7.

not

not mocked; it is not a false heart with a fair look, it is not a mere shew of Religion which God accepts: fillyTares, hide close your sins in the darkest sorrows, or mount up your heads amongst the flourishing wheat, yet know there is *a fan that will purge the floor*; you would grow, and you shall grow till the harvest, God suffers that seed till the fruit grows ripe, but then, *Gather the tares, and bind them* (wicked dissemblers) *bind them in bundles to burn them.* Matth. 13.12.

Secondly, as the *Teares are hypocriticall*, so are they *hurtfull*, they seem at unity, but are at enmity with the wheat about them: and these *Tares* are either *hereticks*, as most Fathers understood them; or any *sinner* whosoever, that is *a child of the wicked one*, as our Saviour did expound them. Vers. 38.

First, they are *hereticks*, wicked *Tares indeed*: and that you may know who are these: Αἵρεσις is a choice, or election, at first a good word in Philosophy, taken for a right form of learning: but now in Divinity it is a word of disgrace, and intends a stubborn deviation from the deceived truth. This infection (like the Tares) first begins *whiles men sleep*, the Pastours negligence gives way unto it, and because of its little seed, or small beginning, it is never heeded, or regarded, till the whole house be infected: thus Popery crept up in the dark, like a thiefe putting out the lights, that he might rob the house more secretly, and as it began with a little, so it went on by degrees, till an universall Apostasie was (as it were) over the face of the world. *Austin* saith of *Arrius* his heresie, *It was at first but a little spark*, but it spread so at last, that *the flame of it singed the whole world*: so the Pope rose by degrees, first above Bishops, then above Patriarchs, then above Councels, then above Kings, then above Scriptures, even so the Apostle speaks of Antichrist, *He hath exalted himself above all that is called God*, 2 Thess. 2.4. Heresie creeps in at a little hole, like a plague that comes in at the windows, and then propagates it self beyond all measure: O that these Tares were weeded, that *Ismael* were cast out of doores, so that *Sara* and her son *Isaac* might live in quiet and peace; onif they must *grow until the harvest*, what remains, but *I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine that ye have learned, and avoid them.* *Una scintilla fuit. Totum orbem ejus flamma populata est.* 2 Thess. 2.4. Rom. 16.17.

But

But as *hereticks*, so all *reprobates* whatsoever are the *Tares* here spoken of, they are offenders on all hands, both in doctrine and conversation: and thus our Saviour interprets, *The good seed are the children of the kingdome, but the Tares are the children of the wicked one*, ver. 38.

Verse 38.

And most fitly are the *reprobates* called *Tares*, in respect of their

{Intrusion here.
{Separation hereafter.

First, as the *Tares* grow amongst corn, so the wicked all their life associate themselves with the godly; the Church (saith *Austin*) is full both of wheat and chaffe *I avoid the chaffe lest I become chaffe, but I keep the floor lest I become nothing.* What else? in this life the best company is not free from the intrusion of *Tares*, therefore cries *David*, *Woe is me that I am constrained to dwell with Mesech, and to have my habitation among the tents of Kedar*, Psal. 120.4. No greater discomfort then to cohabit with the wicked: are they not *pricks in our eyes*, and *thornes in our sides*? yea they are thorns indeed, saith the Lord to *Ezekiel*, *Lo thy thrones and bryers are with thee, and thou dost dwell among Scorpions*, Ezek. 2.6. Sure we had no need of security, that are thus compast with enemies, the bryers may scratch us, the thorns prick us, the Scorpions sting us, we can hardly so escape, but some of these will hurt us. A good man with ill company, is like a living man bound to a dead corps, and (may I appeal to your selves) is the living likely to receive the dead? or the dead more likely to suffocate the living? O yee children of the kingdome, bless you whiles you live, loe the *Tares* are among you like wolves amongst lambs; be wise then in your carriage, and save your selves, your own souls.

Fugio palcam ne hoc sim, non aream, ne nihil sim. Augustin.

Psal. 120.4.

Num. 33.55. Ezek. 2.6.

Secondly, as the *Tares*, so *reprobates* shall one day be separated from the Wheat, the good: *In the time of harvest* (saith our Saviour) *I will say to the reapers Gather ye first the Tares*; here is that wofull separation between true Christians, and the profane wretches of this world. It is begun at death, and then must they part till the day of doom, but when that comes, there must be a finall separation, *He shall sit upon the throne of his glory, and before him shall be gathered all nations, and he shall separate them one from another, as a shepheard divideth his sheep*

Matth. 25.32.

from

from the goates Matth. 25. 32. Here is a ſeparation indeed, not for a day, or a year, but for timeleſs eternity. Lo a vaſt and immeaſurable gulfe betwixt heaven and hell, ſo that as *Abraham* tels the rich man, *They that would paſs from hence to you cannot, neither can they paſs to us, that would come from thence*, Luk. 16. 26. This is that endleſs divorce of the *Wheat and Tares*, this is that unpaſſable diſtance twixt heaven and hell, through all eternity. O miſerable *Tares*! what a loſs hath befalne you? now you live with the *Wheat*, and you o'retop them, trouble them, vex them with your ſociety, but hereafter you muſt ſhake hands for ever; for *the wheat muſt be gathered into Gods barn*, his kingdome, whileſt the miſerable *Tares* are *gathered* by Angels, *and bound up in bundles for the burning*. Luk. 16. 26.

Lo here a world of *Tares*, and that I may give you them in a map, what are they but *hypocrites, heretickes, reprobates*; all children whoſoever, that hath Sathan to their father, for of *them*] is this ſpoken.

The proverb is, *Ill weeds grow apace*, nay they are ſo common, that it is hard to ſet the foot beſides them. Look into your hearts, you ſons and daughters of *Adam*, are not your furrowes full of cockle and darnell? the earth (ſaith the Philoſopher) is now an own mother to weeds, but a ſtepmother to good hearbs; man by a proclivity to his own inclination, is apt to produce weeds and *tares*, but ere he can bring forth hearbs and graces, God muſt take pains with him indeed: no husbandman ſo labours his grounds, as God doth our hearts: happy earth that yields him an exſpected harveſt; and that our parts may be herein, what ſhall we ſay unto thee, O thou preſerver of men? *Awake O north wind, and come thou ſouth, blow upon my garden, that the ſpices thereof may flow out, yea let my beloved come into his garden, and eat his pleaſant fruits*, Cantic. 4. 16. *Uſe.* Cantic. 4. 16.

And yet again, that I may weed the *Tares* amongſt us, conſider with your ſelves you that go on in your ſins, will you run upon ruine, and can we ſay nothing to keep you out of the fire? O ſweet Saviour! what didſt thou indure for us, that we might eſcape this durance? and yet we are ſecure, and care not, vilifying that bloud that was of more value then a world. Think of it, you that are in the blade ere the harveſt come: No man deſires

fires to purchase land, that will bring forth nothing but weed; and shall God buy so base a ground, that will be no better, at so inestimable a price, as the incorruptible blood of his onely Son? O yee weed of the earth, turn your selves, or be ye turned into wheat, call, and sue, and cry for the mercy of God in Christ our Saviour: yea again, and again, beg of your Iesus that he may root up your weed, and plant in you his graces, that like good corn you may fructifie here, and when the harvest comes, you may be *gathered into his barn*, and remain in his kingdome.

Thus far you see the *prisoners*, the next point is the *chains* wherewith these prisoners are bound: but of that hereafter. Remember in the mean time the *Tares*, and as good seed bring ye forth good fruit, *some thirty, some sixty, some an hundred fold*, that when the reaping comes, we may be ready for the barn, and then *Lord Iesu, come when thou wilt, even Lord Iesu come quickly*. Amen.

Binde.]

THe malefactor, whose hands are pinion'd, legs chained, feet corded, may lie restless in his thoughts, easeless in all parts: the wicked are cast into a prison under lock and bolts, where the devill is *jaylor*, hell the *prison*, and the *boltes* such other as burning steel and iron. See here a *jaylor, jayle, and manacles*, all which are provided for the damned: and because of their relation each to other, give me leave to produce them in their order.

The *Tares* must be bound, and for the executing of this doom, the Judge here delivers them over to the *jaylor*. *Jaylor*? whom? *good and bad Angels*: for both these are the executioners of Gods direfull sentence.

First the *good Angels*, so saith our Saviour, *The reapers are the Angles*, ver. 39. and *he will say unto the reapers*, ver. 30. *Gather ye first the Tares, and bind them up in bundles*. They which are all mercy to the good, are here the executioners of Gods judgments on the wicked. Thus was Sodome *destroyed by an Angell*, Gen. 19. The army of *Senacherib* was overthrown by an Angell, 2 King 19. Seventy thousand men of Israell were struck with pestilence by an Angell, 2 *Sam.* 24.

Vers. 39. Vers. 30. Gen. 19. 2 King. 19. 2 Sam. 24.

Blaspher

Blaſphemous *Herod* was ſmitten by an Angell, *Act.*12.23. Yea the *Tares* themſelves muſt be gathered by *Angles*, who will bind them in heaps like faggots, and then caſt them into hell fire to burn them. Act.12.23.

How fearfull is it, to fall into the hands of Gods hoaſt? no power can reſiſt, no policy prevail, all the ſtratagems of war are but folly to Gods wiſdome; then into what moats and atoms ſhall the proud duſt of ſinfull man be torn? what? dares he ſtruggle againſt heaven? See God and Angels are become his enemies, and whoſe help ſhould he have, when heaven it ſelf makes war? Mountains and rocks are no defence againſt God: ſhields and ſpears cannot keep ſafe the *Tares*: no, God hath his warriours that will pluck, and tear, and torture reprobates: the *Angels* are his reapers, that muſt *Gather the Tares, and binde] them in bundles to burn them.*

But ſecondly, *good and bad Angles* both joyn in this office to *binde the Tares*: if there be any difference, it is in this, the *good Angles* begin, and the *bad* continue, to make the *binding* everlaſting. Here is a *jaylor* indeed, and if you would ſee him in his form, you may take the deſcription from that great Leviathan, Job 41.18. *By his neeſings a light doth ſhine, and his eyes are like the eye lids of the morning, out of his mouth go burning lamps, and ſparks of fire leap out; out of his noſtrils goeth ſmoke as out of a ſeething pot or cauldron; his breath kindleth coales, and a flame goeth out of his mouth,* Job 41.18,19,20,21. What an ugly devill is this, whom God onely myſtically deſcribes with ſuch terrible ſhapes? his neeſing flames, his eyes ſtare, his mouth ſhoots fire, his noſtrils ſmoke, his very breath ſets all a burning round about him. Such a *jaylor* hath God prepared for hell-priſoners. As God hath fettered him, ſo he lays fetters on them, revenging his own malice on his fellow-ſufferers. The devill firſt tempts, and then he fetters *Tares*: whiles men live on earth, he lays ſnares for ſouls: thus he prepared flatterers for *Rehoboam*, liers for *Ahab*, concubins for *Solomon*, ſorcerers for *Pharaoh*, witches for *Saul*, wine for *Benhadad*, gold for *Achan*, a ſhip for *Ionas*, and a rope for *Haman*: but he that makes gins, and nets, and ſnares on earth, makes boks, and hammers, and whips in hell; thus he hath prepared darkneſs for *Herod*, a fire for *Dives*, plagues for *Pilate*, brimſtone for *Iudas*, ſnares for Iob 41.18,19, 20,21.

Demas, and fiery fetters for all Reprobate *Tares*: what need poor ſouls any further fetters, whom the Devill once ſhuts within his Den? Dare you live in ſuch a neſt amongſt ſpeckled poyſons? there Serpents girdle the loyns, and Cockatrices kill with their eyes, and Dragons ſpit fire from their mouthes, and Wolves all devour mens ſouls, and Lions roar for the prey, and Vipers ſting and ſtrike with their Tayls: O fearfull *Jailers*! what ſtrange kind of furies live in hell.

You ſee the *Jailer*, now turn your eyes from ſo bad a ſpectacle, and let us view the *Den* where this *Monſter* lies.

The Hebrews call it *Sheol*, a great Ditch or Dungeon; the Greeks Ζόφον, even darkneſs it ſelf; the Latins *Infernus*, a place under ground: all agree, it is a Dungeon under earth, containing theſe two properties.

{ *Deepneſs.*
{ *Darkneſs.*

1. *It is deep*: as heaven is high, ſo (moſt probable it is) that hell is deep. *Iohn* calls it *a bottomleſs pit*, *Revel.*9 1. as if Reprobates were alwaies falling, yet never could find bottome, where to reſt; or howſoever this be a Metaphor, yet without queſtion, heaven and hell are as oppoſite as may be: and whether the Center be the *place of torment*, *or* (as others think) *all the gulfes of the Sea, and hollows of the earth, as being more capable to contain the damned*, I leave it to the Schools; as for the Pulpit, I think this prayer more fit, *Lord ſhew us what it is, but never where.*

Revel.9.1.

Keckerm. Syſt. Theo. de inferno.

Secondly, the *deepneſs* is yoaked with *darkneſs*; ſuch a dungeon fits the *Tares*, they committed works of *darkneſs*, and *are caſt into utter darkneſs*; *a darkneſs* that may be felt, thick Clouds that may be handled, dampes and miſts that ſtrike at their hearts with ſenſible griefs. This is that bottomleſs pit in the heart of the earth: there ſhines no Sun, no Moon, nor Stars; there is no light of Candle, Torch, or Taper; ſhine the Sun never ſo fair, it is ſtill night there; the Dungeon is dark, and this makes the place more ſad, more uncomfortable. Let Poets faign of *Tantalus* tortures, *Prometheus* Vultures, *Ixions* Wheel, and *Charons* rowing, theſe come far ſhort to expreſs the pains of thoſe that rage in hell: there plagues have no eaſe, cryes have

have no help, time has no end, place no redemption : it is the dark prison where the *Tares* are chained, and the wicked bound in fetters of fire and darkness. Could men have a sight of hell whiles they live on earth, I doubt not their hearts would tremble in their bosomes : yet view it in a way of meditation, and see what you find ? are there not wonderfull engines, sharpe and sore instruments of revenge ; *fiery Brimstone, pitchy Sulphur, red hot chains, flaming whips, scorching darkness* ? will you any more ? *the worm is immortall, cold intolerable, stench indurable, fire unquenchable, darkness palpable* : This is that prison of the damned, then whose eyes dare behold such amazing objects ? but if not see, yet listen with your eares, is there any charm in hell to conjure away Devils, or to ravish souls ? what musick affords the place, but roaring, and crying, and howling ? *cursing their Hymnes, wailing their tunes, blasphemies their dities, lachryma their notes, lamentations their songs, screeching their streins*, these are their evening and their morning songs ; *Moab shall cry against Moab*, one against another, all against God. O fearfull Prison ! what torments have the Tares that lye here fettered ? their feet are chained in the stocks, and the Iron pierceth their souls ; it is a Dungeon where the light never shined, but the walls are as black as pitch, the vaules are smoaked as Chimneys, the roof as dark as hell, nay the *Dungeon is hell*, where the *Tares* lie bound and fettered. Think of this *Iayle*, yee offenders of Gods Law, and Majesty ; the Angels see our doings, the Judge now expects our returning, the *Tares* grow till the harvest, and if still they offend, death apprehends them, God will judge them, the *Iayler* take them, *Hell* imprison them, there are they *bound*: You hear the Evidence brought in, and the sentence gone out, *Take them, Binde them. binde them in bundles to burn them.*

And if this be the *Iaylers Goal*, what then be the *Bonds or Chains* ?

The Angles which kept not their first estate (saith *Iude*) *God hath reserved in everlasting Chains*, and *God spared not the Angels that sinned* (saith *Peter*) *but cast them down to hell, and delivered them into Chains of darknes.* Thus Christ doomed him that had not on his wedding garment, *Binde him hand and foot* : Iude 6. 2 Pet. 2. 4. Matth. 13. 22.

and what may theſe *Chains and Bonds* inſinuate, but that the *Tares are tyed to their torments* ? might they but remove from place to place, this would afford ſome eaſe ; might they but ſtir a foot, or but turn about, or have any little motion to refreſh their tormented parts, this would yield ſome comfort ; but here is an univerſall binding, *hand and foot* body and ſoul, all muſt be bound with *everlaſting Chains*. The Reprobates are packt and crowded together, like Bricks in a fiery furnace, having not ſo much as a Chink where any winde may enter in to cool them. O yee that live in the ſinfull wealth of this world, conſider but this one puniſhment of hell, and be afraid ! if a man injoying quietment of mind, and health of body, ſhould lie chained on a ſoft Down-bed for a month, or a year, how would he abide it ? but this is nothing : If a man ſhould lye ſick of a Fever, ſwoln in a Dropſie, pained with the Gout, and (though it were for the recovery of his health) without any turning, toſſing, ſtirring, this were a great torture ſure, and a queſtion it were, whether the diſeaſe or the phyſick were more intollerable ? witneſſe poor Patients, who change their ſides, wiſh other beds, ſeek other rooms, and all theſe ſhifts but to mitigate their pains : how wretched then are the *Tares* bound in *Chains* ? they are not in health, nor bound for a month, nor ſick of a Fever, nor lye for a year, their pain is grievous, their bonds heavy, their torments durable, their reſtleſſe reſt eternall. The worm ſhall gnaw their ſpirit, the fire torture their fleſh ; were theſe nothing : yet ſmall ſorrows grow great with continuance ; the fire ſhall torture, yet never ceaſe ; worms gnaw the heart, yet never gnaw in ſunder the ſtrings : wretched ſouls are *bound* indeed, whoſe *bonds* are never out of date : A ſeven years prentiſhip would ere long exſpire, but what are ſeven years to a world of ages ? the reprobates muſt ſerve years, ages, even to a million of millions, and yet are never free : O bondage not to be uttered, yet muſt be endured ! Is it not a Bedlam fury, that muſt have ſuch bonds ? a little to expreſs their torments by our ſufferings, which yet are nothing, nothing in compariſon : what means theſe *Chains, and whips, and links, and ſcourges ? Iron Chains, whips of ſteel, fiery linkes ; knotty ſcourges* ? furies ſhake their bolts to affrighten ſouls, the Irons

Vermis conſcientiam, ignis comburet carnem.

ſtrike

ſtrike through their eares, and the hooked Engines tear their Bowels, as if the torment of *Tares* were the delight of Devils. Here is a *priſon* indeed, where is nothing heard but yells, and grones, and ſuddain cryes; the fire ſlakes not, the worm dies not, the *chains* looſe not, the links wear not, revenge tyres not, but for ever are the torments freſh, and the fetters on fire, as they came firſt from their Forge.

What a ſtrange kind of torture falls upon the wicked? they are bound to fiery pillars, and Devils laſh at them with their fiery whips: Is there any part of man ſcapes free in ſuch a fray? *the fleſh ſhall fry, the blood boil, the veins be ſcorcht, the ſinews rackt, Serpents ſhall eat the body, furies tear the ſoul*; this is that wofull plight of Tares, which lie bound in Hell. The ſick man at Sea may go from his ſhip to his boat, and from his boat to his ſhip again: the ſick man in his bed, may tumble from his right ſide to his left, and from his left to his right again; onely the *Tares* are tied hand and foot, bound limme and joynt, their feet walk not, their fingers move not, their eyes muſt no more wander as before, loe all his bound. O theſe manacles that rot the fleſh, and pierce the inward parts! O unmatchable torments, yet moſt fit for *Tares*! ſin made them furious, hell muſt tame their Phrenſie; the Judge thus commands, and the Executioners muſt diſpatch; fetter them, fire them, *Bind] them in bundles to burn them.*

I have lead you through the Dungeon, let this ſight ſerve for a terrour, that you never come nearer: To that purpoſe (for exhortation) conſider:

Alas! all hangs on life, ther's but a twine thread betwixt the ſoul of a ſinner, and the ſcorching flames, who then would ſo live, as to run his ſoul into hazard? the Judge threatens us, Devils hate us, the bonds exſpect us, it is onely our conſcience muſt clear us, or condemn us. Search then thy waies, and ſtir up thy remembrance to her *Items*: haſt thou diſhonoured God, blaſphemed his name, decayed his image, ſubduing thy ſoul to ſin, that was created for heaven? repent theſe courſes, ask God forgiveneſs, and he will turn away thy puniſhments. I know your ſins are grievous, and my ſoul grieves at the knowledge: many evills have poſſeſſed too many, drunkenneſs, and oathes, and malice, and revenge, are not theſe gueſts entertained into all

houſes? banish them your hearts, that the King of glory may come in: *As I live* (saith the Lord) *I desire not the death of the wicked, but that the wicked turn from his way and live.* Would God bestow mercy? and should we refuse his bounty? as you love heaven your souls, your selves, leave your sins.

Ezek. 33. 11.

2. *Use.* And then (here is a word of consolation) the penitent needs not fear hell, Gods servant is freed from bonds; yea, *if we love him who hath first loved us*, all the chains, and pains of hell can neither hold, nor hurt us.

Ephes. 5. 2.

3. *Use.* O then ye Sons of *Adam* (suffer a reproof) what do ye, that ye do not repent you of your sins? is it not a madnes above admiration, that men (who are reasonable creatures) having eyes in their heads, hearts in their bodies, understanding like the Angels, and consciences capable (of unspeakable horrour) never will be warned, untill the fire of that infernall Lake, flash and flame about their eares? Let the Angels blush, heaven and earth be amazed, & all the Creatures stand astonished at it. I am sure a time wil come, when the *Tares* shal feel, what now they may justly fear; you hear enough, such weed must be bound, thus straight is the Lords command; *Binde*] *them in bundles to burn them.*

But all is not done. *Chains have their links*, and we must bring all together. Sinners are coupled in hell as *Tares* in *Bundles*: But of these when we next meet, in the mean while let this we have heard, *Binde* us all to our duties, that we hear attentively, remember carefully, practice conscionably, that so God may reward accordingly, and at last crown us with his glory. *The tares must be bound up in bundles*; but Lord make us free in Heaven, to sit with *Abraham*, *Isaac*, and *Iacob*, in thy blessed kingdome.

In bundles.]

THe command is out: what? *Binde*] whom? *them*] how? *in bundles.*] The tares must on heaps, which gives us a double observation.

{Generall,
{Speciall.

In the generall it intimates these two points; *the gathering of the weed*, and *its severing from the wheat*: both are bound *in bundles*,

bundles, but the *wheat* by it self, and the *tares* by themselves: as at that doom (when all the world must be gathered, and severed) some stand at the right hand, others at the left; so at this execution, some are for the *fire*, and others for the *burn*; they are *bundled* together, yet according to the difference of the severall parties, each from the other.

First, *the tares must together*: *Woe is me* (saith *David*) *that I am constrained to dwell with Mesech*: and if *David* think it wofull to converse with his living enemies, then what punishment have the wicked, whom the Devill and damned, the black angels and everlasting horrour must accompany for ever? The *tares must be gathered, and bundled*, and the more *bundles*, the more and more miseries: Company yields no comfort in hell fire; nay what greater discomfort then to see thy friends in flames, thy fellowes in torments, the fiends with flaming whips, revenging each others malice on thy self and enemy? It was the rich mans last petition, when he had so many repulses for his own ease, to make one suit for his living brethren; he knew their company would encrease his torment, to prevent which he cries out, *I pray thee, father Abraham, that thou wouldest send Lazarus to my fathers house, for I have five brethren, that he may testifie unto them, lest they also come into this place of torment.* Why, it may be God will hear him for them, especially making such a reasonable request as this was, that *Lazarus* might onely warn his brethren of future judgment: no, but to teach you, if you sell your souls to sin, to leave a rich posterity on earth, you shall not onely your selves (without all remorse and pity) be damned in hell; but your posterity shall be a torment to you whilest they live, and a greater torment, if they come to you when they are dead. To converse with Devils is fearfull, but altogether to accompany each other, is a plague fit for *tares*: In this life they flourished amongst the wheat, *Let them grow both together, corn and tares untill the harvest.* But the harvest come, God will now separate them both asunder, and as in heaven there are none but Saints, so in hell there are none but reprobates: to encrease this torment, as they grow together so all their conference is to curse each other: *Moab* shall cry against *Moab*, father against son, son against father: what comfort in this company? The Devill (that was authour of

1. *Observ.* Psal. 120. 4.

Luk. 16. 27, 28.

ſuch miſchiefs) appears in moſt griſly forms, his angels (the black guard of hell) torture poor ſouls in flames: there live ſwearers with their flaming tongues, uſurers with talent hands, drunkards with ſcorched throats, all theſe tares like fiery faggots burning together in hell flames? this is the firſt puniſhment, *all the tares muſt meet*, they are *bundled together.*

Obſerv. 2. Secondly, *as the tares muſt together, ſo they muſt together by themſelves*; thus are they *bundled*, and *ſevered, bundled* all together, but from the *wheat* all aſunder.

Quia damni pœnam infert, Baſil. Aſcet. in c.2.p.255. Chryſoſt. in Matth.Hom. 24. Bern. de inter. domo. cap. 38.

Hell is called damnation, *Becauſe it brings Heavens loſſe*, and this by conſent of moſt Divines, is the more horrible part of hell: ſo *Baſil*; *To be alienated or ſeparated from the preſence of God, his Saints, and Angels, is farre more grievous then the pains of hell.* So *Chryſoſtome*, *The pain of hell is intolerable indeed, yet a thouſand hels are nothing to the loſſe of that moſt glorious kingdome.* So *Bernard*, *It is a pain far ſurpaſſing all the tortures in hel, not to ſee God, and thoſe joyes immortall, which are prepared for his children.* O then what hels are in hell, when beſides the pains of ſenſe, there is a pain of loſſe, the loſſe of God, loſſe of Saints, loſſe of Angels, loſſe of Heaven, loſſe of that beatificall viſion of the moſt Sovereigne Good, our everbleſſed Maker. Conſider with your ſelves, if at the parting of the ſoul and body there be ſuch pangs, and gripes, and ſtings, and ſorrows: what grief then will it be, to be ſevered for ever from the Higheſt and ſupreameſt Good? Suppoſe your bodies (as ſome Martyrs have been uſed) ſhould be torn in ſunder,, and that wild horſes, driven contrary wayes, ſhould rack and pul your arms and legs, and heart, and bowels, one piece frō another, what an horrible kind of death would this be, think you? and yet a thouſand rentings of this member from that, or of the ſoul from the body, are infinitely leſſe then this one ſeparation of the ſoul from God. When *Jacob* got the bleſſing from his brother *Eſau*, it is ſaid in the Text, that *he roared with a great cry and bitter*, ſaying to his father, *Haſt thou not reſerved one bleſſing for me alſo?* Imagine then, when the *wheat* muſt have the bleſſing, how will the *tares* (figured in *Eſau*) roar and crie, and yell, and howl again? and yet notwithſtanding this unſpeakable rage, all the tears of hell ſhall never be ſufficient to bewail the loſſe of heaven. Hence breeds that worm that is al-

Gen.27.31.

wayes

wayes gnawing at the conscience, *a worm* (saith our Saviour) *that dies not*, Mark 9.44. It shall lie day and night, biting, and gnawing, and feeding upon the bowels of the damned persons: O the stings of this worm! no sooner shall the damned consider the cause of their misérie, to wit, the mis-spending of their time, the greatnesse of their sinne, the many oportunities lost, when they might have gotten Heaven for a tear, or a sigh, or groan from a penitent heart; but this worm (or remorse) shall at every consideration give them a deadly bite, and then shall they roar it out, *Miserable wretch, what have I done? I had a time to have wrought out the salvation of my soul, many a powerfull searching Sermon have I heard, any one passage whereof (had I not wickedly and wilfully forsook mine own mercie) might have been unto me the beginning of the new birth; but those golden dayes are gone, and for want of a little sorrow, a little repentance, a little faith, now am I burning in hell fire: O precious time! O dayes, moneths, years, how are ye vanished, that you will never come again? And have I thus miserably undone my self? Come Furies, tear me into as many pieces as there are moats in the Sun, rip up my breast, dig into my bowels pull out my heart, leave me not an hair on my head, but let all burn in these flames, till I moulder into nothing.* O madnesse of men, that never think on this all the dayes of your visitation, and then when the bottomlesse pit hath shut her self upon you, thus will this worm gnaw your hearts with unconceivable griefs. Be amazed, O ye Heavens! tremble thou Earth! let all creatures stand astonished; whilst the *Tares* are thus sentenced, *Bundle them, and burn them.* Mark 9.44.

Thus farre of the word in generall: but if we look on it with a more narrow eye, it gives to our hands this speciall observation.

The tares must have chains proportionable to their sinns: Bind them in bundles] saith my Text, not in one, but in many faggots, *an Adulterer with an Adulteresse, a Drunkard with a Drunkard, a Traytor with a Traytor*, as there be severall sins, so severall *Bundles*, all are punished in the same fire, but all are not punished in the same degree; some have heavier chains, and some have lighter, but all in just weight and measure. The Proud shall be trod under foot, the Glutton suffer inestimable Observ.

hunger,

hunger, the Drunkard feel a burning thirſt, the Covetous pine in wants, the Adulterer lie with Serpents, Dragons, Scorpions, Give me leave to *bind theſe in bundles*, and ſo leave them for the fire; they are firſt *bundled, then burned.*

1. Where is Lady *Pride* and her followers? ſee them piled for
Eſay 3. the furnace: you that jet it with your *bals and bracelets, tyres and tablets, rings and jewels, and changeable ſuits*, think but what a change will come, when all you (like birds of a feather) muſt together, to be *bound in bundles.* What then will your pride avail, or your riches profit, or your gold do good, or your trea-
Job 20.26. ſures help, when you muſt be conſtrained to *vomit up again your riches, the increaſe of your houſe departing away, and a fire not blown utterly conſuming you and them.* The rich man in the Goſpel could for a time go richly, fare ſumptuouſly, and that not onely on Sabbaths or Holy-dayes, but (as the text) *every day:* yet no ſooner had death ſeized on his body, but he was fain to alter both his ſuit and diet; hear him how he begs for water, that had plentie of wines, and ſee him that was *cloathed in purple*, now apparrelled in another ſuit, (yet of the ſame colour too) even *in purple flames:* O that his delicate morſels muſt want a drop of water, and that his fine apparrell muſt coſt him ſo dear, as the high price of his ſoul! why rich man is it come to this? the time was that *purple and fine linnen* was thy uſuall apparrell, that banquets of *ſumptuous* diſhes were thy ordinarie fare, but now not the pooreſt beggar (even *Lazarus* himſelf) that would change eſtate with thee: Change, ſaid I?
Luke 16.25. marrie no: *Remember* (ſaith old *Abraham*) *that thou in thy life time receivedſt thy good things, and likewiſe Lazarus evil things; but now he is comforted, and thou art tormented:* Luke 16.25.

2. But there are other *Bundles*, where is Gluttonie and her ſurfetters? Do we not ſee how the earth is plowed, the ſea furrowed, and all to furniſh one Epicures table? *Sivill* ſends fruit, *Canary* ſugars, *Molnques* ſpices, *Egypt* balſamum, *Candy* oyls, *Spain* ſweet meats, *France* wines, our own land cannot ſatisfie, but forrein kingdomes and countreys muſt needs be ſacrificed to our belly-gods: but what dainties have ſuch *Nabals* when they come to hell? there is a black banquet prepared for devils and reprobates; the firſt diſh is *weeping*, the ſecond *gnaſhing of teeth*,

teeth, and what mirth is there where these two courses must last all the feast? The lazie Friar sweating at his long meats and meals, *How quantum patimur*, cries he? *alas how much do we suffer which are Friars?* but alas how much must you suffer at this supper, where *the meat is poyson, the attendants furies, the musick grones, and time without end the sauce of every dish?* See here the provision for the damned, their chains loose not, their fire cools not, their worm dies not, their woes end not, such gall and vinegar bitters every morsell. God hath proportioned this punishment for these slaves, they are sent from sunsets to an emptie dungeon, that sent away beggars empty from their doors.

But more *Bundles* yet, where is *Drunkennesse* with her rioters? *Lo they are trodden under foot*, saith the Prophet, they *whose tables were full of vomit and filthinesse*, are now driven to that scarcitie and want, that not a cup of wine, nor a draught of beer, nor a drop of water can be got in all hell for them. *Sinne must have its punishment in a just proportion*: the tongue of that rich man that had turned down so many tuns of wine, cannot procure in hell one pot of water to cool it: in his tongue he sinned, in his tongue he is tormented: fiery heats breed a scorching thirst, yet because he denied *Lazarus* a crum of bread, *Lazarus* must not bring him a drop of water: how? *a drop of water?* alas, what are ten thousand rivers, or the whole sea of water unto that infinite world of fire? here is a poor suit indeed, what begs he, but a cup of water, an handfull of water, *a drop of water*, nay were it but a wet finger, to cool the tip of his scorched tongue? Hearken ye drunkards, and fear these flames that one day must parch your tongues. Here you may recreate your selves by sleep when you have too much, or by idle company when you would have more, but hereafter you shall find no means to qualifie these pains: sleep there is none, though it be nothing but an everlasting night: friends there be none, though all could professe their everlasting loves; you may indeed commerce with some company, but who are they save devils and reprobates, (miserable comforters) in the same condemnation? Who is not sober, that knows what portion must befall these reprobates? their mouthes drie as dust, their tongues red as fire, their throats parcht as coals, all their bowels clung together as

3. Esay 28. 3.

the

the burning parchment. *He that ſows iniquity ſhall reap vanity*; the drunkard that abuſeth ſo much wine, muſt there want a little water, his tongue ſhall cleave to the roof of his mouth, and goblets of boyling lead runne down his throat: as the pleaſure, ſo the pain, *he was comforted, and is tormented.*

4. And yet more *Bundles*, where is *Covetouſnes* and her gripers? O the iron age we live in! was there ever leſſe love? ever more diſſembling? the covetous hoardeth, holdeth, oppreſſeth, or it may be puts out to uſury, but never without ſureties, pledges, morgages, bills, or bonds; Think of thoſe bonds ye covetous, that muſt *bind you in bundles*; had you then ten thouſand worlds, and were they all compoſed of pureſt gold, and brim-full with richeſt jewels, yet would you caſt them all at the foot of ſome *Lazarus*, for one drop of water, or one puff of wind, to cool any part or piece of your tormented members. See the cruell effect of ſinne; he that hath no pity, ſhall not be pitied, no, *he* Jam.2.13. *ſhall have judgement without mercy, that hath ſhewed no mercy*, James 2. 13. Thus to pay the covetous in his own coin, coffers and cheſts ſhall be brought before him, there ſhall devils ring him a peal of this damned coin, *of pounds, of ſhillings, of pence*, theſe accounts ſhall ſound through his ears; and to ſatisfie his heart, melted gold ſhall be poured down his throat, yea he ſhall be ſerved too with his meat in plate, and plate and meat all boil together to his loathed ſupper; thus hath God ſatisfied him that could never ſatisfie himſelf, his gold now wants no weight, his ſilver is not ſcarce, mountains and loads are prepared for him to his greater torments.

5. Yet again more *Bundles*, where is *Adultery* with her minions? Lo ugly fiends do embrace them, and the furies of hell be as their boſome concubines. I have read ſomewhere (but I will not deliver it as a truth) that a voluptuous man dying, and going to this place of torment, he was there ſaluted in this fearfull manner: *Firſt, Lucifer commands to fetch him a chair, and forthwith an iron chair red-hot with ſparkling fire was brought, and he ſet thereon: this done, Lucifer commands again to fetch him drink, and a drink of melted lead was brought in a cup, which they ſtraightway pouring into his open mouth, anon it came running out of all his members: this done, Lucifer commands*

mands again, that according to his use they should fetch him musitians to make him merry, and a sort of musitians came with hot glowing trumpets, and sounding them at his ears (whereto they laid them) anon there come sparks of fire leaping out of his mouth, his eyes, and nostrils all about him; this done, Lucifer commands again, that according to his wonted manner he should have his Concubines, and upon this they bring him to a bed of fire, where Furies give him kisses fiery Serpents hug about his neck, and the gnawing worm sucks blood from his heart and breasts, for ever and ever. Howsoever in this story it may be altogether truth was not brought a bed, yet imagine what a welcome shall be to the damned souls? their eyes shall startle, their ears glow, their nostrils suck up flames, their mouthes taste bitternesse, and for the sense of feeling (according to the measure of their sin) they are wrapped in the grisly embracements of stinging and stinking flames: where now are those daintie delights, sweet musick, merrie companie? are all left behind? and is there no recreation in those smokie vaults? Unhappie dungeon, where there is no order but horrour, no singing but howling, no ditties but their woes, no consorts but shrieks, no beautie but blackneſse, and no perfumes or odour, but pitch and sulphur. Let the heat of this fire cool the heat of your lust, pleasure ends with pain. *In as much* (saith God) *as the harlot glorified her self, and lived in pleasure, so much give ye to her torment and sorrow:* Rev. 18. 7. Rev. 18. 7.

You see now (Beloved) what Tares are in *bundles, the Proud, Gluttons, Drunkards, Covetous, Adulterers*; these and such others are *bundled* by the *Reapers* at the generall harvest.

O then, having yet a little time, how should we labour to escape *Hels horrour*? let the *Proud* be humbled the *Epicure* fast, the *Drunkard* pray, the *Adulterer* chastise himself to pull down his body, and for the *Covetous wretch* let him with all holy greedinesse lay out his bags for the eternal good of his soul: Alas, one foot in heaven is better then all your lands on earth. *I had rather be a door-keeper in the house of my God, then to dwell in the Tents* (in the houses, in the Palaces) *of the wicked.* Now then in the fear of God, reform your lives, and your *Use.* Psal. 84. 10.

your harveſt without queſtion, ſhall be the joy of heaven; or if *Tares* will be *Tares*, what remains but *Binding*, and *Bundling*? *Bind them, Bundle them, Burn them.*

The harveſt is done, and the Angels ſing and ſhout for their ended task: the *Tares* are reaped, the furrows cleanſed, the ſickles laid aſide, the ſheaves *Bundled*: and to ſhut up all, they muſt be *Burned*: But ſtay we them a while, and at our next meeting we will ſet them on fire. God make us better ſeed, that we may receive a better crop, even that Crown of glory in the higheſt heavens.

To burn them.]

WE have followed the Priſoners from the Barre, and brought them to the ſtake, what remains further, but to kindle the Faggots, and ſo to ſhut up all with the *burning*?

Hell-fire (at the firſt naming) makes my ſoul to tremble, and would the bouldeſt courage but enter into a ſerious meditation, what it were to lie everlaſtingly in a red hot ſcorching fire, how could he chuſe but ſtand aſtoniſhed at the conſideration? it is *a furious fire*: Rouze up (beloved) for either this, or nothing will awake you from the ſleep of ſin wherein you ſnort too ſecurely.

Some differences there are about this *fire*: many think it a *Metaphoricall*, others a *materiall fire*; be it whether it will, it is every way fearfull, and farre above the reach either of humane or Angelicall thoughts to conceive.

If it be *Metaphoricall* (as *Gregory* and *Calvine* are of mind) then is it either more, or nothing leſſe terrible, when the Holy Ghoſt ſhadows unto us the joys of heaven by *gold, and pearls, and precious ſtones*, Revel. 21. there is no one thinks but thoſe joys do farre ſurpaſſe theſe ſhadows: and if the pains of hell are ſet out by fire and flames, and brimſtone, and burning, what pains are thoſe, to which theſe are nothing but dumb ſhows or types? Rev. 21.

Or if hell fire be *materiall* (as *Auſtine* and *Bullenger* do conjecture) yet is it farre beyond any fire on earth: mark but the difference: our *fire* is made for comfort: *hell-fire* is created for nothing elſe but torment: our *fire* is blown with ſome ayrie breath

breath of man, but *hell fire* is blown with the angry breath of God; our *fire* is fed with the fuell of Wood or Cole, but *hell fire* is tempered with all the terrible torturing ingredients of Sulphur and Brimstone; or (to cut the way nearer) I will reduce all the differences to some of these four, and so proceed in their order; they differ first in *heat*, secondly in *light*, thirdly *in their object*, fourthly, *in durance*.

First, *in heat*, *The pile thereof is fire and much wood, and the breath of the Lord, like a stream of brimstone doth kindle it*, Esai. 30.33. This *fire* is not made by the hand of man, nor blown from the bellows of some forge, nor fed with any fuell of combustible matter: no, it is the arm of God, and the breath of God, and the anger of God that kindles it sharply, and continues it everlastingly; and (I pray) *if the breath that kindles it, be like a stream of brimstone*, what is the *fire* it self? you know there is a great difference betwixt the heat of our breath, and the *fire* in our chimnies: now then if the breath of God that kindles hell *fire* be dissolved into brimstone: What a fearfull *fire* is that, which a great torrent of burning Brimstone doth ever mightily blow? A torrent of Brimstone said I? no, it is not Brimstone, but *like Brimstone*, like to our capacity, although for the nature this *like* is not *like*; nay, could we know exactly what this breath were, you would say (I warrant you) it were far more hotter then ten thousand Rivers of Brimstone, were they all put together: *Our God* (saith the Apostle) *is a consuming fire*, Heb. 12.29. And if God be a *fire*, what then is *hell fire*, kindled by the breath God? *O my soul, how canst thou but tremble at the thought of this fire, at which the very Devils themselves do quake and shiver?* Pause a while and consider, were thou arraigned at some earthly bar, thy doom past, the execution at hand, and thy body now ready to be cast, (as many a Martyrs was) into some burning fire, or boyling Caldron: O how wouldest thou shout and roar, and cry through the extremity of torment? but what is a boyling Caldron, to that boyling sea of fire and brimstone? pitch and sulphur, boyl altogether, were not this enough? see there the perplexing properties of such heats; they burn as Brimstone, darkly to grieve the sight, sharply to afflict the sense, loathsomly to perplexe the smell: it is a *fire* that needs no bellows to kindle it, nor admits

Esai. 30.33.

Heb. 12.29.

of

of the leaſt air to cool it; the fuell waſts not, the ſmoke vents not; the chimnies are but Reprobates cradles, where they lie ſcorching, burning, houling their lullabies, and their nurſes furies. The flames of *Nebuchadnezzar's fire*, could aſcend forty nine Cubits; but if hell be a bottomleſs pit, ſure theſe flames have an endleſs height; how hot then is that glowing Oven, where *the fire burns lively, the blaſts go ſtrongly, the wheeles turn roundly, and the darkned fuell are theſe damned ſouls that burn in an heat ſurpaſſing ours, unſpeakable of us*. Here is one difference.

Secondly, as hell fire differs from ours in *heat*, ſo in *light*, Matth. 25.30. *Caſt that unprofitable ſervant* (ſaith our Saviour) *into utter darkneſs*, Mat. 25.30. [*Utter*] to perplexe the mind, [*Darkneſs*] to confound the eye. Conſider but the terrour of this circumſtance, if a man alone in darkneſs, ſhould ſuddenly hear a noiſe of ghoſts, and ſpirits coming towards him, how would his hair briſtle, his tongue faulter, his blood run to the heart? yea, (I dare ſay) although he felt never a laſh from them on his body, yet the onely houling of devils, would make his very inmoſt heart to ſhake and ſhudder? O then, what horrour is that when darkneſs muſt ſurround thee, and devills hollow to thee, and reprobates ſhriek at the laſhing of their bodies, and all hell be filled with the cries and ecchoes of *Woe, woe, woe* for their torments, and the darkneſs? May be you will object, if there be *fire*, there is aſſuredly light: nay, (without queſtion) this *fire* hath *heat*, no *light*; it is a dark ſmoaky flame, that burns dimm to the eye, yet ſharp to the ſence; or it may be, (as ſome do imagine) this *fire* affords a little Sulphureous or obſcure light, but how? not for comforts, but confuſion. Conceive it thus, he that in twilight ſees deformed Images, or in the night beholds ſhapes of Ghoſts, and ſpirits, by a dimm dark light, why better he ſaw nothing, then ſuch terrible viſions; ſuch fears, nay a thouſand times worſe are preſented to the eyes of Reprobates, they may diſcern through darkneſs, the ugly faces of fiends, the foul viſages of Reprobates, the furious torments of their friends, or parents, while all lye together in the ſame condemnation. What comfort affords this light, where nothing is ſeen but the Judges wrath, and the priſoners puniſhment? O (will they cry) that our eyes were out, or the flames were quenched, or

that

that ſome period were put to this endleſſe night of darkneſſe! but all in vain, lo pillars of ſmoak ariſe out of the infernall pit, which darken the light, as the fire lightens the darkneſſe: and this the ſecond difference.

Thirdly, there is yet another difference, in the *fuell or object of this fire*; ours burns not without *materialls*, this works alſo on *ſpirituals*. It is (I confeſſe) a queſtion whether devils ſuffer by *fire?* and how may that be? ſome are of opinion, that they are not onely ſpirits, but have bodies, not organicall as ours, but aereall or ſomewhat more ſubtil then the air it ſelf: this opinion howſoever moſt denie, yet *Auſtin* argues for it; for if men and devils (ſaith he) are puniſhed in the ſame *fire*, and that *fire* be corporeall, how are Devils capable of the ſuffering unleſſe they have bodies, (like men) fit for the impreſſion? And yet if we deny them to have bodies, I ſee no impoſſibilitie, but that ſpirits themſelves may ſuffer in hell fire: is it not as eaſie with God to joyn ſpirits and fire, as ſouls and bodies? as therefore the ſoul may ſuffer through the body, ſo likewiſe may thoſe ſpirits be tormented by *fire*. I will not argue the caſe either with, or againſt *Auſtin*, yet ſafely may we put this concluſion; *not onely men in their bodies, but devils and ſouls muſt together be tormented in hell fire.* thus our Saviour couples them in that laſt heavy doom, *Go ye curſed into everlaſting fire prepared for the devil and his Angels.* What a *fire* is this? it tryes the reins, it ſearcheth the bowells, it pierceth the very ſoul and inmoſt thoughts. *O fire* above meaſure! where ſpirits are the tormentors damnation the puniſhment, men and devils the fuell and the breath of an offended God the Bellows. Think not on your fires, that gives you heat for warmth, or light for comfort, neither *fear you him that kils your bodies*, but hath no further commiſſion to hurt your ſouls: here is another *fire*, another *Judge*, a *fire* that kindles ſouls, a *Judge* that ſends bodies and ſouls to *everlaſting fire:* ſuch heats, ſuch darkneſſe, ſuch objects accompanie this *fire*, the heat is intollerable, darkneſſe palpable, bodie and ſoul both combuſtible, all burn together that have ſinned together. This the third difference.

Auguſt. de civit. dei lib. 21. cap. 10.

Matth. 25. 41.

Laſtly, there is a difference in *durance*, our *fire* dyes quickly, but *hell fire laſts for ever*. This is done (ſaith *Auſtin*)

Miris, ſed veris modis. Aug. ibid. Aug. de civit. dei. l. 21.

admirably, yet actually, the burning bodies never conſume, the kindled fire never waſts with any length of time. We read of a certain ſalt in Sicilia, that if put into the fire, it ſwims as in water, and being put into water crackles as in fire; we read of a fountain in Libya, that in a cold night is ſo hot, that none can touch it, & in a hot day ſo cold that none could drink it: If God thus work miracles on earth, doſt thou ſeek a reaſon of Gods high and heavie judgement in hell? I ſee the pit, I cannot find the depth; there is a fire that now ſtands as it was created, it muſt be endured, yet never, never muſt be ended. The cuſtome of ſome countreys, that burn malefactours, uſe the leaſt fires for greateſt offenders, that ſo the heat being leſſened, the pains might be prolonged, but if this be ſo terrible to them, whoſe *fire* is but little, and whoſe time cannot be long, what an exceeding horrible torment is this in hell, where the *fire* is extreme great, and the time for ever and ever laſting? Suppoſe you, or any one of you, ſhould lie one night grievouſly afflicted with a raging fit of the Stone, Collick, Stranguric, Toothach, Pangs of travail, and a thouſand ſuch miſeries incident to man, how would you toſſe and tumble? how would you turn your ſides, tell the clock, count the houres, exſpect every moment for the gay-bright morn, and till then eſteem every hour a year, and every pang a miſery matchleſſe, and intollerable: O then what will it be (think you) to lie *in fire and brimſtone*, kept in higheſt flame by the unquenchable wrath of God, world without end? how tedious will be that endleſſe night, where the clock never ſtrikes, the time never paſſes, the morn never dawns, the Sunne never riſes; where thou canſt not turn nor toſſe, nor tumble, nor yet take any reſt; where thou ſhalt have nothing about thee but darkneſſe, and horrour, and wailing and yelling, wringing of hands and gnaſhing of teeth for evermore? Good Lord, that for a ſmile of preſent pleaſure, men ſhould run upon the rock of eternall vengeance! Come, ye that purſue vanitie, and ſee here the fruit of ſin at this harveſt of Tares, *Pleaſures are but momentany, but the pangs are eternall*: Eternall? how long is that? Nay, here we are ſilenced, no Limner can ſet it forth, no Oratour can expreſſe it; if all times that ever were, and ever ſhall be ſhould be put together, they would infinitely come ſhort of this *fiery eternitie*; the latitude thereof

Momentaneum quod delectat, æternum quod cruciat.

is

is not to be measured, neither *by houres, nor dayes, nor weeks, nor moneths, nor years, nor Lustra's, nor Olympiads, nor Indictions, no Jubilees, nor ages, nor* Plato's *years, nor by the most slow motions of the eighth sphear, though all these were multiplied by thousands, or millions, or the greatest multiplyer, or number numbering that can be imagined.* Plainly in a word, count if you please, ten hundred thousand millions of years, and adde a thousand myriads of ages to them, and when all is done, multiply all again by a thousand, thousand, thousand of thousands, and being yet too short, count all the thoughts, motions, mutations of men and Angels, adde to them all the sands of the sea, piles on the earth, starres in the Heavens, and when all this is done, multiply all again by all the numbers, squares, cubicks of Arithmetick, and yet all these are so farre short of eternity, that they neither touch end nor middle, nor the least part or parcell of it: what then is this which the damned suffer? *eternall fire?* we had need to cry out *Fire, fire, fire:* Alas, to what end? there is no help to extinguish *fire* that must burn for ever: your Buckets may quench other *fires*, not this; no milk nor vinegar can extinguish that *wild-fire:* it is *a fire* which no means can moderate, no patience can endure, no time can for ever change, but in it whosoever wofully lies, their flesh shall frie, their bloud shall boil, their hearts consume, yet they shall never die, but dying live, and living die; death in life, life in death, miserable ever. This is that consideration, which shall bring all the damned Reprobates to shriek and houl everlastingly: were they perswaded that after millions of years they should have one year of pleasure, or after thousands of millions they should have some end of torment, here would be a little hope; but this word *Ever*] breaks their hearts asunder: this *ever, ever,* gives new life again to those insufferable sorrows; and hence it is, that when all those millions of years are done and gone, then (God knows) must the wheels of their torment whirl about and about: Alas? the *fire* is durable, the heat continuall, the fuell immortall, and such is the end of Tares, they must burn without end: *Bind them in bundles to burn them.*

Lo here the *fire of hell*, which compared to ours on earth, it differs *in heat, in light, in fuell, in durance:* Let your

souls work on these objects, that they never come nearer to those flames.

1 *Use.* Esay 33.14. *Who amongst us would dwell with devouring fire, who amongst us would dwell with everlasting burnings?* Beloved, as you tender your souls, and would escape the flames, reform your lives whiles you have yet a little time. You hear it sounded in Synagogues, and preached in pulpits: what sound? but *heaven or hell, joys or torments*; the one befalling the good, and the other the just end of the wicked. Do we believe this truth? and dare we commit sinne, whose reward is this fiery death? upon due consideration, how is it that we sleep, or rest, or take a minutes ease? lesser dangers have bestraught some out of their wits, nay bereaved many of their lives: how is it then that we run headlong into this *fire*, yet never weigh whither we are going, till we are dropping into the pit, whence there is no redemption. Look about you while it is called *to day*, or otherwise wo and alas that ever you were born, be sure a time will come, when miseries shall march, Angels beat alarms, God sound destruction, and the tents of his enemies be all set on fire, *Bind them in bundles to burn them.*

2 *Use.* Or yet if comparisons can prevail, suppose one of yon should be taken, & brought along to the mouth of an hot fiery furnace, then (comparing sinne with its punishment) might I question you, how much pleasure would you ask, to continue there burning but one year? *how much* (would you say?) *surely not for all the pleasures and treasures that all this world can afford you.* How is it then, that for a little sinne, that endures but a moment, so many of you so little regard eternall punishment in hell fire? If we should but see a little child fall into the fire, and his very bowels burnt out, how would it grieve us, and make our very hearts bleed within us? how much more then should it grieve you to see, not a child, but your own bodies and souls cast away for a momentany sinne into the lake of fire, that never shall be quenched? If a man should come amongst us, and cry *Fire, Fire,* thy house is all on *Fire*, thy corn, thy cattell, thy wife, thy children, and all thou hast are burning all together, how would this astonish us, making both the hair to stand upright on our heads, and the tears to gush out of our eyes? Behold then, and see the spirit of God cries out, *Fire, fire*; even the dreadfull

dreadfull *fire* of hel gapeth ready to devour, not thy house, thy corn, or thy cattel, but thy poor soul, and that for evermore! Oh then how should this break your flinty hearts asunder, and make your souls bleed again and again: if you have any spark of grace, this (me thinks) should move you to a strict course of life; if you have any care of your souls this (me thinks) should make you to walk humbly, and purely, carefully and conscionably towards God, and towards man: if not, what remains but *fire, fire. Bind them in bundles to burn them.*

Or yet if example can perswade us more, meditate on the miserable condition of that nameless rich man: Suppose you saw him in hel torments, compast about with furies, fires, and all that black guard below, his tongue flaming, his eyes staring, his conscience biting, his soul suffering, his body all over burning in that fire of hel. O lamentable sight! but to make it more lamentable, hearken how he roars and cryes through the extremitie of pains: *O torment, torment! how am I tormented in this fire? my head, my heart, my eies, my ears, my tongue, my tongue is all on fire, what shall I do? whither shall I flie for succour? within me is the worm, without me is fire, about me are devils, above me is* Abraham, *and what glorious star is yond I see, but* Lazarus, *poor* Lazarus *in his bosome? what, is a beggar exalted? and am I in torments? why* Abraham, father Abraham, have mercy on me: *See here a man burning, scorching, frying in hel flames, one dram of mercy, one drop of water to a tormented soul; Oh I burn, I burn, I burn without ease or end, and is there none to pitie me? Come* Lazarus (*if* Abraham *will not hear*) *let me beg of thee a beggar, and howsoever I denied thee a crum of bread, yet be so good, so charitable, as* to dip the tip of thy finger in water, and cool my tongue. *It is a poor suit I ask, not to dive, but* dip; *not thy hand, but* finger; *not all, but* the tip of it; *not in snow, but* water; *not to quench, but* to cool; *not my body, but my least member, be it my* tongue *onely: no ease so little, no grant so poor, no remedy so small, but happy were I if I could obtain it, though I begged it with tears and prayers of a thousand thousand years continuance: But see* Abraham *and* Lazarus *denie my suits; I burn, and neither God, nor Saint, nor Angel takes pitie on me: and shall I cry for help on devils? alas! they are my tormentors that lash me, and cut me with their whips of burning steel and iron.* O beloved! what shall 3.

we say to the roaring rage of this tormented wretch? Alas! alas! how little do men think on this? they can passe away time sporting and playing, as if they went to prison but for a few weeks, or dayes, just like men, who having the sentence of death past upon them, run fooling and laughing to the execution; but when once hell mouth hath shut her self, then shall they find nothing but eternity of torments: in the fear of God take heed in time of this eternitie, eternity, lest *you also come into this place* of eternity, eternity *of torment*: it is the doom of *Tares*, wo to them whosoever, that are of the number, for they *they*] must be *gathered, and bound, and bundled, and burned.*

We have now done our task, and ended the harvest; if you please to cast back your eie upon the particulars delivered, they amount to this summe.

Gal.6.7. *Whatsoever a man sowes that shall he reap*, Gal.6.7. If the enemy sow *Tares*, and we nourish the seed, what think you is the Harvest? *Gather ye together first the Tares*, saith our Saviour to the Angels: they are branded in their name, *Tares*] sped in the time, *first*] curst in their doom, *gathered*] but worst in the hands of their executioners, it is by *Angels*] and yet what is all this to the latter work in hand? If the *Tares* weeded up might rot in the furrows, the punishment were lesse; but as they are gathered, so they must be *bound.*] Is that all? nay, as they are bound, so they must be *bundled*] Is that all? nay, as they are bound and bundled, so they must be *burned*] *Bind them in bundles tō burn them.* I must end this Text, yet am loath to leave you where it ends: As there is an harvest of Tares, so there is a Psal.126.5. better harvest of Wheat, *They that sow in tears shall reap in joy*; if we repent us of our sinns, we shall have a blessed harvest indeed: how? fourty grains for one? nay, (by the promise of our Saviour) *an hundredfold. A measure heapen, and shaken, and* Luke 6.38. *thrust together, and yet running over.* Every Saint shall have joy and glory, fountains of pleasure, and rivers of delight, where they may swim, and bathe their souls for ever and ever: what though Tares must to the fire? the Wheat is gathered into Heaven. Pray you then with me, that we may be Wheat, not Tares; and God so blesse the seed, that every soul of us may have a joyfull harvest in the kingdome of Heaven. *AMEN.*

FINIS.



Right Purgatorie.

HEB. 1. 3.

When he had by himself purged our sins.

THe point is not full, but to make it up, the Text stands compast with words of wonder, concerning the *word*, our Saviour; he that is *the Sonne of God, heir of all things, creatour of the world, the brightnesse of his glory, the image of his person, and upholder of all things by the word of his power*, stands here as the subject of humilitie and glory: *he purged our sins, and sits on the right hand of the majesty on high. He purged our sins*, by his suffering on the crosse, *he sits on Gods right hand*, by obtaining the crown: *he purged our sinnes* by dying for them; *he sits on Gods right hand*, by ruling with him; what need we more? here is his *passion* and *session* in the same order he performed them, for then *he sate down on the right hand of his Father, when he had by himself purged our sins.*

But to come neaer the words, they are as the drugs of an Apothecary, and we will examine the ingredients. *O I am sick of love*, saith the Church in Canticles, *Cant.* 5. 8. Sick indeed, not of *love* onely, but of *sinne* also; a disease that infatuates the mind, gripes the conscience, distempers the humours, disturbs the passions,

Cant. 5. 8.

passions, corrupts the body, indangers the soul: Is not he blessed that can help this maladie? Come then ye that labour of sin, and to your endlesse comfort see here the manner of the cure: there is a Physitian *he,*] the patient *himself,*] the physick administred *When he had purged,*] the ill humours evacuated, *when he had purged our sinnes.*]

Or to gather up the crumbs, lest in this costly receit or physick any thing be lost; see here the remedie girt and compast with each necessary circumstance, the time *when,*] the person *he,*] the matter *purged,*] the manner, *by himself,*] the disease, *sinne,*] the extent of it, *ours.*] Observe all, and you find no time more dismall then this *When,*] no person more humbled then this *he,*] no physick more operative then this *purge,*] no disease more dangerous, no plague more spreading then *sinne,*] *our*] sinne, for which he suffered, *When he by himself had purged our sins.*]

We have opened the body of the Text, now look on the parts, and you may see the Anatomie of our Saviour in every member of it.

When]

Ne sedendo videatur purgare: Annot. Erasm. in text.

THe Text begins with the time, *When*] *he had purged:*] and this time (saith *Erasmus*) according to the originall denotes the time past, lest that we had thought *he had purged our sinnes by his sitting him down at the right hand of God.* First therefore (saith the Apostle) *he purged,*] and then *sate:*] he first purged by his death, and when that was done, *he sate at the right hand of the Majesty, in the highest places.* Whence observe:

Doctrine.

Matth. 1. 18. Matth. 4. 1. Luke 2. 21. Matth. 11. 19. John 8. 59. Matth. 26. 16. 50. Matth. 27. 29, 35.

The time that Christ purged was in the dayes of his humiliation. Then was he born, *Matth.* 1. 18. then was he tempted, *Matth.* 4. 1. then was he circumcised, *Luke* 2. 21. then was he traduced, *Matth.* 11. 19. then was he persecuted, *John* 8. 59. then was he betrayed, *Matth.* 26. 16. then was he apprehended, *Matth.* 26. 50. then was he mocked, *Matth.* 27. 29. then was he crucified, *Matth.* 27. 35. But all his life was full of infirmitie, so (according to the nature of all infirmities) he had those four times mentioned by Physitians in his life, *the beginning, the increase, the* Akmen *or state, and declination.* Give me leave

leave but to profecute theſe *times*, and by that *time* we have done, the hour (I know) will ſummon us to a concluſion.

Firſt then he had his ἀρχὴ, his *beginning*, and that was the firſt time of his *purging*, even at his birth; then took he our infirmities upon him, and in ſome meaſure evacuated the brightneſſe of his glory, to become for us a poor, a weak, a ſilly babe on earth. Mark (I pray) how this *purge* works with him at his firſt entrance into the world, it brings him into ſo poor and low eſtate that heaven and earth ſtand amazed at ſo great a change: where was he born, but at Bethlehem, a little citie? where did the ſhepherds find him, but in a poor ſory cottage? and there if we look after majeſtie, we find no guard but *Joſeph*, no attendants but *Mary*, no heralds but Shepherds, none of the bed-chamber but beaſts and oxen, and howſoever he is ſtyled *King of the Jews*, yet the Jews cry out, *They have no King but Ceſar*. His mother indeed deſcended of kings, and he himſelf gives crowns to others, *of victory, of life, of glory*, but for his own head no crown is prepared but *a crown of thorns:* Rev.4.10. anon you may ſee him clothed in purple, anointed with ſpittle, but for the *crown* we ſpeak of, they can afford him no richer then of the hedge, no eaſier then of thorns. 1.

Thus for the *beginning*, what then is the *increaſe* of this?

This *increaſe* (ſay Phyſitians) is *when the ſymptomes more manifeſtly appear either of life or death*; and no ſooner was our Saviour born, but he had manifeſt tokens evidently ſhowing that for us he muſt die. If you run through his life, what was it but a *ſickneſſe and a purge*? Conſider his parcitie in abſtinence, his conſtancie in watching, his frequencie in prayer, his aſſiduity in labour. But how ſoon, and *Herod* makes him flee into Egypt, and live an exile in a ſtrange land? At his return he dwels at Nazareth, and there is accounted *Jeſus the carpenter*. When he Mark 6.3. enters into his Miniſterie, he hath no houſe to repoſe him, no money to relieve him, no friends to comfort him. See him firſt ſet on by Satan, then by men; he is led into the wilderneſſe by the ſpirit, and there he *faſts fourty dayes and fourty nights*, without bit of bread, or drop of water. The devil (ſeeing this opportunitie) begins his temptation, who preſently overcome, the Jews follow after him with hue and cry: mark but their words and works: In word they call him *a glutton, a drunkard, a deceiver,* 2.

Matt.11.19. 27.63. John 9.24. 10.20. 8.48. Pſal.35.12. *ceiver, a ſinner, a mad-man, a Samaritane, and one poſſeſſed with a devil.* Good words I pray! is not he the anointed of God? the Saviour of men? yes, but *they rendred me evil for good, and hatred for my good will*, ſaid the Pſalmiſt in his perſon. When therefore he did miracles, he was a ſorcerer; when he reproved ſinners, he was a ſeducer; when he received ſinners, he was their favourer; when he healed the ſick, he was a breaker of the Sabbath; when he caſt out devils, it was by the power of devils; what and how many unjuſt contumelies indured he of the Phariſes, who ſometimes caſt him out of the citie, accuſed him of blaſphemy, cryed *Out upon him, he was a man not worthy to live.* And as they ſay, they do; obſerve but their works: Firſt they ſend officers to apprehend him, but they being overcome with the grace of his ſpeeches, re-

John 7.46. turn onely with this anſwer, *Never man ſpake like this man.* Then took they up ſtones to ſtone him, but by his miraculous

John 10.39. paſſage (whiles they are a conſpiring his death) *he eſcapes out of their hands:* then lead they him to an hill, thinking to throw him down headlong, and yet all would not do for ere they are

Luke 4.30. aware of it, he fairly *paſſeth through the midſt of them all.* At laſt his laſt paſſion draws near, and then men and devils combine

Eſay 53.3. in one to make him at once wretched and miſerable: *He is deſpiſed and rejected of men: yea he is a man full of ſorrows* (ſaith the Prophet) *and hath experience of infirmities*, Eſay 53.3.

Or for a further inquirie, let us do what our Saviour bids,

John 5.39. *Search the Scriptures, for they are they which teſtifie of him.* We have but two Teſtaments in the whole Bible, and both theſe give full evidence of Chriſts miſerable life. In the Old Teſtament it was prefigured by *Adams* penalties, *Abels* death, *Abrahams* exile, *Iſaacs* offering, *Jacobs* wreſtling, *Joſephs* bonds, *Jobs* ſuffering, *Davids* mourning; yea, the Prophets themſelves were both figures, and delivered propheſies of our Saviours af-

Eſay 53.4. flictions. Thus *Eſay* of him: *Surely he hath born our griefs, and carried our ſorrows, yet we did not eſteem him ſtricken, ſmit-*

Lam.3.30. *ten of God, and afflicted*, Eſa.53.4. Thus *Jeremy* of him: *He gives his cheeks to him that ſmites him, he is filled full with reproach*,

Dan.9.26. Lam.3.30. Thus *Daniel* of him, *After threeſcore and two weeks ſhall Meſſiah be ſlain: and ſhall have nothing*, Dan.9.26. Thus *Zechary* of him, *What are theſe wounds in the midſt of thy hands?*

and

and he shall say, With these wounds was I wounded in the house of my friends, Zach. 13.6. But come we to the New Testament; and in every Gospell, we may not onely read, but see him suffer: *Matthew* who relates the history of his life, what writes he but a tragedy, wherein every chapter is a scene? Look through the whole book, and you read in the *first* Chapter, *Ioseph* will not father him; in the *second Herod* seeks to kill him; in the *third Iohn* the Baptist would needs out his humility deny him baptisme; in the *fourth* he fasts fourty days, and fourty nights, and is tempted in the wilderness; in the *fifth* he foretells persecutions, and all manner of evill against his Apostles; in the *sixth* he teacheth his church that strict course of life, in fasting, praying, giving of almes, and forgiving of enemies; in the *seventh* he concluds his Sermon made on the top of a mountain; in the *eighth* he comes down, and towards night hath no house to harbour in, nor pillow to rest his head on; in the *ninth* he is rebuked of the Pharises for not fasting; in the *tenth* all men hate his disciples for his sake; in the *eleventh* they call him that knew no excesse, a glutton and a drunkard; in the *twelfth* they tell him how he casts out devils through *Beelzebub* prince of devils; in the *thirteenth* they are offended at him, and derive his pedigree from a Carpenter; in the *fourteenth Herod* thinks him to be *Iohn Baptists* ghost; in the *fifteenth* the Scribes reprehend him for the breach of their traditions; in the *sixteenth* the Sadduces tempt him for a token; in the *seventeen* he pays tribute to Cesar; in all the rest he foretels and executes his passion: now count not chapters, but hours, from that hour wherein he was saught for, untill the sixth hour of his crucifying: one betrayes him, another apprehends him, one binds him, another leads him bound from *Pilate* to *Herod*, from *Herod* back again to *Pilate*; thus they never leave him, till his soul leave the world, and he be a dead man amongst them.

Zech. 13.6.

Matth. Chap.

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You have seen the *beginning* and *increase*, and we'll now draw the Curtains, that you may behold the *Bridegroom where he lyeth at Noon day*, to wit, in the state or vigour of his grievous sufferings.

This state, or *Akmen* (say Physitians) is *when nature and the disease are in greatest contention, when all the symptomes are become most vehement, so that neither nature or the infirmity, must needs*

needs have the victory; and *although* (say Divines) *all Christs life was full of miseries, yet principally and chiefly is that called his passion in Scripture, which he indured two days before death*: and *to this extream passion* (saith a Modern) *is the purging of sins chiefly attributed.* Come then, *ye that passe by, behold, and see, if there was ever any sorrow like unto this sorrow, which is done unto him in the day of Gods anger.* His infirmities are now at full, and the symptomes which make it evident unto us, are some inward, some outward, inward in his soul, outward in his body: we'll take a view of them both.

Kecker. Syst. l.3. c.4.

Lament.1.12.

First, his *soul, it began to be sorrowfull*, saith *Matthew*: *to be amazed and very heavy* saith *Mark*: *to be in an agony* saith *Luke*: *to be troubled* saith *John*: Here is sorrow, and heavines, and agony, and trouble, the estimate whereof we may take from his own words in the garden; *My soul is exceeding sorrowfull, even unto death*: Now was the time *he purged*, not onely in his body, but his soul too; *now is my soul troubled, and what shall I say? Father save me from this hour, but for this cause came I unto this hour.* A fatall hour sure, of which it was said before often, *his hour was not yet come*, but being come, he could then tell his Disciples, *the hour is at hand*, and after tell the *Iewes, this is your very hour, and the power of darkenes*: Now was it that Christ yielded his soul for our souls, to the susception of sorrow, perpession of pain, and dissolution of nature: and therefore even sick with sorrow, he never left *sweating, weeping and crying, till he was heard in that which he feared.*

Matth. 26.37. Mar.14.33. Luk.22.44. Ioh.12.27.

Matth.26.38. John 12.77.

Matth.26.45. Luk.22.53.

Heb.5.7.

Secondly, as his *soul*, so his *body* had her symptoms of approaching death: Our very eye will soon tell us, no place was left in his *body* where he might be smitten, and was not: his skin was torn, his flesh was rent, his bones unjoynted, his sinews streyned; should we summe up all? See that face of his, *fairer then the Sons of men*, how it is defiled with spettle, swoln with buffets, masked with a cover of *gore-bloud*; see that *head, white as white wooll, and snow*, how is it Crowned with thorns, beaten with a reed, and both head and hair dyed in a sanguine red that issued from it; see those *eyes* that *were as a flame of fire*, how they swim with tears, are dim with bloud, and darken at the sad approach of dreadfull death: see that *mouth* which *spake as never*

Psal.45.2. Revel.1.14.

Revel.*ibid.*

never man ſpake, how it is vvan vvith ſtroaks, grim vvith death, and embittered with that tarteſt potion of gall and vinegar: Should we any lower? See thoſe *arms* that could embrace all the power of the world, how they are ſtrained and ſtretched on the Croſſe; thoſe *ſhoulders* that could bear the frame of Heaven, how they are laſht with knotty cords, and whips; thoſe *hands* that made the world, and all therein, how are they nailed and clenched to a piece of wood; that *heart* where never dwelt deceit nor ſinne, how it is pierced and wounded with a ſouldiers ſpear: thoſe *bowels* that yearned with compaſſion of others infirmities, how they are drie and pent with ſtraining puls: thoſe *feet* that walked in the wayes of God, how they are boared, and faſtened to a Croſſe with nayls: from hand to foot there is no part free, but all over he is covered in a mantle of cold bloud, whoſe garments were doft before, and took of them that were his hangmen: Poor Saviour, what a wofull ſight is this? *A bloudy face, thornie head, watery eyes, wan mouth, ſtrained arms, laſhed ſhoulders, nayled hands, wounded heart, griping bowels, boared feet*: Here is ſorrie pains, when no part is free: and theſe are the outward Symptomes of his ſtate that appear in his *Body*. John 7.46.

We have thus far ſeen our Sun (*the Sunne of righteouſneſſe*) in the day-break, and riſing, and height of his ſuffering: what remains further, but that we come to the *Declination*, and ſo end our journey for this time? Matth. 24.

This *Declination* (ſay Phyſicians) is, *when Nature overcomes ſickneſſe, ſo that all diſeaſes attain not this time, but thoſe, and thoſe onely that admit of a* Recovery: *yet howſoever* (ſaith my *Authour) *there is no true declination before death: there is at leaſt a ſeeming declination, when ſometimes the ſymptoms may become more remiſs, becauſe of weak nature yielding to the fury and tyrannie of death overcoming it.* I will not ſay directly, that our Saviour declined thus, either in deed, or in ſhew: for neither was *the cup removed from him*, nor died he by degrees; but in perfect ſenſe, and perfect patience both of body and ſoul, he did voluntarily, and miraculouſly *reſigne his Spirit* (as he was praying) *into the hands of his Father*. Here then was the true *declination* of this Patient, not before death, but in death, and rightly too: for then was it that this Sunne went down in a ruddy Cloud; Galen. lib. 3. de Criſ. cap. 22. * Senert. inſtitution. medicinæ lib. 2. par. 1. cap. 12. de morb. temp.

Cloud; then was it that this Patient received the laſt dregs of his *Purge*; then was it that Gods Juſtice was ſatisfied, the *conſummatum eſt* was effected, all was finiſhed: as for his burial, reſurrection, and aſcenſion which follow after this time, they ſerve not to make any ſatisfaction for ſinne, but onely to confirm it, or apply it, after it was made and accompliſhed.

Uſe 1. But what uſe of all this? Give me leave (I pray) to ſhake the tree, and then do you gather the fruit: from the firſt part, his birth, we may learn *Humility*, a grace moſt prevailing with God for the obtaining of all graces; this was it that made *David* King, *Moſes* a Governour: nay, what ſay we to Chriſt himſelf, who from his firſt entrance, untill his departure to his Father, was the very mirrour of true *Humility* it ſelf? *Learn of me* (ſaith he) *to be humble and lowly in ſpirit, and you ſhall find reſt unto your ſouls.* Hereunto accorded his Doctrine, when he pronounced them *Bleſſed* who were *poor in ſpirit*, hereunto accorded his reprehenſion, when he diſliked their manners who were wont *to chooſe out the chief rooms at feaſts*: hereunto accorded his practice, when he vouchſafed to *waſh his Diſciples feet, and to wipe them with the towell wherewith he was girded.* O *Humility*, how great are thy riches, that are thus commended to us! thou pleaſeſt men, delighteſt angels, confoundeſt devils, and bringeſt thy Creatour to a Manger, where he is lapped in raggs, and cloathed in fleſh! Had we Chriſtian hearts to conſider the *Humility* of our Redeemer, and how far he was from our haughty diſpoſitions, it would pull down our Phariſaicall humours, and make us farre better to remember our ſelves.

Matth. 11.29.

Matth. 5.3.

Luke 14.7.

Iohn 13.5.

Uſe 2. Secondly, as we learn *humility* from his birth, ſo we may learn *patience* from his life. *If any man will come after me* (ſaith our Saviour) *let him deny himſelf, and take up his croſſe and follow me.* Dear Chriſtian, if thou wilt be ſaved, mind thy Chriſt: Art thou abuſed by lies, reproaches, evil ſayings, or doings? we cannot more ſhew how we have profited in Chriſts School, then by enduring them all: if *patience* be in our calamities, they are no calamities, but comforts: this is that comfort that keeps the heart from envie, the hand from revenge, the tongue from contumely, and often overcomes our very enemies themſelves, without any weapons at all. Come then, and do you learn this leſſon of our Bleſſed Redeemer! are you ſtricken?

Matth. 16.24.

ſo

so was Christ of the Jews: are you mocked? so was Christ of the Souldiers: are you betrayed of your friends? so was Christ of his Apostle: are you accused of your enemies? so was Christ of the Pharisies: why complain you of being injured and maligned, when you see the Master of the house himself called *Beelzebub*? *Hereunto ye are called* (saith *Peter*) *for Christ also suffered for us, leaving us an example, that ye should follow his steps.* 1. Pet. 2. 21. 1. Pet. 2, 21.

Thirdly, as *Patience* from his life, so we may learn *Remorse* from his Passion, *Is it nothing to you, all ye that passe by?* O look on him, and let this look breed in you a *remorse* and *sorrow* for your sinnes: Our Saviour labours in the extremities of pangs, his soul is sick, his bodie faints, and would you know the reason? Why, thus is the head wounded that he might renue health to all the body; we sinne, and Christ Jesus is heavie, and sore, and sick, and dies for it: his soul was in our souls stead, his body endured a *Purgatory* for us, that we both in body and soul might escape hell-fire, which our sinns had deserved: who but considers what evils our sinnes have done, that will not grieve and mourn at the sinne he hath committed? *Oh that my head were a fountain of tears, that I might weep day and night for the sinnes of the daughters of my people! We have sinned, we have sinned, and what shall we say to thee, O Saviour of men? Alas! our sinnes have whipped thee, scourged thee, crowned thee, crucified thee; and if I have no compassion to weep for Thee, yet, O Lord, give me grace to weep for my self, who have done thus to Thee: O my Saviour! O my sinnes! It is I that offend, it is thou must smart for it.* Use 3. Lament. 1, 12

Fourthly, we may yet learn another lesson, *Christ* (saith *Paul*) *humbled himself, and became obedient to the death, even the death of the Crosse*, Phil. 2. 8. and is it not our parts to be *obedient* to him who became thus *obedient* for us? We may gather *Humility* from his birth, and *Patience* from his life, and *Remorse* from his Passion; and to make up the posie, here is one flower more, *Obedience*, which that Tree also yielded whereon he suffered. *If you love me* (saith our Saviour) *keep my Commandments.* How, blessed Saviour? *If you love me? Who will not love thee, who hast so dearly loved us, as to give up thy dearest life for the ransome of our souls?* But to tell us that there is no better testi- Philip. 2. 8. Iohn 14. 15.

monie

monie of our love, then to obey his commands, he woes us with
Cant.5.13. theſe ſugared words (*Whoſe lips like Lillies, are dropping down pure Myrrh*) *if you love me*: *If you love me*, learn *obedience* of me, *keep my Commandments*: and to move us the more (if all this cannot) what *love and obedience* was there in him think you? Conſider, and wonder! That the Sonne of God would baniſh himſelf thirty three years from his glorious Majeſtie; and what more? would be born man; and what more? would be the meaneſt amongſt men; and what more? would endure the miſeries of life; and what more? would come to the bitter pangs
Quò deſcendit humilitas. of death; and what more? would be *made obedient to the death,*
Aug. medit.7. *even the death of the Croſſe*; a degree beyond death. *O Sonne of God, whither doth thy humility deſcend?* but thus it muſt be, the Prophets had foretold it, and according to their propheſies the dayes were accompliſhed, *When he himſelf muſt be purged*: He was *born, he lived, he ſuffered, he died*, and thus runne round the vvheels of thoſe miſerable times; *When*] *he had by himſelf purged our ſinnes.*

You ſee the *Time*'s paſt, and a nevv *Time* muſt give you the remainder of the Text; the *Time* is *when*,] the Perſon *He*,] and *he* it is that in order vvill next come after, onely have you the patience, till vve have the leiſure to dravv out his picture, and then you ſhall ſee him in ſome mean proportion, *Who had by himſelf purged our ſinnes.*

He.]

VVE have obſerved the time *When he purged*, and now time it is that you know the Phyſician who adminiſters it: the Apoſtle tells you it is *He*] that is, Chriſt our Saviour, who ſeeing us labour in the pains and pangs of ſinne, *he bows the heavens and comes down*; he takes upon him our frailty, that we through him might have the remedie to eſcape hell fire. Come then, *and behold the man*, who undertakes this cure of
Cant.2.8. ſouls; *He cometh leaping upon the mountains, ſkipping upon the hils*, ſaith *Solomon* in his Songs: and *would you know his leaps*,
Greg.hom.39. ſaith *Gregory*? *See then how he leaps from his Throne to his Cratch, from his Cratch to his Croſſe, from his Croſſe to his Crown*; downwards and upwards, *like a Roe or a young Hart upon the mountains of ſpices.*

His

His first *leap downwards* was from heaven, and this tels us how he was *God* from everlasting: so said the Centurion, *Surely this man was the Sonne of God*, Mark. 15.39. How also the sinne of man could no otherwise be expiated, but by the Sonne of God; man had sinned, and God was offended, therefore God became man, to reconcile man to God: Had he been man alone, not God, he might have suffered, but he could not have satisfied; therefore this man was God, that in his man-hood he might suffer, and by his God-head he might satisfie; O wonderfull Redemption! that God must take upon him our frailty: had we thus far run upon the score of vengeance, that none could satisfie but God himself? could not he have made his Angels Embassadours, but he himself must come in person? no; Angels, or Saints could neither super-erogate, but if God will save us, God himself must come and die for us: it were sure no little benefit, if the King would pardon a Thief; but that the King himself should die for this Malefactor, this were most wonderfull, and indeed beyond all exspectation; and yet thus will the King of heaven deal with us, he will not onely pardon our faults, but satisfie the Law: we sinne against God, and God against whom we sin, must die for it: this is a depth beyond sounding, an height above all humane reach, what is he? God. Mar.15.39.

But we must fall a note, the *Creatour* is become a *Creature*; if you ask what Creature? I must tell you, though it were an *Angel*, yet this were a great leap, which no created understanding could measure; what are the *Angels* in respect of God? he is their Lord, they but his servants, ministers, messengers, and howsoever it would dazle us to behold their faces, yet cannot the brightest *Angels* stand before God, but they are fain *to cover their own faces with a pair of wings*: the difference may appear in *Revel.* 5.13.14. where *the Lambe* is said to *sit upon the Throne*, but *the four Beasts and four and twenty Elders fall down and worship him*. Is not here a great distance betwixt the Lamb in his Throne, and the Beasts at his feet? and yet thus farre will the Lamb descend that for our sakes he will disthrone himself, reject his state, take the office of an *Angel*, to bring us the glad tidings of salvation in *purging our sinnes*. Esai.6.2. Rev.5.13,14.

And was he an *Angel*? nay that was too much, *he was made* (saith the Apostle) *a little lower then the Angels for the suffer-*

Heb.2.9. *ing of death,* Heb.2.9. What? the Son of God to be made *lower* then the *Angels*? here was a *leap* beyond the reach or compaſs of all humane thoughts; he that made the Angels, *is made lower by a little then the Angels*; the Creator is not onely become a creature, but inferiour to ſome creatures that he did create: O yee *Angels*, how ſtand yee amazed at this humility? that God your Maſter ſhould become meaner then his ſervants, that the Lord of heaven ſhould deny the dignity of *powers, principalities, Cherubims, Seraphims, Arch-Angell, or Angell*: O Ieſu! how contrary art thou to thy aſpiring Creatures? ſome *Angels* through pride would needs be as God, but God through humility is made *lower then the Angels*, not equall with them, but a note below them, as *David* that ſweet ſinger of *Iſrael* ſung, *thou madeſt him little lower then the Angels*, Pſalm 8.9.

Pſal.8.9. cited alſo in the perſon of Chriſt. Heb.2.7. Heb.2.16.

But how much lower? *by a little* (ſaith *Paul*) and if you would know what that little was, he tels you again, that *he took not on him the nature of Angels, but he took on him the ſeed of Abraham*, *Heb.2.16.* Here is that great *abyſſe*, which all the powers of heaven could no leſs but wonder at: *Abrahams* Lord is become *Abrahams* Son; the God of *Abraham*, the God of *Iſaac*, and the God of *Iacob*, hath took upon him the ſeed of *Abraham*, the ſeed of *Iſaac*, and the ſeed of *Iacob*; wonder above wonders! that God ſhould take the ſhape of *Angels* is more then we can think, but to take on him the nature of *man*, is more then the tongue of Angels can expreſs; that the King of heaven ſhould leave his glorious manſion, and from the boſome of his Father come into the womb of his mother, from that company of Angels, and Arch-Angels, to a rude rout of ſinfull men: *Tell ye the daughters of* Sion, *behold thy King cometh unto thee*, ſaith the Prophet *Eſay* in the *62. Chap.* 11. *verſ.* what could he leſſe? and what canſt thou more? wonderfull love that he would come, but more wonderfull is the manner of his coming; he that before made man a ſoul after the image of God, now makes himſelf a body after the image of man; and he that was more excellent then all Angels, becomes leſſer, lower then the Angells, even a mortall, miſerable, wretched *man*.

Iſai.62.11.

But what man? as he is King of heaven, let him be King of all the world; if he be *man*, let him be the ruler of Mankinde:

no,

no, thou art deceived (O Jew) that expectest in thy Saviour the glory of the world; fear not *Herod* the loss of thy Diadem, for this child is born not to be thy successor, but if thou wilt believe, to be thy Saviour; was he a King on earth? alas! look through the Chronicles of his life, and you finde him so far from a King, that he is the meanest subject of all men: where was he born but at *Bethlehem*, a little City? where did the shepherds find him, but in a sorry cottage? who were his Disciples, but poor Fisher-men? who his companions, but Publicans and sinners? is he hungry? where stands his Table, but on plain ground? what are his dainties, but bread and a few fishes? who are his guests, but a rout of hungry starved creatures? and where is his lodging, but at the stern of a ship? here is a poor King, without either presence or bed-chamber, *The foxes have holes, and the birds of the air have nests, but the Son of man hath not whereon to lay his head*; Matth. 8. 20. Matth. 8. 20.

Descend we a little lower, and place him in our own rank, what was he but a Carpenter, say the Jews in scorn? *Is not this the Carpenter, Maries son?* Mark. 6. 3. A poor trade sure, but to shew us that he was man, and how much he hated idleness, some time he will bestow in the labours of mans life. but O wonder! if he will reject majesty, let him use at least some of those liberall arts; or if he will be mechanicall, let him choose to some noble trade, *Thy Merchants were the great men of the earth*, said the Angell to Babylon, Apoc. 18. 23. Ay, but our Saviour is no Adventurer, neither is he so stocke to follow any such profession; once indeed he travelled into Ægypt with *Joseph* and *Mary*, but to shew us that it was no prize, you may see *Mary* his mother steal him away by night, without further preparation: what, gone on a suddain? it seems there was no treasure to hide, no hangings to take down, no lands to secure, his mother needs do no more but lock the doors and away: what portion then is for the Lord of heaven? O sweet Jesu, thou must be content for us to hew sticks and stocks, besides which (after his coming out of Ægypt, about the seventh year of his age, untill his baptisme by *John*, which was the thirtieth) we find little else recorded in any Writers, profane or Ecclesiasticall. 6. Mark. 6. 3. Apoc. 18. 23.

And are we now at our just *Quantum*? alas, what quantity,

what bounds hath the humility of our Saviour? is he a *Carpenter*? than were to be maister of a trade, but *he took on him* (saith the Apostle) *the form of a servant*, not a maister. Phil.2.7. It is true, he could say to his Apostles, *Ye call me maister, and Lord, and yee say well, for so I am*, Ioh.13.13. and yet at that very instant mark but his gestures, and you may see their Lord and *Maister* become a *servant to his servants*: his many offices expresse his services, when *he rose from supper, and laid aside his upper garments, and took a towell and girded himself, and after that he had powred water in a bason, began to wash his disciples feet, and to wipe them with the towell wherewith he was girded.* O ye blessed spirits, look down from heaven, and you may see even the Almighty kneeling at the feet of men! O yee blessed Apostles, why tremble ye not at this so wonderfull sight of your lovely, lowly Creatour? *Peter*, what doest thou? Is not he the beauty of the heavens, the Paradise of Angels, the brightnes of God, the Redeemer of men? and wilt thou (notwithstanding all this) let him wash thy feet? no, leave, O Lord, leave this base office for thy servants, lay down the towell, put on thy apparell, see *Peter* is resolute. *Lord, doest thou wash my feet? no Lord, thou shalt never do it.* Yes *Peter*, thus it must be, to leave thee and us a memoriall of his humility; *I have given you an example* (saith Christ) *that ye should do as I have done unto you*: and what hath he done, but for our sakes is become a *servant*, yea his *servants servant*, washing and wiping, not their hands, or heads, but the very meanest, lowest parts, their feet.

Phil.2.7. Ioh.13.13. Ioh.13.4,5. Verſ.15.

8.

And yet there is a lower fall. *How many hired servants* (said the Prodigall) *at my fathers house have bread enough, and I die for hunger?* and as if our Saviours case were like the Prodigals, you may see him little lower then a *servant*, yea little better then a *beggar*: *Yee know* (saith the Apostle) *the grace of our Lord Iesus Christ, that though he was rich, yet for your sakes he became poor*, 2 Cor.8.9. *poor* indeed, and so *poor*, that he was not worth a penny to pay tribute, till he had borrowed it *of a fish*, Mat.17.27. See him in his birth, in his life, in his death, and what was he but a pilgrim, that never had house to harbour in? a while he lodges in an oxen-stall, thence he flies into Ægypt, back he comes into Galilee, anon he travels to Jerusalem, within a while (as if all his life were but a wandring) you may see

Luk.15.17. 2 Cor.8.9. Matth.17.27.

ſee him on mount Calvary hanging on the croſs, was ever any *beggars* life more miſerable? he hath no houſe, no money, no friends, no lands, and howſoever he was God the diſpoſer of all; yet for us he became man, a *poor* man, a mean man, yea the meaneſt of all men: and this another ſtep downwards.

But this now low enough, men are the image of God: ay but the Son of God is not uſed as a man, but rather as a poor dumb *beaſt* appointed to the ſlaughter: what was he but *a ſheep*, ſaid *Eſay* of him? Eſai. 53.7. a *ſheep* indeed, and that more eſpecially in theſe two qualities. Firſt, *as a ſheep before the ſhearer is dumb, ſo he openeth not his mouth*: and to this purpoſe was that ſilence of our Saviour: when all thoſe evidences came againſt him, he would not ſo much as drop one ſyllable to defend his cauſe: if the high Prieſts queſtion him, *What is the matter that theſe men witneſs againſt thee? Matthew* tells us that *Ieſus held his peace*, Mat.26.63. If *Pilate* ſay unto him *Behold how many things they witneſs againſt thee*, *Mark* tells us, that *Ieſus anſwered him nothing*, Mark.15.5. If *Herod queſtion with him in many words*, becauſe *he had heard many things of him*, *Luke* tells us, that *he anſwered him nothing*; Luk.23.9. As a poor ſheep in the hands of the ſhearer, he is dumb before his Judges and accuſers, whence briefly we may obſerve, *Chriſt came not to defend, but to ſuffer condemnation.* Secondly (as a *ſheep* he is dumb, and) as a *ſheep* he is ſlain; *He was led* (ſaith the Prophet) *as a ſheep to the ſlaughter.* O Jeſu! art thou come to this? to be a *man* who art *God*, a *ſheep*, who art *man*, and ſo for our ſakes far inferiour to our ſelves: nay worſe, *a ſheep*: how? not free, *as one that is leaping on the mountains*, or *ſkipping on the hills*; no, but *a ſheep that is led*: led whether? not thither as *David* was, who could ſay of his Shepherd, that *he fed him in green paſtures, and led him forth beſides the waters of comfort*: no, but *led to the ſlaughter*. He is a *ſheep*, a ſheep *led*, a ſheep led *to the ſlaughter*; and ſuch a ſlaughter, that were he a dumb creature, yet great ruth it were to ſee him ſo handled as he was by the Jewes.

9. Eſay 53.7. Matth. 26.63. Mark.15.5. Luk.23.9. Eſa. ibid. Pſal.23.2.

And yet will his humility deſcend a little lower, as he was the *pooreſt of men*, ſo the *leaſt of ſheep*; *like a lamb*, ſaith the Apoſtle, Act.8.32. and, *Behold the Lamb* (ſaid *Iohn* the Baptiſt) even *the Lamb of God which takes away the ſin of the world*,

10. Act.8.32. Joh.1,29.

Joh.1.29. This was that *Lamb* which the *Paſchall Lamb* prefigured, *Your Lamb* (ſaith God to the Iſraelites) *ſhall be a Lamb without blemiſh, and the bloud ſhall be a token for you, that I will paſs over you*, Exod.12.13. But was ever *lamb* like the *Lamb of God*? he is without blemiſh, ſaith *Pilate*, *I find no fault in him*, Luk.23.4. and *the ſprinkling of his bloud* (ſaith *Peter*) *is the right token of election*, 1 Pet.1.2. Such a *lamb* was this *Lamb* without blemiſh in his life, and whoſe bloud was ſprinkled at his death, in life and death ever ſuffering for us, who (had he not done ſo) ſhould for ever and ever have ſuffered our ſelves. *Tell me, O thou whom my ſoul loveth, where thou feedeſt?* ſaith the Church in Canticles. *tell me?* yes: *If thou knoweſt not* (ſaith our Saviour) *go thy way forth by the foot-ſteps of the flock*, Cant. 1.8. Our Saviour is become a *man*, *a ſheep*, *a lamb*, or if this be not humility enough, he will yet take a leap lower.

Joh.1.29. Exod.12.5. and 13. Luk.23.4. 1 Pet.1.2. Cant.1.8.

What is he but *a worm, and no man yea the very ſcorn of men, and the outcaſt of the people*, Pſal.22.6. Did you ever think we could have brought our Saviour to thus low a degree? what, beneath a *lamb*, and no better then a *worm*? Heaven and earth may well ring of this, as being the greateſt wonder that ever was: there is any bitter potion due to man, which the Son of God will not partake of to the utmoſt dregs; and therefore if *Iob ſay to the worm, thou art my ſiſter, and mother*; nay, if *Bildad* ſay, *Man is a worm, and the ſon of man is but a worm*, which is more then kindred: behold our Saviour ſtooping thus low himſelf, what is he but a *man*? nay, as if that were too much, *a worm, and not a man*, as ſung the Pſalmiſt of him.

Pſal.22.6. Iob 17.14. Iob.25.6.

12.

I am ſo low, that unleſs we think him *no body*, we can down no lower; and yet here is one leap more, that if we take a view of it, we may ſuppoſe him to be nothing in eſteem, *a No-body indeed*. Look we at every man in reſpect of God, and the Prophet tells us, *All nations before him are as nothing*, Eſai.40.17. And if man be thus, why ſure the ſon of man will be no leſſe: ſee then (to the wondrous aſtoniſhment of men and Angels) how greatneſs it ſelf, to bring man from nothing, *Exinaniuit ſe, hath made himſelf nothing*, or *of no reputation*, Phil.2.7. How? *nothing*: yes, ſaith *Beza*; *He that was all in all, hath reduced himſelf to that which is nothing at all*: and *Tertullian* little leſs, *Exhauſit ſe, He hath emptied himſelf*, or as our tranſlation gives

Eſai.40.17. Phil.2.7. *Ex omni ſeipſum ad nihil redegit: Beza in loc. Tert. ad Mar. l.5.*

it,

it, *He hath made himself* (not of little, but) *of no reputation.*

Lo here those steps (the Scripture lighting us all the way) by which our Saviour descended; he that is *God* for us became *an Angell, a man, a Serving-man, a poor man, a sheep, a lamb, a worm, a nothing in esteem, a man of no reputation.*

Let every soul learn his duty from hence; what should we do for him, who hath done all this for us? There is a crew of unbelievers that hear and heed not: all the sufferings of our Saviour cannot move them a jot, either towards God, or from sin, and is not this a wofull lamentable case? I remember a passage in *Cyprian*, how he brings in the Devill triumphing over Christ in this manner: *As for my followers, I never dyed for them, as Christ did for his, I never promised them so great a reward, as Christ hath done to his; and yet I have more followers then he, and they do more for me, then his do for him*: *hear, O heaven! and hearken O earth?* Was ever the like phrensie? The Devill, like a roaring Lion, seeks ever and anon to devour our souls, and how many thousands, and millions of souls yield themselves to his service, though he never died for them, nor will ever do for them the poorest favour whatsoever, but pay them everlastingly with pains and pangs, death and damnation? On the other side, see our Saviour (God Almighty) take on him the nature of *a man, a poor man, a sheep, a lamb, a worm, a nothing in esteem*; and why all this? but onely to save our soules, and to give them heaven and salvation: yet such is the condition of a stubborn heart, that (to choose) it will spurn at heavens crown, and run upon hell, and be a slave to Satan, and scoffe at Christs suffering, yea and let out his blood, and pull out his heart, and bring him a degree lower then very *beelzebub* himself, rather then it will submit to his will, and march under his banner to the kingdome of heaven. Hence it is, that the Devill so triumphs over Christ, *As for my followers* (saith he) *I never died for them as Christ did for his*: no Devill, thou never diedst for them, but thou will put them to a death without all ease or end. Think of this, yee unbelievers; me thinks like a thunderbolt, it might shake all your hearts, and dash them into pieces. 1. *Use.*

But a word more to you, of whom I hope better things; let me exhort the Saints, that you for your parts, will ever love, and ſerve, and honour, and obey, and praiſe the Lord of glory, for this ſo wonderfull a mercy; I pray, have you not cauſe? had your Saviour onely ſent his creatures to ſerve you, or ſome Prophets to adviſe you in the way of ſalvation, had he onely ſent his Angels to attend you, and to miniſter unto you; or had he come down in his glory, like a King that would not onely ſend to the priſon, but *come* himſelf to the dungeon, and ask, ſaying, *Is ſuch a man here?* or had he onely come and wept over you, ſaying, *Oh that you had never ſinned*; all theſe had been great mercies: But that Chriſt himſelf ſhould come, and ſtrive with you in mercy and patience, that he ſhould be ſo fond of a company of Rebels and Hel-hounds, (and yet we are not at the loweſt) that he would for us become *a man, a mean man, a lamb, a worm, a nothing in eſteem.* O all ye ſtubborn hearts, (too much ſtubborn are we all) if judgement and the hammer cannot break your hearts, yet let this mercy break you, and let every one ſay, *O Ieſu haſt thou done all this for me? certainly I will love thee, and praiſe thee, and ſerve thee, and obey thee as long as I live.* Say ſo, and the Lord ſay Amen to the good deſires of your hearts. To whet this on the more, remember ſtill, it is *you* that ſhould have ſuffered, but to prevent this, it is *he* that was humbled, it is *he* that was crucified, it is *he* that was purged: what needs more? *I am he*, ſaid Chriſt to the *Iews* when they apprehended him; *He?* what *he?* I know not what: but be *he* what he will, *he* it is our Saviour, Redeemer, Phyſician, Patient, *Who had by himſelf purged our ſinnes.*

John 18.5.

Thus far we have meaſured his ſteps downwards, and ſhould we go up again the ſame ſtairs, we might bring him as high as we have placed him low: but his aſſcent belongs rather to the words following my Text; for after *he had purged*, then *he ſate down on Gods right hand on high.* Come we then to the next words, and as you have ſeen the *Perſon*, ſo let us look for a *companion*; *This may in miſerie yield ſome comfort, if but any ſociety bear's a ſhare in his miſery*; But me thinks I hear you ſay to me, as the *Athenians* ſaid to *Paul*, *We wil hear thee again of this matter* another time.

Acts 17.32.

By

By himself]

THe *Time* and *Physician* have prepared a *Purge*; but who is the *Patient* to receive it? it is man is sick, and it is man must purge, or otherwise he dies without all remedie or recoverie: but alas! what Purge (what Purgatory) must that be which can evacuate sinne? Should man take all the virtue of herbs and mineralls, and distill them into one sublime and purest quintessence, yet impossible were it to wash away sinne: or the least dregs of its corruption: Not *Galen* nor *Hippocrates*, nor all the Artists, or Naturalists that ever lived on earth could find out, or invent any remedie for sinne; this must be a work of Grace, and not of Nature; yea, and such a grace as neither man nor Angel could afford: Behold then who it is that both administers and takes the receipt prepared; it is man that sinned, and God is become man, that so being both, he might administer it as God, and receive it as man, the same Person, being Physician and Patient, Compounder and Purger.

But, what a wonder is this? Are we a-dying, and must he purge for it? can Physick given to the sound, heal the party that is sick? It was the saying of our Saviour, *The whole need not the Physician, but they that are sick*, and Christ Jesus for his part is whole indeed, *No fault in this man*, saith *Pilate*; and he is *a just man*, said *Pilates* wife of him: to what end then should he purge that is whole, and we escape it that are sick? O this is to manifest the deerest love of our Soul-Physician, our endeared Saviour; *the whole* indeed *need not the Physician*, he needs no physick, no Purge, no Physician at all, but for us he is become a Physician himself, for us he became Physician and Patient: for us he was sick, for us he purged, that we through him might escape that danger of eternall fire. Matth. 9. 12. Luke 23. 14. Matth. 27. 19.

But how purged he? *By himself*? Was there none to associate him in this misery? no, he *purged by himself*] onely, and that without a

{Partner.
{Comforter.

First, *without a partner*, there was none that laid a finger in the burthen of his Crosse to ease him: why, Blessed Saviour, thou hast Myriads of *Angels* waiting on Thee, and can they not a little lighten

lighten thy heavie yoke? No, the *Angels* are bleſſed, but they are finite and limited, and therefore unable to this expiation of ſinne.

But what ſay we of the *Saints*? if you will believe the *Remiſts*, they can tell you that *the ſufferings of Saints (ſanctified in Chriſts bloud) have not onely a forcible ſatisfaction for the Church, and its members; but withall they are the accompliſhments of the wants of Chriſts paſſion*; an horrible blaſphemy: as if Chriſts were not ſufficient in it ſelf, but his wants muſt be ſupplyed by the ſatisfaction of others; my Text tels me, *Chriſt purged by himſelf*,] therefore not by any other, but ſufficiently in his own perſon; and as for that Text they urge againſt us, *Coloſſ.* 1.24. *Now rejoyce I in my ſufferings for you, and fulfill the reſt of the afflictions of Chriſt in my fleſh for his bodies ſake which is the Church*; whence they argue theſe two points, firſt the want of Chriſts ſufferings, and ſecondly, the abounding of Saints ſufferings for the ſatisfaction of others. To the firſt we anſwer, that *the afflictions of Chriſt*, which the Apoſtle ſaith, *I fulfill*, are not meant of the afflictions which Chriſt ſuffered in his Perſon, but in his members, thus *Auguſtine*; *Non dixit preſſurarum mearum, ſed Chriſti, quia membrum erat Chriſti, The Apoſtle ſaith not, my afflictions, but Chriſts, becauſe he was a member of Chriſt*, who is uſually ſaid to ſuffer both with, and in his members. To the ſecond we anſwer, that *Pauls* ſufferings, *for his body which is the Church*, ſerved not for *ſatisfaction*, but for *confirmation* of their faith; thus *Ambroſe*, *Chriſts paſsion ſufficeth to ſalvation*, Peter *and* Pauls *paſsion ſerve onely for example*; ſo then if you will have the true ſenſe of the words, they run thus; *Now rejoyce I in my ſufferings for you, whereby I fulfill the meaſure of thoſe tribulations which remain yet to be indured of Chriſt in his myſticall body, which I do for the bodies ſake, not to ſatisfie for it, but to confirm it, or ſtrengthen it in the Goſpel of Chriſt*: and good reaſon have we to admit of this comment; otherwiſe how is Chriſt a perfect Saviour, if any act of our redemption be left to the performance of any Saint or Angell? no it is Chriſt, and onely Chriſt Jeſus, and onely Jeſus, *nor is there ſalvation in any other, for there is none other name under heaven given among men whereby we muſt be ſaved*, Acts 4.12.

Rem. Coll. 1. *ſec.* 4.

Col. 1.24.

Auguſt. tract. in Joh. 108.

Chriſti paſſio nobis ſufficit ad ſalutem, Petri & Pauli contulit ad exemplum. Ambr. ſerm. 66.

Acts 4.12.

3. But if not *Angels*, or *Saints*, what ſay we of *good Works*? Cannot

Cannot they expiate ſinne? yea, ſay our adverſaries, they are *meritorious, and applicatory; and expiatorie*, ſo here is a threefold uſe of them; what? hath Chriſt *purged by himſelf?* and is there any other means whatſoever to expiate ſinne? no ſaith the Apoſtle, ſo incompatible are theſe two, his grace, and our works, that *if it be of grace, it is no more of Works, or elſe grace were no more grace; and if it be of Works, it is no more grace, or elſe works were no more Works. By grace then ye are ſaved — not of works, leſt any man ſhould boaſt himſelf*, Epheſ. 2. 8, 9. Rom. 11. 6. Epheſ. 2, 8, 9.

But if no purging by *Angels, Saints, nor good works*, what ſay we to *purgatory* it ſelf? we ſay it is a fable, or were it an Article of Faith (as the Pontificians affirm) let us have Scripture for it; yes ſaith *Roffenſis, We went through fire and water*, Pſal. 66. 12. and Sir *Thomas Moor* will have more Scripture yet, *I have ſent forth thy priſoners out of the pit, wherein is no water*, Zach. 9. 11. here are two places for Purgatory, and one ſaith, there is *water*, the other ſaith, there is *no water*; but to ſay truth of both *the Catholick faith, reſting upon divine authoritie believes heaven and hell, but third place* (ſaith *Auguſtine*) *we know none, neither find we in holy Scripture, that there is any ſuch place:* neither ſpeaks he onely of places eternall, that are to continue for ever, for he purpoſely diſputes againſt *Limbus puerorum:* and rejects all places temporary; yea, elſewhere he acknowledgeth, *there is no middle place at all but he muſt needs be with the Devil, that is not with Chriſt:* away then with thoſe *paper Walls, and painted fires, a bug* (could *Harding* once ſay) *meet onely to fray children*; God will have no rivall in ſinnes purge, no *Angel* in Heaven, no *Saints*, no *Works* on earth, no *purgatory* under earth, it is he himſelf will *purge it by himſelf*, my text affirms it, (and who dares gainſay it) that *he by himſelf* (by no other) *hath purged our ſinnes*. 4. *Roffen. contra Luther. art. 37.* Pſal. 66. 12. Zach. 9. 11. *Aug. hypog. l. 5. tom. 7.* *Aug. de pec. merit. & remiſſ. l. 1. c. 28.* *Fuel. def. Apol. 2. part.*

Thus farre you have ſeen Chriſt *purging* without *a partner*, *he trod the Winepreſſe alone, and there was none to help him*; but ô the bitterneſſe of this *purge* that admits of no help, no eaſe, as he had no *partner* to help him, ſo no *Comforter* to cheer him in his ſo lamentable ſufferings. Eſay 63. 3.

Some eaſe it is to have one or other touched with the ſenſe of our miſeries, and if they cannot help us, yet to do what they can (be it onely ſo condole us) it were a comfortable refreſh- *Solamen miſeris ſocios, &c.*

ing;

ing ; ay, but our Saviour finds no refreshing at all, *he purged by himself*, without a *Partner*, without a *Comforter* ; not any one one earth or in heaven, that afforded his poor heart any cure or cordiall. First, look on earth, for to them doth he addresse that speech in *Lamentations*, *is it nothing to you all ye that pass by ?* the most grievous torments find some mitigation in the supply of friends, and what friends hath our Saviour to comfort him in his torments?

Lament 1.12.

1. If you say the *Gentiles* ; I must confess he found faith in some, and a seeming favour from others : the Centurion is witness of the one, of whom our Saviour himself confessed, *I have not found so great faith no not in Israel*, *Matth.*8.10. and *Pilate* gives a token of the other, when *he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just man*, *Matth.*27,24 but alas ! did *Pilate* so favour him as to free him ? no, he fears to condemn him being innocent, and yet dares not absolve him, being so envyed as he was by the *Iewes* ; what then can a little water ? what can *Iordans* floods ? what can *rivers of wine*, and *oile* do, towards the washing of those hands, that *had power to release him* and would not ? he knew *they had delivered him of envy*, *Matth.*27.18. he confesses, *I find no fault in this man*, Luk.23.14. he tells him that *he had power to crucifie him, and he had power to loose him*, *Iohn* 19.10. and yet fondly would he wash away the guilt of his unjust sentence, with a little water on his hands ; no *Pilate*, that ceremony cannot wash away thy sin, that sin I mean, which thou and the *Gentiles* in thee committed, in delivering of Jesus *to the will of the Iewes*.

Matth.8.10.
Matth.27.24.
Matth. 27.18.
Luk.23.14.
Joh.19.10.
Luk. 23.25.

2. But if delivered to the *Iewes*, sure it is well enough ; he is their Country-man, Kinsman, of the stock of *Abraham*, of the Tribe of *Juda*, of the Family of *Ioseph* ; but this rather aggravates then allaies his misery, that his own people should degenerate into Traitors : not a Gentile, but a Jew to be his Executioner : what torment had not been a lenitive, and a recreation in comparison of this ? *Daniels* Den, the three Childrens Furnace, *Esays* wooden Saw, *Israels* fiery Serpents, the *Spanish* Inquisition, the *Romish* Purgatory, are all as far short in torture, as the last of them in truth, to the malice of a Iew, witness our Saviours death, when they all conspired not onely

onely to scourge him, mock him, buffet him, slay him; but to slay him in such a manner, as to hang him on nailes, and to make the Cross his Gibbet,

But what? no comforter amongst them all? do the *Gentiles* condemn him? will the *Jewes* crucifie him? and is there none to pity him? Yes, what say we of his *Disciples*, that heard him, followed him, and were *sent of him by two and two into every City and place, whether he himself should come?* Would you think that these *seventy*, (for they were so many in number) which for a time did his Embassage *with joy*, would now have forsaken him? yes, if you mark it, *many of them went back, and would walk no more with him*. some stumble at his Doctrine, others at his passion, but all were offended, as it is written, *I will smite the Shepherd, and the sheep of the flock shall be scattered*, Matth. 26.31. 1.

Luk. 10.1.

Luk. 10.17.

Joh. 6.66.

Matth. 26.31.

Yet if the *Gentiles* reject him, they do but like *Gentiles* who were ignorant of God; if the *Jewes* hate and maligne him, it is but their old wont *of killing the Prophets*; if the *Disciples* that are weaker, faint, and waver in faith, it was no more then was said of them: *O ye of little faith!* but what say we to the *twelve Apostles*, those Secretaries of his mysteries, stewards of his mercies, almners of his bounties, *will they also go away*, and leave him comfortless alone? no, can *Peter* say, *Master, to whom shall we go, thou hast the words of eternall life*, Ioh. 6.68. or if he will have deeper protestations; *I am ready to go with thee* (saith *Peter*) *into prison and to death*, Luk. 22.33. to death? yes, *though I die with thee, I will not deny thee, and thus said all his Disciples*, Matth. 26.35. and yet like *Ionas* Gourd, when the Sun beates hottest, how soon are they all gone, and vanished away? loe one betrays him, another forswears him, all run from him, and leave him alone in the midst of all his enemies.

Matth. 23.31.

Matth. 8.26.

Joh. 6.68.

Luk. 22.33.

Matth. 26.35.

And yet if his *Apostles* leave him, what say we to *Mary* his mother, and other his *friends*? these indeed wait on him, seeing, sighing, wailing, weeping, but alas! what do those tears but increase his sorrows? might he not justly say with *Paul, What mean yee to weep and to break my heart?* Act. 21.13. Pity, and of all other feminine pity, it is the poorest, helpless salve of misery; but howsoever it was to others, this was so far from any 2.

Acts 21.13.

salve

salve to him, as 'tis one of his greatest, tendrest sores about him: *Daughters of Ierusalem, weep not for me, but weep for your selves, and your children.* O see the wonder of compassion which he bears to others in his passion; he hath more care of the women that follow him weeping, then on his own mangled self, that reels along fainting and bleeding even unto death, the tears that drop from their eyes is more to him, then all the bloud in his veins, and therefore careless (as it were) of his own sacred person, he *turns about* his blessed bleeding face to the weeping women, affording them looks and words too of compassion, of consolation, *Weep not for mee, but weep for your selves and your children*: But O blessed Saviour, didst thou flow unto us in showrs of Bloud, and may not we drop a tear for all those purple streams of thine? yes Lord, thou dost not here forbid us weeping, onely thou turnest the stream of our tears the right way; tha is to say, homewards into our own bosomes, pointing us to our *sins*, the truest cause of thy sufferings.

Luk.23.28.

Luk.23.38.

6. But as for comfort to our Saviour, whence (trow ye) may it come? if we compass the earth, *the Gentiles, Iewes, his Disciples, Apostles, Mary his own Mother, and all other his friends*, they are but as *Iobs miserable comforters all*; but let us *go up into heaven*, and there (if any where) be his *comforters* indeed: alas! what *comforters*? If you imagine the *Angels*, it is true they could attend him in the Desart, and comfort him in the Garden, but when he came to the main act of our Redemption, not an *Angell* must be seen: how, not seen? no, they must not so much as look through the windows of heaven to give him any ease at all; nor indeed were it to any purpose if they should; for who can lift up, where the Lord will cast down? O yee blessed *Angels*, how is it that your Hallelujahs cease? that your songs which you warbled at his birth, are finished at his death; that your glorious company, which are the delight of happy souls is denied to him, who is the Lord and Maker both of you and them: why, thus it must be for our sakes: *I am full of heavinesse* (said our Saviour in his type) *and I looked for some to take pity, but there was none, and for comforters, but I found none*, Psal.69,20.

John 16.2.

Psal.69.20.

7. And yet if the Angels be no comforters, he hath a *Father in heaven*

heaven that is neater to him : *I and my father are one* (ſaith our Saviour) and *it is my Father that honoureth mee*, Ioh.8.34. *it is my Father that loveth me*, Ioh.10.17. *it is my Father that dwelleth in me*, Ioh.14.10. and howſoever others forſake mee, *and leave me alone*, (as himſelf proclaims it) *yet I am not alone, becauſe the Father is with mee*, Ioh.16.32. Is it ſo, (ſweet Saviour) whence then was that ſorrowfull complaint of thine; *My God, my God, why haſt thou forſaken me ? Leo* it is that firſt reconciled it, and all antiquity allow of it : *the union was not diſolved, but the beames, the influence was reſtrained : Affectione juſtitiæ* (ſaith *Scotus*) he was ever united to his Father, becauſe he ever loved, truſted, and glorified him ; but *affectione commodi*, that delight ever emergent from that divine viſion, was for a time ſuſpended, and therefore was it that his body drooped, his ſoul fainted, he being even as a ſcorched Heath-ground, without any drop of dew of the divine comfort on it.

Ioh.10.30. Iohn 8.34. Iohn 10.17. Iohn 14.10. Iohn 16.32. Matth.27.46. *Non ſolvit unionem, ſed ſubtraxit viſionem. Scotus 4. ſent. D.46. Q.4. reſp.ad princip. argum.*

Yet be it that his *Father* now forſakes him, will *he* forſake *himſelf* ? O yes ! he burns in the fiery furnace of affliction, without all manner of refreſhing ; and this was it that was figured in the Law, by thoſe two Goats offered for the ſins of the people; whereof the one was the *Scape-Goat*, and the other was the *Offering* : the ſcape-goat departed away, and was ſent *into the wilderneſs*, but her companion was left alone in the torments, and *made a Sin-Offering* for the people: even ſo was this Sacrifice of God-man, man-God, bleſſed for ever, the *humanity* was offered, but the *divinity* eſcaped ; the *humanity* ſuffered for the ſins of the world, but the *divinity* departed away in the midſt of ſufferings, and left her ſiſter and companion all alone in the torments : thus *he purged himſelf, himſelf onely* in his *humanity*, no other with him, all other left him ; the *Gentiles, Jewes, Diſciples, Apoſtles, Mary his mother, and God his Father, nay he himſelf is bereaved of himſelf, the humanity of his divinity*, if not in reſpect of the *union*, yet as touching the *conſolation*; *When he had by himſelf*] (in his humane nature, without any comforter) *purged our ſins*. 8. Levit.16.10.

Thus far you have ſeen Chriſt drink the cup of his bitter pains, pure and without mixture of any manner of eaſe; what now remains

remains, but that vve make ſome uſe of it?

Uſe. *I will take the cup of ſalvation* (ſaith *David*) *and call upon the*
Pſal.116.13 *Name of the Lord*, Pſal. 116.13. and vvhat can vve leſs? if our Saviour hath begun to us in pains, ſhall not vve afford him our thanks? the *Cup* of death could not paſſe from him, and muſt
Pſal.148.2. the *Cup of Salvation* be removed from us? *O praiſe him, praiſe him all his Hoſts*: hovvſoever he vvas alone in his ſufferings, let us all bear the burdens in a ſong of thankſgiving, and in this ſong let us ſinging vveep, and vveeping ſing; our ſins may dravv the tears vvhich vvere the cauſe of his ſufferings, and our ſalvation may make us ſing, vvhich thoſe his ſufferings did effect: vvhat needs more? he ſuffered *by himſelf*] the cauſe our ſins, the effect our ſalvation; let us mourn for the one, and praiſe him for the other; praiſe him, and him alone, for he had no partner in his ſufferings, nor vvill he have any in our thanks, he had no comforter in his miſeries, nor muſt any ſhare vvith him, in the duty vve ovve him of praiſing his Name: Alas, have vve not reaſon (think you) to give all the glory unto him? it vvas he that ſuffered that vvhich vve deſerved, *he purged by himſelf*] vvhen vve our ſelves lay ſick of ſin, in perill of death and damnation; thus gracious is he to us, that vvhen there vvas no other remedy for our recovery, then *he by himſelf* in our ſtead, came, *and purged our ſins.*

Thus far you have ſeen the Patient, and order novv requires that vve prepare the Receit; the Patient vvas *himſelf*] the Receit is *a Purge*] but to confect this *Purge*, vve muſt crave a further time; and in the mean vvhile, and ever remember him in your thoughts, vvho hath done all this for you, and the Lord make you thankfull.

Had purged.]

YOu ſee vvho it is that hath freed us from ſin, to vvit, Chriſt our Saviour vvithout a Compurgator; *he purged by himſelf*] but vvhat did he by himſelf? do vve ſay *he purged?* vvhat need he to *purge*, vvho never committed any ſinn in thought, vvord, or deed? it is vvithout doubt he needs not, and yet do it he vvill, not to clear himſelf, but us.

But this *Purge* doth imply a medicine, and ſo vve muſt apply

ply it, a medicine it was, and many medicines he used for the curing of mans soul; the first by diet, when *he fasted fourty days and foruty nights.* Matth.4.2. the second by Electuary, when he gave his most precious *body and bloud in his last Supper,* Matth.26.26. The third by sweat, when *great drops of bloud issued from him falling down to the ground,* Luk.22.44. The fourth by plaister, when he was *spit upon* by the *Iewes,* Mark 15.19. The fifth by potion, when he tasted *vinegar mingled with gall,* Matth.27.34. The sixth by letting of bloud, when his hands and feet were pierced, yea, when his *heart vein* was stricken, and his *side goared with a Spear,* Ioh.19.34. the last (which contains all the rest) was by *purge,* when by all his sufferings (and especially by his bloud-shed) he *washed us from our sins,* Revel.1.5. Here was the cures of all cures which all the *Galenists* in the world may admire with reverence, that our Lord and Saviour should become our surety, that our soul-Physician should become our *Purger:* how? not by giving us Physick, but by receiving it for us; we (miserable wretches) lay sick of sin, and he (our Physician) hath *by himself purged* and delivered us of it.

Matth.4.2. Matth.26.26. Luk.22.44. Mar.15.19. Matth.27.34. Joh.19.34. Revel.1.5.

But that we may the better see how this Purge wrought with him, we must know, that *purging* in generall, is taken for any evacuation whatsoever: and to say truth in a word, *the evacuation of Christs bloud was the right purging of our sins.* Hence is it, that (as Scriptures affirm) *the bloud* of Christ doth redeem us, cleanse us, wash us, justifie us, sanctifie us: *Ye were redeemed by his bloud,* 1 Pet.1.19. and *his bloud cleanseth us from all sin,* 1 Joh.1.7. and *he washed us from our sins in his bloud,* Revel.1.5. and *being now justified by his bloud,* Rom.5.9. and *therefore Iesus suffered, that he might sanctifie the people with his own bloud,* Heb.13.12. This *bloud* was it that was believed by the Patriarchs, witnessed by the Sacrifices, shadowed in the figures of the Law, expected of all the faithfull from the beginning of the world; and therefore the Apostle concludeth, *almost all things are by the Law purged with bloud,* and *without shedding of bloud is no remission,* Heb.9.22. It is true, Christ purged by his death and other his sufferings, and yet are all these contained in the shedding of his *bloud*: this bloud is the foundation of true Religion, for *other foundati-*

Observ. 1 Pet.1.19. 1 Ioh.1.7. Rev.1.5. Rom.5.9. Heb.13.12. Heb.9.22.

Bern. in ramis Palmarum, ſerm. 3.

Saviour weeps for it, not onely with his eyes, but with all the parts of his bodie: and why ſo? but to this end, *That the whole body of his Church might be purged with the tears of his whole body.* Come then ye ſons of *Adam*, and ſee your Redeemer in this heavie caſe! if ſuch as be kind and loving are wont (when they come to viſit their friends in death or danger) to obſerve their countenance, to conſider their colour, and other accidents of their bodies; tell me, ye that in your Contemplations behold the face of your Saviour; What think you when you ſee in him ſuch wonderfull, ſtrange, and deadly ſignes? our ſweat (howſoever cauſed) is moſt uſuall in the face or forehead; but our Saviour ſweats in all his bodie, and how then was that face of his disfigured when it ſtood all on dros, and the drops not of a watrie ſweat, but of ſcarlet bloud? O my heart! how canſt thou but rend into a thouſand pieces? O my beloved! *well may our eies ſhed tears at this, When his veins thus ſhed their bloud for us.*

3.

Bern. de Paſſ. Dom. c. 38.

But here is yet a third effuſion of bloud, and that (as *Bernard* tels us) was *in vellicatione genarum.* in the nippings and tearings of his *ſacred cheeks*, to this bears the Prophet witneſs, Eſay 50.6. *I gave my back to the ſmiters, and my cheeks to the nippers*; or as our later Tranſlation, *I gave my back to the ſmiters, and my cheeks to them that plucked off the hair:* whether his cheeks were torn, or his beard plucked off, ſome vary in opinion: *Bernard* thinks both might be true; or howſoever we believe, moſt probable it is that neither of them could be effected without effuſion of *bloud.* And now me thinks I ſee that face *fairer then the ſonnes of men* ſpit on by the *Jews*; nor is their ſcorn without ſome cruelty; for in the next Scene they exerciſe their fiſts, which that they may do with more ſport to them, and ſpight to him, they firſt *blindfold him, and then ſmiting him on the face, they bid him read who it is that ſtrikes him*; and yet (as if whiteneſſe of their ſpittle, and blewneſs of their ſtrokes, had not cauſed enough colours) they once more die his roſie countenance in a bloudy red; to this end do they *nip his cheeks* with their nails, and (as others) *pluck off his hair* with their fingers, whereby ſtreams and ſtroaks of bloud run down his cheeks, and drop down at his chin to his lower garments: O ſweet face of our Saviour, what mean theſe ſufferings, but to tell us, if ever *confuſion cover our face* for him, that we conſider then how bloud and ſweat thus covered his face for us.

Bern. ibid.

Eſay 50.6.

Luke 22.64.

But

But yet here's a fourth effuſion at his Coronation; the blows drew not bloud enough from his face, and therefore the *thorns* muſt fetch more from his head; *If mine adverſary* (ſays *Iob*) *ſhould write a book againſt me, ſurely I would take it upon my ſhoulder, and binde it as a crown unto me,* *Iob* 31.36. the *Iewes* in ſtead of writing a book, they wreath a crown, and ſee how our Saviour binds it to him; not onely on his ſhoulder as a croſs to bear it, but on his head too, as a Crown to triumph in it: but neither is it for triumph onely, but for torture; it is a Crown woven of boughs, deck'd with thorns, and drops of bloud in lieu of precious ſtones. *O Jeſu! was that ſpittle thy ointment, that reed thy ſcepter, thoſe thorns thy crown, that purple died with bloud, thy royall Robes?* unthankfull people, thus watred with his bloud, that bring forth nothing but briars and thorns to crown him: but wherefore thorns, ſave onely to cruſh into his tender head? and to this purpoſe they do not onely ſtick his head full of them, but after the putting it on, to faſten the crown better, they *ſtrike him on the head* with their *reeds*, or *canes*. See here *thorns* not like ours, but (as the Country afforded) ſtronger and greater to pierce his ſcull with more eaſe; and ſee here *canes*, not as ours, but heavier and ſolider (as *Iewry* had plenty of them) to beat and hammer that crown of thorns deeper and deeper into his head. O then Imagine, what ſtreams of bloud guſhed out, when all thoſe ſharp prickles were ſhot in? no leſs then *a ſhowr of bloud* now rained on his neck, his face, his ſhoulders; and all this for us, *to make us members of that Head, his head thus bleeds down upon all his members.* 4. Job 31.36. Matth. 27.30. *Ne hic puto vos ſanguinis defuiſſe.* *Bern. de paſſ. Dom. c.39.*

And his head-vein being opened, there is a fift effuſion of bloud iſſuing out of his *body*; this was cauſed by the whips wherewith the mercileſs Tormentors fetcht bloud from his ſacred ſides: Is not here matter for our meditation to work on? Conſider (I pray you) how rude are the Hangmen that ſtrip our Saviour of his garments, and then go about to binde his holy body to a pillar? he (poor man) ſtands at the poſt alone, without any friends to comfort, or eye to compaſſionate him, whileſt they ſtrike on their laſhes, redouble their ſtrokes, again and again fall upon him afreſh, as if they would not leave a drop of bloud in all his body: but ſtay, what juſtice in all this?

this ? the Law of *Moſes* commanded that Malefactors ſhould
Deut.25.2,3. be beaten with whips, and *it ſhall be if the wicked be worthy to be beaten, that the judg ſhall cauſe him to lye down, and to be beaten before his face according to his fault by a certain number* : what number ? *forty ſtripes he may give him, and not exceed, leſt if he ſhould exceed and beat him above theſe with many ſtripes, then thy brother ſhould ſeem vile unto thee*, Deut.25.2,3. Thus indeed were the *Iews* tied, but the *Gentiles* neither bound by law, nor moved with compaſſion, far exceed this number ; I
S. Gert.l.4.divin.inſinuat. c.35. have read that he received no leſſe then 5400 ſtripes ; which if we conſider theſe things, is not altogether improbable. Firſt, the law of beating; that every guilty ſhould be ſtricken by every one of the Souldiers, a free-man with ſtaves, and a bond-man with whips. Secondly, the cauſe of this Law, that the body of him that was to be crucified, ſhould be disfigured, that the nakedneſs ſhould not move the beholders to any diſhoneſt thoughts, when they ſhould ſee nothing pleaſing or beautifull, but all things torn and full of commiſeration. Thirdly, the purpoſe of *Pilate* who hoped to ſpare his life, by this ſo great cruelty uſed againſt him. Fourthly, the great care and haſte which the Prieſts uſed in carrying of the croſſe, leſt Chriſt ſhould have died before he was crucified : every one of theſe reaſons argue an unreaſonable whipping, which our poor Saviour endured. *But (O joy of the Angels, and glory of Saints) who hath thus disfigured thee? who hath thus defiled thee with ſo many bloudy blows ? certainly they were not thy ſins, but mine, that have thus evill entreated thee : it was love and mercy that compaſt thee about, for I ſhould have ſuffered, but to prevent this, thy mercy moves thee, and ſo thou takeſt upon thee all my miſeries.*

6.
Joh.19.5. But all this will not ſatisfie the Iews, *Behold the man*, ſaid *Pilate* to them, when he thought to have pacified their wrath by that dolefull ſight, but this nothing moved them, though (preſently after) it moved rocks and ſtones to ſhiver in pieces : Behold then a ſixth effuſion of bloud, when his hands and feet were pierced thorow with nails : he bears indeed upon his ſhoulders an heavy and weighty croſs of fifteen foot long, which muſt needs (ſay ſome) cauſe a great and grievous wound, but (to omit that which is queſtionable) here be thoſe wofull ſufferings; now come the barbarous inhumane hang-men, and begin to

loſe

loſe his hands that were tied to the poſt, to tie them to (a worſer pillory) the croſs, then ſtrip they off his gore-glued cloaths, which did ſo cleave to his mangled battered back, that they pull off cloathes and skin together : nay, yet more (and how can I ſay it without tears for ſin,) the croſs is ready, and nothing wanting but a meaſure for the holes ; down therefore they lay him on it, and though the print of his bloud gives them a true length, yet ſpitefully they take it longer, that ſo they may ſtretch and rack him on the croſs, till you may *tell his bones*, Pſal.22.17. And now all fitted, his hands and feet are bored, the greatneſs of whoſe wounds *David* fore-ſhewed by thoſe words, *They digged my hands and my feet*, Pſal.22.16. Pſal.22.16. *Socrat.l.1.c.17.* And well may we think ſo, for (as Eccleſiaſticall Hiſtory reports) ſo big were the very nailes, that *Conſtantine* made of them an helmet, and a bridle. O then what pain is this, when all the weight of his body muſt hang on four nailes, and they to be driven (not into the leaſt ſenſible parts, but) thorow his hands and his feet, the moſt ſinewie, and therefore more ſenſible parts of all other whatſoever ; yet to hang thus for a time were (it may be) ſomewhat tollerable, but thus he hangs till he dies, and ſo the longer he continues, the wider go his wounds, and the freſher is his torture. And now (my brethren) *behold and ſee, if there were ever any ſorrow like unto this ſorrow* : alas ! what elſe appears in him, but *bleeding veins, bruiſed ſhoulders, ſcourged ſides, furrowed back, harrowed temples, digged hands and feet ? digged*, I ſay, not with ſmall pins, but with rough boyſtrous nailes, and how then ſhot the bloud from thoſe hands and feet thus *digged*, and *digged thorow ? O, I am the roſe of Sharon*, it is truly ſaid of Chriſt, *Look on one hand, and on the other, and you may find roſes in both ; look on one foot, and on the other, and you may find roſes in either* : In a word, look all over his body, and it is all over roſie, and ruddy in *bloud*. Lam.1.12. Cant.2.1. *Bern. de paſſ. Dom.c.41.*

7.

Can we any more ? yes, after all theſe ſhowrs of bloud, here is one more effuſion ; for after his death, *One of the ſouldiers with a ſpear pierced his ſide, and forthwith came there out bloud and water*, Joh.19.34. The Souldier that gave this wound (they ſay) was a blind man, but our Saviours bloud ſpringing out on his eyes, reſtored him to his ſight, and ſo he became a Convert, a Biſhop, and a Martyr : a ſtrange cure, where the Phyſician muſt Joh.19.34. *Longinus* Biſhop of Cappadocia *Teſte Herle* Contemplations on Chriſts paſſion.

muſt bleed, but ſo full of virtue was this bloud, that by it we are all ſaved. And yet (O Saviour) why didſt thou flow to us in ſo many ſtreams of bloud? one drop had been enough for the world, but thy love is without meaſure. Phyſicians are uſually liberall of other mens bloud, but ſparing of their own; here it is not ſo: for in ſtead of the Patients arm, it is the Phyſicians own ſide that bleeds; in ſtead of a lancet here is a ſpear, and that in the hand of a blind Chirurgeon: yet as blind as he was, how right doth he hit the very vein of his heart? that heart where never dwelt deceit, ſee how how it runs *blond and water* for our ſinnes, here is the fountain of his Sacraments, the beginning of our happineſſe: *O gate of heaven! O window of Paradiſe! O place of refuge! O tower of ſtrength! O ſanctuary of the juſt! O flouriſhing bed of the Spouſe of Solomon!* who is not raviſhed at the running of this ſtream? me thinks I ſtill ſee the bloud guſhing out of his ſides, more freſhly and fully then thoſe ſweet golden ſtreams which run out of Eden to water the whole world. But is it his *hearts bloud?* what? keeps he nothing whole without him, nor within him? his Apoſtles are ſcattered in the garden, his garments at the croſſe, his *bloud* how many wheres? his skin they have rent with their whips, his ears with their blaſphemies, his back with their furrows, his hands and feet with their nails, and will they yet have his heart too cloven with a ſpear? what a wonderfull thing is this, that after all thoſe ſufferings he muſt have one wound more? *why (Lord) what means this open cleft and wound within thee? what means this ſtream and river of thy hearts-bloud? O it is I that ſinned, and to waſh it away, his heart runs blond and water in abundance.*

Lo here thoſe ſeven effuſions of our Saviours bloud, the firſt at his *circumciſion*, the ſecond in the *garden*, the reſt when *his cheeks were nipped, his head crowned, his back ſcourged, his hands and feet nailed, his ſide opened with a ſpear*, whence came out an iſſue of *bloud and water*.

Uſe. And be our ſinnes thus *purged?* Lord in what miſerable caſe lay we, that Chriſt our Saviour muſt endure all this for us! were our ſinnes infinite, for which none could ſatisfie but our infinite God? were not our iniquities as the ſands, for which no leſſe then an Ocean of bloud could ſerve to cover them? ſure here

is

is a motive (if nothing elſe) to draw from us the confeſſion of our manifold ſins. *Lord, we have ſinned, we have ſinned grievouſly, heavily, and with a mighty hand; and what now remains, but that we never ceaſe weeping, crying, praying, beſeeching, till we get our pardon ſealed in the bloud of Chriſt?* O beloved! let me entreat you for Chriſts ſake, for his blouds ſake, for his deaths ſake, that you will repent you of your ſinnes which have put him to theſe torments: and to this end I ſhall entreat you thus to order your repentance: First (after confeſſion of your manifold ſinnes) look upon him whom you have pierced; and by your meditation ſuppoſing him to lie afore you, *weep, and weep over him*, whom you ſee, by your ſinnes, thus clothed in his bloud. Why thus ſhall it be with the houſe of *David*, Zach. 12. 10. *I will powre upon the houſe of David* (ſaith God) *and upon the inhabitants of Jeruſalem the ſpirit of grace, and of ſupplications, and they ſhall look upon him whom they have pierced, and they ſhall mourn for him, as one that mourneth for his onely ſonne; and be ſorrie for him, as one that is ſorry for his firſt-born: in that day there ſhall be a great mourning in Jeruſalem, as the mourning of Hadadrimmon in the valley of Megiddon.* What is the houſe of *David?* and what are the inhabitants of Jeruſalem, but the elect people of God? and if you be of that number, then do you look on him whom you have pierced, and mourn for him, or mourn over him, as one that mourneth for his onely ſonne, yea, be ſorrie for him, or be in bitterneſſe for him *as one that is in bitterneſſe for his firſt-born.* Is it not time, think you? do you not ſee how every part of our Saviour bleeds afore you, his head bleeds, his face bleeds, his arms bleed, his hands bleed, his heart bleeds, his back bleeds, his belly bleeds, his thighs bleed, his legs bleed, his feet bleed: and what makes all this bloud-ſhed but our ſinnes, our ſinnes? O that this *day*, for this cauſe we would make a *great mourning as the mourning of Hadadrimmon in the valley of Megiddon!* O weep, or if you will not weep for him, yet *weep for your ſelves*, and your own ſinnes: alas, have you not cauſe? your ſins were his murtherers, and your hands by your ſins were imbrued in his bloud. 1. Zach. 12. 10, 11.

Secondly, ſtay not here, but when you have mourned and wept over your Saviour, then hate thoſe ſinnes that wrought this evil on your Saviour. Which that you may do 2.

effectually,

effectually, ſend your thoughts a far off, and ſee your Saviour in his *circumciſion*, in the *garden*, and when you have done ſo, then follow him a little further; behold the tears in his eies, and the clodded bloud that came from him when his *cheeks were nipped, his head crowned, his back ſcourged, his hands and feet nailed, his ſide opened*: and then, O then ſee if you can love thoſe ſins that have done all this villany! love them, ſaid I: no (if you have any ſhare in Chriſt) I hope you will rather be revenged on your ſins, rather you will every one ſay, *O my pride, and my ſtubbornneſs, and my looſeneſs, and my uncleanneſs, and my drunkenneſs, theſe were the nailes, and the whips, and the ſpear that drew bloud from my Saviour, therefore let me be for ever revenged of this proud, ſubborn, rebellious heart of mine own; let me for ever loath my ſin, becauſe it brought all this ſorrow on my Saviour.* Is not this ordinary with men? ſhould any one murther your Father or friend, whom you highly regarded and honoured, would you brook his ſight, or endure his company? nay, would not your hearts riſe againſt him? would you not proſecute the Law to the uttermoſt? and if you might be the Executioner, would you not wound him and mangle him, and at every ſtroak cry out, *Thou waſt the death of my Father, thou waſt the death of my Father*: and is the heart of a man thus inraged againſt him, that hath but murthered his friend or his father? O then how ſhould your hearts be tranſported with infinite indignation (not againſt the man but) againſt ſinne that hath ſhed the precious bloud of your father, your Maſter, your God, your King, your Saviour? O follow, follow, after theſe ſins with an Hue and Cry, bring them to the Bar, ſet them be-the Tribunall of that great Judge of heaven, and cry, *Juſtice Lord, juſtice againſt theſe ſins of mine; theſe ſlew my Saviour, Lord ſlay them; theſe crucified my Saviour, Lord crucifie them*: Why thus perſue and never leave them, untill (if it poſſible may may) you ſee theſe ſins bleed their laſt; never think you have done enough, but ſtill give your corruptions one hack more, confeſs your ſins once more and ſay, *Lord, this pride, and this ſtubbornneſs, and this looſeneſs of heart, theſe are they that killed my Saviour, and I will be revenged of them.*

3. Thirdly, ſtay not here neither, but when you have mourned for your ſins, and ſought revenge on them, then by Faith caſt them

them all on the Lord Jesus Christ; ease your own souls of them, and hurle your care on him that careth for you all. Certainly, there is no way to wash you clean from your sin, but onely by Christs *blood*, and how must you apply this but by Faith? now then, in the last place have *faith*, rence your soul (as it were) in the bloud of this immaculate Lamb, and though you are polluted and defied, yet (questionless) the *blood* of Jesus Christ will *purge* you from all sin: *If the blood of Buls and Goats* (saith the Apostle) *and the ashes of an Heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternall Spirit offered himself without spot to God, purge your consciences from dead works, to serve the living God*: You may talk of a Purgatory, why here is the Purgatory, that true Purgatory, the fountain that is laid open for the house of *Iudah* to wash in; and I pray you mark it, it is not onely for justification, but being applyed by faith, as effectuall for sanctification; not onely for the expiation of sin, that it be not laid to your charge, but withall to purge your Consciences from dead works to *serve the living God*. O then (as you tender your souls) believe, and cast your selves upon Christ for salvation, and for pardon of sins: Do you not see him bleeding on the Cross? Do you not hear him graciously offering to receive your sin-wearied souls into his bleeding wounds? what should you do then but cast your selves, with all the spirituall strength that you can (at least with infinite longings, and most hearty desires) into the bosome of your Saviour? say with your selves, *the fountain is opened, and here will we bathe for ever: Come life or come death, come heaven or come hell, come what come can, here will we stick for ever*: nay, if you must perish, tell God and man, Angels and devils, they shall pluck you out of the hands, and rent you from between the armes of your blessed bleeding Redeemer, your soul-purging Saviour. Thus if you believe, you need not to droop for your sins, but to go on with comfort to everlasting happiness; the *blood* of Christ (no question) will make way for you into heaven: Yea, (saith the Apostle) *by the blood of Iesus we may boldly enter into the holy places, by the new and living way which he hath prepared for us, through the veile which is his flesh*. Such is the blessed fruit of this *blood*, and the Lord make it effectuall unto us, to bring us into Heb.9.13,14. Heb.10.19.20.

into heaven, even for his ſake who *by himſelf thus purged our ſins.*

You ſee the *Purge* given and taken; onely a time it muſt have, and then follows the Evacuation. *Hee purged.*] What? the ill humour is *Sin,*] the extent of it *Our*] ſin: of both theſe together at our next meeting. Now the Lord ſo prepare us, that this *Purge* may work in us the everlaſting wel-fare, and health of our ſouls.

Our ſins.]

SIn is our ſickneſs, and to cure us of it, the Law yields corraſives, the Goſpell lenitives, but eſpecially Chriſt yields that Phyſick *Purgative*, which evacuates ſin. To conſider Chriſt as *a man of ſorrows*, and not a Saviour of ſinners, were but a melancholick contemplation; to behold his wounds, and not ſo to think on'em as they were our ſalves, addes but more ſorrows to our other miſeries; but when we call to mind that his bloud was our ranſome, that his ſtripes were our cures, then with all our hearts we pray, *his bloud be upon us and our children.* And why not, *this bloud* (ſaith the Apoſtle) *ſpeaks better things then the bloud of Abel.* For *Ables* bloud cryed *revenge*, but *Chriſts* bloud ſpeaks *mercy*; and (to our comfort be it ſpoken) if God heard the ſervant, he will much rather hear the ſon: yea, if he heard his ſervant for ſpilling, how much more will he hear his Son for ſaving and regaining our ſouls? In the words are two parts,

Heb.12.24.

1. The ill humour evacuated, *Sin.*]

2. The extent of this ſin, it is mine, yours, *Ours,*] every ones.

What is it but *Sin*] which our Saviour *purged*? this is that ill humour derived from our Parents, inherent in our ſelves, imputed to our Saviour, and therefore (ſaith the Prophet) *he bare the ſins of many*, Eſay.53.12. to whom agrees the Apoſtle, that *he his own ſelf bare our ſins in his own body*, 1 Pet.2.24. What a load then lay on his ſhoulders, when all our *ſins*, the *ſins* of all the world were faſtened upon him? one mans *ſin* is enough to ſink him into hell; and had not our Saviour intervened, every one of us had known by a wofull experience, how heavy *ſin* would

Eſay 53.12.
1 Pet.2.24.

would have been upon the ſoul of each man: but (O happie wel) *the ſnare is broken, and we are delivered.* To prevent ſins effect, Chriſt Jeſus hath *purged* and waſhed it away.

And is this all the matter wherefore our Saviour ſuffered? was *ſinne* all the diſeaſe of which he laboured, *when he had by himſelf purged?* yes, it was all, and if we conſider it rightly, we may think it enough to cauſe ſufferings in him, when merely for its ſake God was ſo wroth againſt us. O loathſome *ſinne*, more ugly in the ſight of God, then is the fouleſt Creature in the ſight of man! he cannot away with it, nor (ſo righteous are his wayes) could he ſave his own Elect becauſe of it, but by killing his own ſonne: Imagine then what a ſickneſſe is *ſinne*, when nothing but the bloud of the ſonne of God could cure it: imagine what a poyſon is *ſin*, when nothing but a ſpirituall Mithridate, compounded and confected of the beſt bloud that ever the world had, could heal it: we need not any further to conſider its nature, but onely to think of it how hatefull it was to God, how hurtfull to his Sonne, how damnable to men.

And was it *Sinne he purged?* this may teach us how hatefull *ſinne* is, that put him thus to his *Purge:* Every *ſinne* is a nail, a thorn, a ſpear, and every ſinner a *Jew*, a *Judas*, a *Pilate:* howſoever then we may ſeek to ſhift it on others, yet are we found the principall in this act our ſelves; you know it is not the Executioner that properly kils the man, *ſin* onely is the murtherer, yea, *our ſinnes* onely are the crucifyers of *the Lord of glory*; yea, (if you will pleaſe to hear me) I will yet ſay more, *our ſinnes* onely *did* not crucifie him, but *do crucifie him afreſh*, *Heb.6.6.* and herein how farre do we exceed the crueltie of the *Jews?* then his body was paſſible and mortall, but now it is glorified and immortall; they knew not what they did, *for had they known, they would not have crucified the Lord of glory*: but we know well enough what we *do and ſay too*: they buried Chriſt in the earth, and *the third day he roſe again from the dead*; but we through *ſinne* ſo bury him in oblivion, that not once in three dayes, three weeks he ariſeth, or ſhineth in our hearts; O ſhame of Chriſtians to forget ſo great a mercie! O *ſinne* paſt ſhame to *crucifie afreſh the Sonne of God!* Think of it (beloved) *ſin* is the death of Chriſt, and would you not hate him that kills your brother, your father, your Maſter, your King, your God?

Uſe.

Heb.6.6.

1 Cor.2.8.

beware

you think now are the true and great fools of the world? and who are likelieſt one day to groan for anguiſh of ſpirit, and ſay within
Wiſd.5.3,4. *themſelves, This was he whom we had ſometimes in deriſion, and a proverb of reproach; we fools accounted his life madneſſe, and his end to be without honour, now is he numbered amongſt the Children of God, and his lot is among the Saints*: Nay, if it once come to this, with what infinite horrour and reſtleſſe anguiſh will this conceit rent a mans heart in pieces, and gnaw upon his conſcience, when he conſiders in hell, that he hath loſt heaven for a luſt: and whereas he might at every Sermon had even the Son of God his husband for the very taking, and have lived with him for ever in unſpeakable bliſſe; yet neglecting ſo great ſalvation, muſt now lie in unquenchable flames, without all eaſe or end. Sure it is the higheſt honour that can be imagined, that the Sonne of God ſhould make ſuit unto ſinfull ſouls to be their
Rev.3.20. husband, and yet ſo it is; *he ſtands at the door and knocks*, if you will give him entrance, he will bring himſelf and heaven into
2 Cor.5.20. your hearts: *We are Chriſt's Embaſſadours* (ſaith the Apoſtle) *as though God did beſeech you by us, we pray you in Chriſts ſtead, to be reconciled to God.* We are Chriſts ſpokeſ-men, that I may ſo ſpeak, to woo you and winne you unto him; now what can you ſay for your ſelves, that you ſtand out? why come you not in? if the Devil would give you leave to ſpeak out, and in plain tearms, one would ſay, *I had rather be damned then leave my drunkenneſſe*, another, *I love the world better then Jeſus Chriſt*; a third, *I will not part with my eaſie and gainfull trade of Uſury for the treaſure hid in the field*; and ſo on; ſo that upon the matter, you muſt needs all confeſſe that you hereby judge your ſelves unworthy of everlaſting life, that you are wilfull bloudy murtherers of your own ſouls: nay, and if you go on without repentance, you may exſpect that the helliſh gnawing of Conſcience for this one ſinne of refuſing Chriſt, may perhaps hold ſcale with the united horrours of all the reſt whatſoever. O then make haſte out of *ſinne*, and come, come to Chriſt, ſo freely offered unto you! Heark how he calls, *Come unto me all ſinners, ſee my arms ſpread, my heart open. O how gladly would I entertain you, if you would come unto me*: here is a generall invitation indeed, all men, all ſinners, of all eſtates, of all kindes, of all conditions,

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whosoever you are, he keeps open house for you, *Come and welcome.*

Secondly, they offend on the other side, who after invitation come not, through a kind of unmannerly modestie, or a bashfull *despair*: Some there are, that may perhaps go so farre as to acknowledge their sinnes, and to confesse, that without Christ they are utterly undone, and everlastingly damned; that may be ravisht with the thoughts and apprehensions of this invitation of Christ; and would ever think themselves happie if they had their hungrie souls filled with Christ Jesus; but yet so it is, that (considering their manifold grievous *sinnes*, sinnes of a scarlet die, of an horrid strain, against knowledge, against conscience, and that which troubles them most, for all these *sinnes* their sorrow being so little, and poor, and scant, and in no proportion answerable to them) they cannot, dare not, will not meddle with any mercy, or believe that Christ Jesus in any wayes belongs unto them. To these I speak, or rather let them hear our Saviour himself speak to them: *Whosoever will* (saith he) *let him come, and drink of this water of Life freely:* yea, those that think themselves furthest off, he bids them come, *Come all that are weary and heavy laden*: if they find *sinne* a burthen, then Christ invites them, they (whosoever they are) that stand at the staffs end, he desires them to lay aside their weapons and come in; or if they will not do it, he layes his charge on them, for this is *his Commandment, that we should believe on the Name of his Sonne Jesus Christ*: nay, he counts it a *sinne* worse then the sinne of *Sodom*, a crying sinne, not to come in when the Gospel is proclaimed; and therefore let them never pretend their *sinnes* are great and many, but rather (because of his offer, invitation, and command, it being without any restraint of person, or *sinne*, (except that against the holy Ghost) if they will not come in, and cast themselves upon Christ, let them say, it is not the greatnesse of their *sinne*, but a willingnesse to be still in their *sinnes*, which hinders them; or otherwise let them know, that *sinnes*, when men are truly sensible of them, should be the greatest incouragement, (rather then discouragement) to bring them in to our Saviour: *Those that be whole need not a Physician, but they that are sick*: is it not for the honour of a Physician to cure great diseases? a mighty God and Saviour loves to

2. Revel. 21. Matt. 11, 28. 1 John 3. 23. Matt. 9. 12.

you think now are the true and great fools of the world? and who are likelieſt one day to groan for anguiſh of ſpirit, and ſay within
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do mighty things, therefore in any case let them come in, and the greater sinners they are, no question the greater glory shall Christ have by their coming: And indeed to take away all scruple, it is a Maxime most true, *That he which is truly wearie of his sinnes, hath a sound, seasonable, and comfortable calling to lay hold upon Christ.* Do they feel the heavie load of their *sin*? just then is Christ ready to take off *the burthen*: do they thirst after righteousnes? just then is *the fountain of the water of life* set wide open unto them: are they contrite and humble in spirit? just then are they become *thrones for the high and lofty one that inhabiteth eternity to dwell in for ever.* O then come and welcome! Christ excepts none that will not except themselves, *He died for all, and he would have all men to be saved.*

Matth. 11.28. Rev. 21.6. Esay 57.15.

But yet let us be cautelous: secondly, *he purged our sinnes*, and *ours*] with a *limitation*; the use of Physick (we say) consists in application; and howsoever our Saviour *hath purged our sins*; yet this *purge* of his is nothing beneficiall to us, unlesse there be some means to apply it: As then it is in all other Physick, so in this, we must first *take it*; secondly, *keep it.*

1. *Take it*, for as the best plaister if not laid to, can cure no wound; so Christ himself, and all his precious merits are of no virtue to him that will not apply them by faith: when you hear the Gospel preached, believe it on your parts, believe Christ is yours, believe that he lived, and died, and sorrowed, and suffered, and all this for you, to *purge* your souls of your *sinnes.*

2. But having *taken it*, you must secondly *keep it*; as men take Physick, not onely in belief that it will do them good, but in hope to keep it by the virtue and strength of the retentive parts: so we take Christ by faith, but we retain him by holinesse: these two, *faith and holinesse*, are those two bonds wherewith Christ is united unto us, and we unto Christ: so that if we be of this number, then truly may we say that *he purged our sinnes:* for he both died for us, and by virtue of our faith and holinesse through him, his death is applied to us; to us I say, not in any generall acception, but as we are of the number of his Saints, for *we* had sinned, and they were *our sinnes*] onely that he *effectually purged*, and washed away.

Use. And this lesson may afford us this use, that howsoever the

free

free grace, and mercie, and goodnesse of Christ Jesus is revealed and offered to all men *universally*; yet our Saviour takes none but such as are willing to *take upon them his yoke*; he gives himself to none but such as are readie *to sell all and follow him*: he saves none, but such *as deny ungodlinesse and worldly lusts, and live soberly, righteously, and godlily in this present world*: in a word, he purgeth none, or cleanseth none *by his blood from all sin*, but such as walk in the light as God is in the light, who make conscience of detesting and declining all sins, and sincerely set their hearts and hands with love and carefull endeavour to every duty enjoyned them; why these are the men onely to whom his death is effectuall; and therefore, as we mean to partake of his merits, or to have good by his death, let us become new creatures. It is true indeed, and we cannot but maintain it, that *to justification nothing but faith is required*, but this caution must be added, it must be a *faith that purifies the heart*, that works an universall change, that shews it self in the fruits: if therefore any of us would come in, let us have ready our answer, as a late Divine speaks the dialogue betwixt Christ and a true Christian on this manner: First, (saith he) when God hath enlightened the eyes of a man, that he can see where this treasure is, what then? *why* (saith the Christian) *I am so enflamed with the love of it, that I will have it whatsoever it cost me*: yea (saith Christ) *but there is a price upon it*, it must cost thee dear, a great deal of sorrow, and trouble, and crosses, and afflictions: *Tush, tell me not of price* (saith the Christian) *whatsoever I have shall go for it, I will do any thing for it that God will enable me*: Why (saith Christ) wilt thou curb thine affections? wilt thou give up thy life? wilt thou be content to sell all thou hast? *I will deny* (saith the Christian) *with all my heart, I am content to sell all that I have, nothing is so dear unto me but I will part with it, my right hand, my right eye: nay, if hell it self should stand between me and Christ, yet would I passe through it unto him.* This (beloved) this is that violent affection which God puts into the hearts of his children, that they will have Christ whatsoever it cost them: yet understand me, I pray you: It is not to sell our houses, or lands, or children, but our *sins* that I mean: the Lord Jesus and one lust cannot lodge together in one soul: no, if we are but once

truly incorporated into Christ, we must take him as our Husband and Lord; we must love, honour, and serve him; we must endeavour after sanctification, puritie, new obedience, abilitie to do, or suffer any thing for Christ; we must consecrate all the powers and possibilities of our bodies and souls to do him the best service we can; we must grieve and walk more humbly, because we can do no better: and thus if we do, though I cannot say but still we shall *sin* so long as we live on this earth, yet here is our comfort, *We have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sinnes.* I say *for our sinnes*] *effectually*, if we believe in his Name, for it was for us *he died*, and they were *our sinnes he purged*, and this is that great benefit *we receive* from our Saviour, in that *he by himself hath purged our sinns.*]

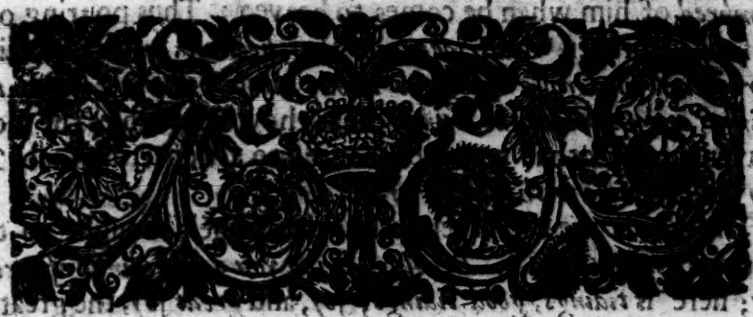
1. Joh. 2. 1, 2.

And now *our sinnes* being *purged* our souls recovered, I may well end this Text; onely I shall give it one visit more, and so *Farwell.*

You see the maladie, *Sin,*] the remedie, *a purge,*] the Physician, *he,*] the patient, *himself,*] *our selves*;] for our infirmities were laid on him, and his sores became our salves, by whose virtue we are healed. Blesse we then God for the recovery of our souls; and be we carefull for the future of any relapse whatsoever: these relapses are they we had need to fear indeed, for in them the diseases are more dangerous, sinns are more pernicious, and men become *seven times more the children of Sathan then ever they were before.* Now then we are healed, be we studious to preserve it all the dayes of our life, and we shall find at our death, that he that *purged our sinns* will save our souls; we need not any other *Purgatory* after death; no, when our souls shall take their flights from our bodies, then are the Angels readie to conduct them to his Kingdome: and thither may we come for his sake, and his onely, who by *himself* (in his own person) *hath purged our sinnes.* *AMEN.*

Matth. 12. 44.

FINIS.



Heavens happineſs.

Luke 23. 43.

To day ſhalt thou be with me in Paradiſe.

HE that *purged our ſinns* is here diſpoſing of *Paradiſe*, at the ſame time when he hung on the Croſſe, even *giving up the ghoſt*, he is dealing Crowns and Kingdoms to a poor penitent ſoul: thus like a glorious Sun that breaks through the watrie clouds are it appear unto us, our Saviour (*the Sun of Righteouſneſs*) ſhoots forth his rayes of Majeſty through all his ſufferings on a dejected ſinner. Two malefactours ſuffer with him, the one *railes on him, ſaying, If thou be Chriſt, ſave thy ſelf and us*: but the other prayes to him, *Lord, remember me when thou comeſt in thy Kingdome*: in the midſt of his thraldome he proclaims his Kingdome, and whom he ſees a Captive, he believes a Lord: *Lord remember me*; Is it not ſtrange, that through ſo many, ſuch thick clouds of miſery, this dying thief ſhould behold his glory? but where grace aboundeth, what marvel is it? *The Naturall man knoweth not the things of God, but he that is ſpirituall diſcerneth all things.* No ſooner was this penitent thief converted a Chriſtian, but on a ſudden, even on the very rack of torture he confeſſeth himſelf a ſinner, and Chriſt his Saviour; and therefore deſires to be *re-*

1. Cor. 2. 15.

membred of him when he comes to heaven: Thus pouring out his ſoul in prayer, the *Bridegroom that became an Harp*, ſaith *Bernard*, (*his Croſſe being the wood, himſelf ſtretcht on it the ſtrings, and his words the ſound*) heark how he warbles the moſt heavenly muſick that was ever chanted to a departing ſoul, *To day ſhalt thou be with me in Paradiſe.*

Luke 2.10. The words are a Goſpel, ſuch as the Angels brought to the Shepherds, Luke 2.10. *Behold, I bring you good tidings of great joy*; here is *tidings, good tidings*; *joy*, and *great joy*, the greateſt happineſs that could ever befall a mortall, now waits on a malefactour, at that time when the execution was a doing, death approching, *and the horrours of hell laying hold upon him*; when a word of comfort would have been moſt ſeaſonable, *like apples* Prov.25.11. *of gold in pictures of ſilver*; then comes our Saviour (as a meſſenger with a pardon) and he bids him *be of good chear*, there was happineſs towards him: when? *to day*] what? *thou ſhalt be with me*] where? *in Paradiſe.*] Not a word but ſpeaks comfort to the afflicted ſoul, be he howſoever afflicted for the preſent, yet there ſhall be a change, and the more to ſweeten it,

Here is the
- Celerity, *to day*]
- Certainty, *thou ſhalt be*]
- Societie, *with me*]
- *Ubi*, or place where all joy is enjoyed, *in Paradiſe.*]

Theſe are thoſe four heads that iſſue out of *Eden*, may God give a bleſſing to the watering, that you may bear good fruit till you are planted in that garden, whereof it is ſpoken, *To day ſhalt thou be with me in Paradiſe.*] We begin with the certainty of this promiſe, *Thou ſhalt be*] &c.

Thou ſhalt be]

TO this purpoſe was that aſſeveration, *Verily, verily, I ſay unto thee.*] Nor is it enough that he affirms it, but he aſſures it, *for, thou ſhalt be.*] *Will* and *ſhall* is for the King, and what is he leſſe that beſtows Kingdomes on his ſervants? here was a poor man deſires onely to be *remembred of him*, and in ſtead of *remembring* him, he tells him he *ſhall be with him*

now?

how? but as a coheir of his Kingdome. Blessed thief, that had such a gift, and that made unto him with such assurance as this was! It is the promise of our Saviour, who to put him out of all doubt, he tells him it *shall be so, Thou shalt be*] *with me in Paradise.* Whence observe,

That *Salvation may be made sure to a man.* If you would needs know the means (howsoever it was true in this thief) it is not by any immediate suggestion, or revelation; Christ is now in heaven, and the holy Ghost works not by enthusiasmes or dreams; *The assurance of our salvation depends not upon revelation, but on the promises of the Gospel*: there then must we search and see, and if our hearts be rightly qualified, thence may we draw that fulness of perswasion with *Abraham*, who *staggered not at Gods promises, being fully perswaded, that what he had promised he was able to perform*, Rom. 4. 21. This doctrine we have confirmed by *David*, Psal. 35. 3. *Say unto my soul, I am thy salvation.* By *Peter*, in the 2. Pet. 1. 10. *Make your election sure.* By *Paul*, in the 1. Cor. 9. 26. *I therefore so run, not as uncertainly.* From all which we may argue, *David* would never pray for that which could not be; nor would *Peter* charge us with a dutie which stood not in possibility to be performed; nor would *Paul* serve God at randome, uncertain whether he should obtain any good, or prevent any mischief; no, but as one that was *sure*, that by so doing he should attain everlasting life, and without so doing he could not avoid eternall death. We may then be *sure*, if conditions rightly concur; and seeing this is a point we would be all glad to know, that we are *sure to be saved*, I shall beg others help, Gods assistance, and your patience, till we have opened the windows, and given you a light of the lodging, where securely our souls may *rest at noon day.*

Observ.

Fidelium πληροφορία non nititur revelatione, sed promissionibus Evangelii.

Rom. 4. 20, 21

Psal. 35. 3.

2. Pet. 1. 10.

1. Cor. 9. 26.

Cant. 1. 7.

Some lay the order thus, that to assure us of heaven, we must be assured of Christ; and to assure us of Christ we must be assured of faith; and to assure us of faith, we must be assured of repentance; and to assure us of repentance, we must be assured of amendment of life.

Others tell us of more evidences, and we shall reduce them to these heads; *The testimonie of our spirits*, and *the testimonie of Gods Spirit*: It is not our spirit alone, nor Gods Spirit alone

makes this Certificate, but both concurring, and thus *Paul* tels
Rom. 8. 16. us, Rom. 8. 16. *The Spirit it self beareth witnesse with our spirit, that we are the children of God.*

1. Our first assurance then is the *testimonie of our spirit*, and this witnesseth with *Gods Spirit* two wayes,

By { Inward tokens, Outward fruits.

Inward tokens are certain speciall graces of God imprinted in the spirit of a man, as *godly sorrow, desire of pardon, love of*
John 5. 10. *righteousnesse, faith in Christ*, for *he that believeth on the Sonne of God, hath the witnesse in himself*, saith the Apostle.

Outward fruits are all good deeds, holy duties, new obedience, and *hereby we are sure that we know him, if we keep his*
1. John 2. 3. *Commandments*, 1. Joh. 2. 3. To say then we are sure of heaven, and to live a life fitter for devils, what a fond saying is this? no, if we have a true testimony we must be of good lives; it is our *holinesse, and justice, and mercy, and truth*, that will be our best
2. Pet 1. 10. assurance, and so the Apostle assures us; *If ye do these things ye shall never fall.*

2. Our second and best assurance is the *testimonie of Gods Spirit*, which sometimes may suggest and testifie to the sanctified conscience thus, or in the like manner, *Thou shalt be saved, thou shalt be*] *with me in Paradise.*

But here I must satisfie two doubts: first, by what *meanes* the Spirit of God gives this particular assurance? secondly, *how a man may discern* betwixt the *assurance of this Spirit*, and the *illusion of Satan*, who is the spirit of lies?

To the first we say, *the means* is either by an immediate revelation, or by a particular application of the promises in the Go-
John 3. 36. spel, in form of an experimentall syllogisme, as *Whosoever believes on the Son shall be saved*; but I believe on the Sonne, therefore I shall be saved. The *major* is Scripture, the *minor* is confirmed by our faith, which if I have, I may say I believe: True, *flesh and bloud cannot say this*, it is the operation of the holy Ghost; but if the work be wrought, and I feel this faith within my soul, what need I doubt but this assumption is true, *I believe on the Son?* Yet I hear some complain, they have neither sight nor sense of faith: and thus it is often with Gods dearest children: the Sunne that in a clear sky discovers and manifests it

self,

selfe, may sometimes with clouds be overcast and darkened; and faith, that in the calmnesse of a Christian course shines, & shews it self clearly to the sanctified heart, may sometimes in the damp of spirituall desertion, or darknesse of temptation, lie hid and obscured: there is therefore in the Saints, *the assurance of evidence, and the assurance of adherence*: The assurance of *evidence*, is that which is without scruple, and brings an admirable joy with it, and this more especially appears either in our more fervent prayers, or in our heavenly meditations, or in time of martyrdome, or in some quickening exercises of extraordinarie humiliation, or in beginning of our spirituall, or end of our naturall life, as most needfull times, then doth Gods spirit speak comfortably to us, whispering to our souls the assurance of our happinesse, that we shall be inheritours of his Kingdome. The assurance of *adherence* is that, which I doubt not the Saints have in their greatest extremitie: for instance, many a faithfull soul, that makes conscience of sinne, lies and languishes upon the rack of fears and terrours, he feels nothing but a dead heart, and a spirituall desertion, yet in the mean time his soul cleaves unto Christ, as to the surest rock, he cries and longs after him, and for all his fears and sorrows he will still rest upon him, *Job*-like, *though he slay me, yet will I trust in him*, Job 13.15. Now this *adherence* unto Christ may assure him of salvation, for (if we speak punctually and properly) faith justifying is not to be assured of pardon, but to trust wholly upon Christ for pardon; and thus if he do, then may he with freedome of spirit say, *I believe on the Sonne*, whence ariseth this conclusion, which is the testimonie of Gods Spirit, *therefore I shall be saved*.

Certitudo evidentiæ, & adhærentia.

Job 13.15.

To our second doubt, *how we may discern* betwixt the *testimonie of Gods Spirit*, and the *illusion of Satan*? I answer.

First, *the testimony of Gods Spirit* is ever agreeable to the Word, and thus to trie us, the Scripture tels us, that *Whosoever is born of God, doth not commit sinne*, 1 *John* 3.9. which is not to be understood simply of the act of sinning, for *who can say, my heart is clean*? but in this sense, *he doth not commit sinne*, that is, he makes not a trade of sinne, it doth not reign in him; if then thou allowest any lust in thine heart, or goest on in the willing practice of any one known sin & yet hast a conceit that thou art

sure

ſure of ſalvation, alas, thou art deceived; *thou haſt made a lie thy refuge, and hid thy ſelf under falſhood.*

Secondly *Gods Spirit* breeds in the ſoul a Reverend love, and inſatiable longing after all good means appointed and ſanctified for our ſpiritual good: and therefore that heart which ſweetly is affected and inflamed with the word and prayer, and meditation and conference, and vows, and ſinging of Pſalms, and uſe of good books, we doubt not but it is breath'd on by the Spirit of God; whilſt others that uſe all theſe Ordinances out of cuſtome or formalitie, or ſome other ſiniſter end, alas, their conceit of being right, is built on the ſands, and therefore down it fals at deaths floud, and is overwhelmed in deſtruction.

Thirdly, *Gods Spirit* is ever attended with the *ſpirit of Prayer*, and therefore ſaith the Apoſtle, *We know not how to pray, but the ſpirit it ſelf, maketh interceſſion for us with groanings which cannot be uttered*, Rom. 8. 26. O the bleſſed operation of this Spirit! it even warms the ſpirit of a man with quickning life, to pour out it ſelf in the preſence of the Lord his God, ſometimes in more hearty prayers, and ſometimes in more faint and cold, yet alwayes edged with infinite deſires that they were farre more fervent then they are: But on the other ſide, every deluded Phariſee is a mere ſtranger to the power of Prayer, if he prayes often (as I make it a queſtion) yet never prayes he from a broken heart, and this argues that all his confidence is no better then a weed which grows of its own accord, & therefore like *Jonahs gourd*, when affliction comes, it withers on a ſudden.

Rom. 8. 26.

Fourthly, *the teſtimonie of Gods Spirit* is often exerciſed and accompanied with fears, and jealouſies, and doubts, and diſtruſts; and varieties of temptations, which many times will drive the ſoul thus diſtreſt to cry mightily to God, to re-examine her grounds, to confirm her watch, to reſort for counſell where it may be had; whileſt on the contrary the Phariſees groundleſſe conceit lies in his boſome without fears, or jealouſies, or doubts, or diſtruſts, or any ſuch ado, why ſo? alas, Sathan is too ſubtle to trouble him in that caſe; he knows his foundation is falſhood, his hope of Heaven no better then a golden dream, and therefore in policie he holds his peace, that he may hold him the faſter.

Fifthly, *the teſtimony of Gods Spirit* is ever moſt refreſhing

at

at those times, when we retire our selves to converse with God in a more solemn manner; when we feel that we have conquered, or well curbed some corruption of nature; when we are well exercised in the Ordinances of God, or in our sufferings by man for a good cause, and conscience sake; then (or at such times) shall we feel that sweetnesse of the spirit cherishing our hearts with a lightsome comfort that cannot be uttered; whilest on the contrary the deluded man is alwaies alike peremptorie in his confidence, you shall not take him at any time without a bold perswasion, that he hopes to be saved as wel as the best, thus like a man who lying fast asleep on the edge of a Rock, he dreams merrily of Crowns and Kingdomes, and will not off it, but on a sudden starting for joy, he tumbles into the bottome of the Sea, and there lies drowned in the deep; that assurance which is ever secure is but a dream. whereas *the testimony of Gods Spirit* is sometimes mixed with doubts, and sometimes (to our unspeakable comfort) with a secret, still, heart-ravishing voice thus speaks to our consciences, *thou shalt be*] *thou shalt be*] *With me in paradise.*

You see *the testimonie of Gods Spirit*, how it *works in us*, and how it is *discerned by us*; it *works in us* by a particular application of the promises in the Gospel, and is *discerned by us by the word, by our love, our prayers, our fears, our joys* at some times while we are a doing our duties.

O blessed man that feels in his soul this blessed testimonie! what is here comparable to it? riches are deceitfull, pleasure is a toy, the world is but a bubble, onely our *assurance* of Heaven is the onely reall comfort that we have on earth; who then would not studie to make this certain? if we purchase an inheritance on earth we make it as sure, and our tenure as strong, as the brawn of the Law, or the brain of Lawyers can devise, we have conveyance, and bonds, and fines, no strength too much; and shall we not be more curious in the setling our eternall inheritance in *Paradise*? a man can never be too *sure* of going to Heaven; and therefore in Gods fear let us examine the *testimonie of our spirits* by the *inward tokens*, and by the *outward fruits*: let us examine the *testimonie of Gods Spirit* by the *means* and the *difference*; and if we find both these *testimonies* to accord within us, how blessed are we in this vale of tears! *Use.*

tears! it is an heaven upon earth, a Paradise in a wildernesse, in a word, a comfort in all miseries, be they never so embittered. See a Thief hanging on the Crosse, an Engine of most grievous torture; but who can tell the joy that entred into him before he entred into Heaven? you may gueſſe it by his desire to *be remembred of Christ when he came into his Kingdome*; he begs not for life, nor pleasure, nor riches, nor honour, no, *there is one thing necessary*; give him Heaven and he cares for nothing; to this purpose doth he addresse himself to our blessed Luke 23. 37, 39. Saviour, and he asks — what? *if thou be Christ, save thy self*, said the *Jews* in derision, and *if thou be Christ, save thy self and us*, said the other Thief to him; but this was onely for the bodies safetie: and here is a man quite of another mind, let the *Jews* rack him, tear him, break all his bones, and pull him into atomes, if our Saviour will but do so much as *remember him in his kingdome*, he desires nothing more: O blessed Christ speak comfortably to his soul that begs it thus vehemently at thy hands! but why do I prevent? the bowels of our Saviour yearn to hear him; *remember him?* yes, he will *remember him*, and he *shall be with him*; comfortable news! how leaps his heart at these so blessed words? his desire is granted, and Heaven is assured, and the Spirit of God, yea, the God of Spirits thus testifies it to him, *to day* [*shalt thou be*] *with me in Paradise.*]

Thus farre of the certainty of his salvation, *thou shalt be:*] but as the grant is sweet that is *certain*, so is it yet more acceptable if done with *expedition*: and here is both the *certainty*, and *expedition, thou shalt be*, when? *to day*] *with me in paradise.*

To day.]

OUr Saviour deferres not that he promises, but as he quickly hears, and quickly grants, so he quickly gives him *Paradise*, and a kingdome. This sudden unexspected joy makes all more gratefull; to tell us of Crowns and Kingdomes that we must inherit, and then to put us off with delayes, abates the sweetnesse of the promise: men that go to suits for lands and livings, though Lawyers feed them with hopes, yet one order after another, spinning out time to a multitude of *Terms*, makes

makes them weary of the buſineſſe: it is the happineſſe of this ſuitour that he comes to an hearing but the higheſt degree of his happineſs was the expedition of his ſuit: no ſooner he motions, *Lord, remember me when thou comeſt into thy Kingdome*; but the Lord gives him that he asks upon his firſt motion, *to day*, ere the Sun be down, the *Kingdome* ſhall be thine, *thou ſhalt be with me in Paradiſe.*

But you may object, Was there no *Limbus Patrum*, no *Purgatory* to run through? but the very ſame day he died, he muſt then go to *Paradiſe*? no, unleſſe *Limbus* or *Purgatorie* be *Paradiſe* it ſelf, there is no ſuch thing at all. Some there are, that rather then ſay nothing, ſpeak thus; *Chriſt giving up the ghoſt, his ſoul deſcended into hel, and the very ſame day was this Malefactour partaker of Chriſts beatificall viſion, with the other Patriarchs in Limbus.* But of how great difference is *Paradiſe* and *Limbus*, we ſhall hear another time: ſure it is, Chriſt promiſed not a Dungeon in ſtead of a Kingdome, nor is *Paradiſe* a place of pleaſure, of any ſuch imaginary melancholy nature: we conclude then, *To day ſhalt thou be with me in Paradiſe*,] it is all one, as to ſay, *To day*, (*thy day of death*) *thou ſhalt be with me* in Heaven, and there enjoy me in my Kingdome.

Mox ut Deus exſpiravit ipſe ſecundùm animam ad inferos deſcendit, Guliel. Pariſ. cap. 21. ſecundum verbum.

But again you may object, That Chriſt rather that day, *deſcended into hel*, then aſcended into heaven: The Creed teacheth, that after he was *crucified, dead, and buried, he deſcended into hell.*

To anſwer the objection, ſome go about thus; by *hel* (ſay they) is meant *Paradiſe*, where the ſoul of Chriſt was all the time that his body lay in the grave: If this be not a miſconſtruction, I am ſure it is no literall Expoſition, and me thinks a very ſtrange kind of figure it is, to expreſſe Chriſts *aſcent into Paradiſe* by his *deſcent into hell.* Others more probably underſtand Chriſts abode in the grave for the ſpace of three dayes. *Auſtin* after ſome turns and wrenches concludeth thus: *Eſt autem ſenſus multò expeditior, &c. It is a farre eaſier ſenſe and freer from all ambiguity, if we take Chriſt to ſpeak theſe words, This day ſhalt thou be with me in Paradiſe*] *not of his Manhood, but of his Godhead; for the man Chriſt was that day in the grave according to the fleſh, and in hell as touching his ſoul, but the ſame Chriſt as God is alwayes every where.* Thus he: But this will

Aug. Epiſt. 57.

not

Perkins on the Creed, not satisfie all, and therefore they argue thus against it; *These words* (say they) *must be understood of his Manhood, not his God head:* and why so? *For they are an answer unto a demand, and unto it they must be suitable: Now the Thief* (seeing that *Christ was first of all crucified, and therefore in all likelihood should first of all die*) *makes his request to this effect; Lord, thou shalt shortly enter into thy Kingdome, remember me then: to which, Christs answer* (*as the very words import*) *is thus much; I shall enter into Paradise this day, and there shalt thou be with me: but the God-head, which is at all times in all places, cannot be said properly to enter into a place, and therefore not into Paradise.* Again, *When Christ saith, Thou shalt be with me in Paradise*] *he doth intimate a resemblance between the first and second Adam: the first Adam sinned against God, and was presently cast out of Paradise: the second having made a satisfaction for sinne, must presently enter into Paradise. Now there is no entrance but in regard of the soul, or man-hood, and therefore to apply it to the God-head, were to abolish this analogy betwixt the first and second Adam.*

These reasons are weighty, but should we say with *Justin*, That Christ in his soul went down into hell, one of our Worthies can tell us, that *Christs soul, united to his God-head, might do all that, and yet be that day in Paradise: God works not lazily like man: Satan could shew Christ all the Kingdoms of the world in the twinkling of an eye, and Gods expedition exceeds his.* To this agrees another, that *we have no warrant in Gods word, so to fasten Christs soul unto hell for all the time of his death, but that it might be in Paradise before it descended into hell.* That he was in Paradise must be received, because himself doth affirm it, and that *he descended into the deep* must be received also, for the Apostle doth avouch it; but how he descended, or what time he descended, as also what manner of triumph he brought thence, cannot be limited by any mortall man. To conclude, I will not denie, but that according to the Creed, he descended into Hell, yet howsoever we expound it, Metaphorically or literally, it hinders not this truth, but that immediately after death his soul went into Paradise.

R. Clerk D. in D. Serm.

B. Bilson, l. of the power of Hel destroyed, fol. 219. Rom. 10. 7.

The objections thus solved, now come we to the Thief thus comforted by Christ, *to day*] *shalt thou be with me in Paradise.*

What

What? *to day?* without all doubts or delayes? here's a bleſſed diſpatch, if we either conſider the *miſery endured*, or the *joy to be received*.

First, in regard of his *miſeries*, he was a Thief condemned and crucified: we read of foure kinds of deaths in uſe amongſt the *Jews*, ſtrangling, ſtoning, fire, and the ſword: the Croſſe was a death whether for the pain, the ſhame, the curſe, farre above all other: we may ſee it in that gradation of the Apoſtle, *He became obedient to death, even to the death of the Croſſe*, Phil. 2.8. What engine of torture was that? it ſpins out pain, it ſlowes his death, yet a little and a little till it be more then any man can think: ſee his hands bored, his feet nayled, *his legs broken*, every part full of pain from top to toe, and thus hangs this Thief, the poyz of his body every moment increaſing his pain, and his own weight becoming his own affliction; in this caſe were not a quick riddance his beſt remedie? were not the news of death better then a lingring life? Lo then to his eternall comfort, Chriſt our Saviour (*in the ſame condemnation*) grants him his deſire: What would he have? a diſpatch of pain? he ſhall have it *this day*] as *Samuels* appearance ſaid to *Saul*, *To morrow* (yea, *to day*) *thou ſhalt be with me*. Phil. 2.8. 1 Sam. 28.19.

But ſecondly, here's a greater comfort, his *miſeries have an end*, and *his joys are at hand*; while he is even gaſping in deaths pangs, he is carried on a ſudden from earth to heaven, from his Croſſe to Paradiſe, from a world of wo to a kingdome of happineſs and eternall bliſſe. O how bleſſed is the change, when in the very moment of miſery *joy* enters! Suppoſe you a poor man in the night time out of his way, wandring alone upon the mountains, far from companie, deſtitute of money, beaten with rain, terrified with thunder, ſtiff with cold, wearied with labour, famiſhed with hunger, and near brought to deſpair with the multitude of miſeries; if this man upon a ſudden, in the twinkling of an eye, ſhould be placed in a goodly, large, and rich palace furniſhed with all kind of clear lights, warm fire, ſweet ſmels, dainty meats, ſoft beds, pleaſant muſick, fine apparell, honourable company, and all theſe prepared for him, to ſerve him, honour him, and to anoint and crown him a King for ever; what would this poor man do? what could he ſay? ſurely nothing, but rather in ſilence weep for joy: Such, nay, far

far happier was the caſe of this poor malefactour: he was like the man wandring on the mountains, full of as much pain as the croſſe could make him; but on a ſudden he and our Saviour crucified with him, both meet in his Kingdome: and now, Lord, what a joy enters into him, when he entred into heaven! on *Calvary* he had nothing about him, but the *Iews* at his feet, and the nails in his hands, and the Croſſe at his back; in ſtead whereof, no ſooner comes he to *Paradiſe*, but the Angels, Archangels, *Cherubims*, *Seraphims*, all hug him, and embrace him; imagine with your ſelves, how was he aſtoniſhed, and as it were beſides himſelf at this ſudden mutation, and exceſſive honour done unto him! Imagine with your ſelves what joy was that, when he met our Saviour in his glorie, whom that very *day*, he had ſeen buffeted, ſcourged, crowned, crucified; *bleſſed day that could ever bring forth ſuch a change!* Beloved, I know not how to expreſs it, but let your ſouls in ſome meditation flie up from *Calvarie* to Heaven; in the morning you might have ſeen Chriſt and this Thief hanging on two Croſſes, their bodies ſtretched, their veins opened, their hands and feet bleeding in abundance, the one deſiring to be *remembred* of the other, and the other complaining that he was *forgotten of his Father*: in this dolefull caſe both leaving the world, ere night they meet again, and now what hugs, what kiſſes are betwixt them? When *Joſeph* met with *Iacob, he fell on his neck (ſaith Moſes) and wept on his neck a good while*; but never was any meeting on earth like this in Heaven: here we have a *Ioſeph* lift out of the dungeon to the Throne, where no ſooner ſet, but our Saviour performs his promiſe of meeting him in *Paradiſe*, at which meeting *the Angels ſing, the Saints rejoyce, all Harps warble, all Hands clap for joy*, and the poor ſoul of this penitent Thief, raviſhed with delight, what does it, or what can it do, but even weep for joy (if any weeping were in heaven) to ſee on a ſudden ſo great a change as this?

Matth. 27. 46.

Gen. 46. 26.

Uſe.

And if this be his caſe, who will not ſay with *Balaam*, *Let me die the death of the righteous, and let my laſt end be like his*? O let us (I beſeech you) preſent unto our ſouls the bleſſed condition to come, and this will be effectuall to ſtir us up to every good duty, and to comfort us in all conditions whatſoever: what will a man care for croſſes, and loſſes, and diſgraces in the world,

Num. 23. 10.

world, that thinks of an heavenly Kingdome? What will a man care for ill usage in his Pilgrimage, when he knowes he is a King at home? we are all (in this time of our absence from God) but even strangers upon earth; here often must we suffer indignities, yet here is the comfort, we have a better estate to come, and all this in the mean time is nothing but a fitting of us to that heavenly Kingdome: as *Davids* time between his anointing and investing was a very preparing of him, that he might know himself, and that he might learn meekenesse for to govern aright, so we are anointed Kings, as soon as we believe, we have the same blessed anointing that is poured on our head, and runnes down about us; but we must be humbled and fitted, before we are invested: a little time (and but a little) we have yet here to spend, and let this be our comfort (howsoever we fare here) it is not long ere we inherit. Alas, *the afflictions of this life are not worthy of the glory that shall be shewed us* Rom. 8. 18. and therefore *Ignatius* in a burning zeal durst say it. *Fire, gallowes, beasts, breaking of my bones, quartering of my members, crushing of my body, all the torments of devils, let them come upon me, so I may enjoy the treasure of Heaven*; and well might he say it, that knew what a change would be one *day* for never was cold shadow so pleasant in hot Summer, never was easie bed so delightfull after labour, as shall be this rest of heaven to an afflicted soul coming this hereat of this valley of teares, O then what service should we do? what pain should we suffer to attain this rest? were it to runne through fire and water, *were it* (as *Augustine* said) *to suffer every day torments, yea, the very torments of Hell yet should we be content to abide it*; and how much more when we may buy it without money, or money-worth; we need not to part with any thing for it, but sin: This Thief (now a blessed Saint in glory) * for a *dayes suffering*, an *half dayes repenting*, was thus welcomed to Heaven; imitate we him in his repentance, not in his delay, he indeed had mercy at the last cast, but this priviledge of one inferres not a common law for all: one finde mercie at the last, that none should despair, and but one that none should presume. *Be then your sins as red as Scarlet*, you need not *despair* if you will but repent; and let your repentance be not late, let *this* be the *day* of your conversion, now abhorre sinnes past, sue out a pardon, call upon

Hieron. in catalogo.

Aug. serm. 31. de sanct.

* I speak of suffering and repenting as means, not as the cause.

on Christ with this Thief on the Crosse, *Lord, remember me; remember me now thou art in thy Kingdome*; thus would we do, how blessedly should we die, our consciences comforting us in deaths pangs, and Christ Jesus saying to us at our last day here, our day of death, our day of dissolution, *To day shalt thou be with me in paradise.*

We have *dispatcht* with *expedition* this *dispatch*, this *expedition, to day*] the next *day* you shall hear the happinesse of this grant, which is the societie of our Saviour, *thou shalt be* : with whom ? *With me*] *in paradise.*

With me]

AND is he *of the Societie of Jesus* ? yes, though no Jesuite neither, for they were not then hatcht) but what noble order is this, where the *Saints sing, Angels minister, Archangels rule, Principalities triumph, Powers rejoyce, Dominations govern, Virtues shine, Thrones glitter, Cherubims give light, Seraphins burn in love*, and all that heavenly company ascribe and ever give all laud and praises unto God their Maker ? here is a *Societie* indeed, (I mean not of *Babylon*, but *Jerusalem*) whither Jesus our Saviour admits all his servants, and whereto this Thief on the Crosse was invited, and welcomed, *thou shalt be with me*] *in paradise.*

For if *with me*] then *with all* that is *with me*, and thus comes in that blessed company of Heaven ; we will onely take a view of them, and in some scantling or other you may guesse at *Heavens happinesse.*

With me)] and therefore with my *Saints* ; blessed man that from a crew of thieves (by one houres repentance) became a companion of Saints : and now he is a *Saint* amongst them, what joy is that he enjoys with them ? O my soul, couldst thou so steal Heaven by remorse for sinne, then mightst thou see — what ? all those millions of *Saints* that ever lived on earth, and
Heb. 12. 22. are in Heaven ; there are those holy Patriarchs, *Adam, Noah, Abraham*, and the rest, not now in their pilgrimage tossed to and fro on earth, but abiding for ever on *Mount Sion, the City of the living God* : there are those goodly Prophets, *Esay, Jeremy, Ezekiel*, and the rest, not now subject to the torments of their cruell adversaries, but wearing Palms, and Crowns and all other

other glorious Ensignes of their victorious triumphs: there live those glorious Apostles, *Peter, Andrew, James, John*, and the rest, not now in danger of persecution or death, but arrayed in *long robes washed and made white in the blood of the Lamb*: there Revel.7.14. live those women-Saints, *Mary, Martha*, and that Virgin-mother, not now weeping at our Saviours death, but singing unto him those heavenly songs of praise & glory world without end: there are those tender infants (*an hundred forty four thousand*, Revel.14.1, *Revel.* 14. 1.) not now under *Herods* knife bleeding unto death, 3, 4. but *harping on their harps, and following the Lamb whithersoever he goeth*: there lives that noble armie of Martyrs, (*they that* Revel.18.24. *were slain upon the earth*, *Revel.* 18. 24.) not now under the merciless hands of cruell tyrants, but singing and saying their *Hallelujahs, salvation, and glory, and honour, and power be unto* Revel.19.1. *the Lord our God*: there dwell all the *Saints* and servants of God (*both small and great*, *Revel.* 19. 5.) not now sighing in Revel.19.5. this vale of teares, but singing sweet songs that eccho through the Heavens, *as the voice of many waters, as the voice of mighty thunderings*, so is their voice *saying, Hallelujah, for the Lord God* Revel.19.6. *omnipotent reigneth*. And is not here a goodly troop, a sweet company, a blessed societie and fellowship of Saints? O my soul, how happie wer't thou to be with them! yea, how happie will that day be to thee, when thou shalt meet all the *Patriarchs, Prophets, Apostles, Disciples, Innocents, Martyrs, the Saints*, and servants of the King of Heaven? why thus happie and blessed is this penitent Theef: no sooner entred he into the gates of Heaven, but there meets him *with musick and dancing*, Luke 15.25. all the quire of Heaven, and (Lord) what a *joy* entred into his *soul*, when his *soul* entred into *his masters joy*? Tell me (could I speak with thee that dwellest in the Heavens) what a day was that, when stepping from the Crosse, and conducted to Paradise, thou wast there received with all honourable companies and troops above? there did the Patriarchs meet thee, and the Prophets hug thee, and the Martyrs struck up their Harps to bid thee welcome to the Tabernacle of Heaven. Such honour have all his *Saints* that attain the fellowship of the *Saints* in glory.

But more then so, *thou shalt be with me*] and therefore with my *Angels*: Lo here a blessed companie indeed, these are the *heavenly Choristers* eternally singing Jehovahs praise: The

Esay 6.3. Seraphims cry aloud, *Holy, Holy, Holy is the Lord of Hosts*, an Army answer to the antheme. *Glory to God on high.* The whole Revel.4.11. Quire of heaven add the burthen, *Thou art worthy, O Lord, to receive honour, and glory, and power, for thou hast created all things, and for thy sake they are and were created.* O heavenly harmony, consisting of ten thousand times ten thousand various Revel.5.11. sorts of Musick! *I heard* (saith *John* the Divine) *the voice of many Angels round about the throne, and the number of them was ten thousand times ten thousand, thousand of thousands:* these are the *shining and singing Starres*, of which God told his ser- Job 38.7. vant *Job*, *The morning starres sing together, and the sonnes of God shout for joy.* These are the *winged Choristers of heaven*, whom *John* the Divine heard singing their songs of *Hallelujah* Revel.19.6. and *Hosanna*; *I heard* (saith he) *the voice of a great multitude, as the voice of many waters*, the voice of many *Angels*, singing, and *saying Hallelujah* and again *Hallelujah*: these are the *nimble* Gen.28.12. *Posts of heaven*, whom *Jacob* saw flying up and down the *Ladder*: these are the *Protectours of the godly*, whose aid God Exod.23.20. promised the *Israelites*; *Behold I send an Angel before thee to keep thee in the way, and to bring thee to the place which I have prepared.* These are the *Guardians of sucking Infants*, of whom Matth.18.10. our Saviour told his Disciples, that in *Heaven their Angels always behold the face of his Father*: these are the *armies of God*, Gen.32.2. who meeting *Jacob* in his journey, he said *this is Gods Host*: these are the *Spirits and Ministers of God*, whom *David* describing by the purity of their substance, and readinesse of their obedience, Psal.104.4. *he calls the Angels spirits, and his Ministers a flame of fire. They are shining and singing starrs, winged choristers, nimble Posts of heaven, Protectours of the godly, guardians of children, the armies of the Almighty, the Spirits and Ministers of the great* Jehovah.

What blessed companie is this we shall enjoy in heaven? there is nothing in them but is amiable, nothing in them but is admirable: O that this clay of ours should come to dwell with those incorporeall spirits! and yet see here a man, a thief, (the worst of men;) by his confession, and contrition, and faith in Christ, is now become a companion with Angels.

Nor is that all, *thou shalt be with me*] not onely with my *Saints* and *Angels*, but *with me*] (with my soul) *in Paradise.* His soul indeed was there, though his body at that time

was

was in the grave; and if the *soul* be it that makes us men, what a passing great joy is that, when men standing amongst the Angels, shall see their Lord, the Lord of heaven, not to be an Angel, but a man? Here is the solace of Saints, when they shal see & say, who is yond that rules on the Throne of heaven? who is yond that sits on the right hand of God the Father? and they shal answer themselves again, it is he that for us became man; for the salvation, it is he that of our *souls* hath took upon him a *body & soul*. And think now with thy self, whosoever thou art that readst (if thou wilt but spend thy *few evil dayes* in his fear, & so die in his favour) what a comfort will it be unto thee to see that Lamb sitting on his seat of state? If the wise men of the East came so far, and so rejoyced to see him in the Manger, what will it be to thee to see him sitting and glittering in his glory? If *Iohn Baptist* did leap at his presence in his mothers belly, what shall his presence do in his royall and eternall Kingdome? *It passeth all other glories* (saith *Austin*) *to be admitted to the inestimable sight of Christ his face, and to receive the beams of glory from the brightnesse of his Majestie*: nay, should we suffer torments every day, or for a time the very pains of hell it self, thereby to gain the sight of Christ, and of his Saints, it were nothing in comparison. No wonder then, if *Paul desire to be dissolved and to be with Christ*. Alas, who would not be so? *O most sweet Saviour* (saith one devoutly) *when shall this joyfull day come? when shall I appear before thy face? when shall I be filled with thy excellent beautie? When shall I see that countenance of thine, which the very Angels themselves are so desirous to behold?* an happie time sure will it be to each faithfull soul: And thus happie was this man, he parted sorrowfully with our Saviour on the Crosse, but he met him joyfully in his Kingdome: those sweet *souls* that both left the world at one time, no sooner had heaven gates opened unto them, but with mutuall kisses they embraced each other in unspeakable manner. *August.* Phil. 1. 23.

Nor was this all *thou shalt be with me*] not onely with my *soul*, but with my *God head*: this indeed was the height of blisse, the very soul of heavens joy it self; set aside this, and crown a man with the Empire of all the earth, the splendour of heaven, the royall endowments of a glorified soul, the sweetest company of Saints and Angels, yet still would his soul be full of empti-

neſſe, and utterly to ſeek for the ſureſt Sanctuary whereon to reſt: onely once admit him to the face of God, and then preſently, and never before, his infinite deſire exſpires in the boſome of his Maker: I denie not but the other joyes of heaven are tranſcendent and raviſhing, but they are all no better then acceſſories to this principall, drops to this Ocean, glimpſes to this Sunne. If you ask how can our ſouls enjoy this *God-head?* I anſwer, two wayes; firſt, by the *underſtanding*; ſecondly, by the *will*. The *underſtanding* is filled by a clear glorious ſight of
1 Cor. 12. 12. God, called *Beatificall viſion*; *We ſhall ſee him face to face*, ſaith
1 John 3. 2. *Paul*, 1 *Cor.* 13. 12. *We ſhall ſee him as he is*, ſaith *John*, 1 John 3. 2. For as the Sunne by his beams and brightneſſe illightens the eye, and the air, that we may ſee not onely all other things, but alſo his own glorious face: ſo God, bleſſed for ever (in whoſe preſence ten thouſand of our ſuns would vaniſh away as a darkſome mote) doth by the light of his Majeſtie, ſo irradiate the minds of all the bleſſed, that they behold in him, not onely the beautie of all his Creatures, but of himſelf; and thus ſhall we ſee and know that glorious myſtery of the Trinitie, the goodneſſe of the Father, the wiſdome of the Sonne, the love and comfortable fellowſhip of the holy Spirit: nothing that can be known, but in him we ſhall know it, in moſt ample manner.

Secondly, the *will* is for ever ſatisfied with a perfect, inward, and eternall communion with God himſelf; Chriſt that is God and man, by his Man-hood aſſumed uniteth us unto God, and by his God-head aſſuming uniteth God unto us, ſo that by this ſecret and ſacred communion, we are made partakers (and as it were poſſeſſours) of God himſelf: O bottomleſſe depth, and deareſt confluence of joyes and pleaſures everlaſting! here is the perfection of all good things, the Crown of glory, the very life of *Life everlaſting*. And well may it be ſo, for what can the ſoul deſire, God will not be unto her? It is he that is eminently in himſelf beauty to our eyes, muſick to our ears, honey to our mouthes, perfume to our noſtrils, light to our underſtanding, delight to our will, continuation of eternitie to our memorie; in him ſhall we enjoy all the varieties of times, all the beautie of creatures, all the pleaſures of *Paradiſe*. Bleſſed Thief, what a glory was this to be admitted to the ſocietie of Chriſt in his Deitie! [*thou ſhalt be with me?*] how then ſhould he be

but

but happie? *Where could he be ill with him? where could he be well without him? In thy presence there is fulnesse of joy, and at thy right hand there are pleasures evermore;* joy, and fulnesse of joy: pleasures, and everlasting pleasures; *Blessed are they that live in thy house, O Lord, for they shall praise thee eternally world without end,* Psal. 84. 4.

ubi malè poterat esse cum illo? ubi bene poterat esse sine illo? Aug. Psal. 16. 11. Psal. 84. 4.

But a little to inlarge on this, *to be with the God-head,* implies these seven things. 1. The presence of God. 2. The blessed vision of God. 3. The happy union with God. 4. The glorious comunion with God. 5. The fruition of God. 6. The rest that the saints shall have in God. 7. The injoyment of themselves in God.

First. *To be with God,* implies the presence of God, heaven it self were not heaven without the presence of God; it is the presence of God that makes heaven wheresoever it is. David *would not be afraid though he walked in the valley of the shadow of death,* so that *God were with him.* Psal. 23. 4. Luther would *rather be in hell with Gods presence, then in heaven God being absent.* And if the presence of God takes away dread of the shadow of the valley of death, and makes hell so be more desired then heaven, what will the presence of God make heaven to be? The three children in the fiery furnace with Gods presence were happy, how happy then are the saints with Gods presence in heaven? God made rich promises to Moses, yet he could not be satisfied without the presence of God: *if thy presence be not with us, bring us not hence;* and the Apostle when he would set out the misery of those that are damned, he saith, they shall be punished with everlasting destruction from the presence of the Lord. Now the presence of God must needs be the happinesse of the saints.

Psal. 23. 4. Luth. in Gen. cap. 30.

Exod. 33. 15. 2 T[illegible] 1. 9.

1. Because this must needs draw out all their graces in all the sweet savour of them, while the king sitteth at his table, my spikenard sendeth forth the smell thereof.

Cant. 1. 12.

2. The presence of God quickens all the comforts of the saints, and keeps them alwayes in vigour and activitie: as the sunne quickens things that lay dead, so Gods presence hath a quickning power, it keeps the comforts of Gods people green, and lively: when they shall be *presented faultlesse before the presence of his glory, it shall cause exceeding joy.*

Jude 24.

3. The presence of God fills the soules and bodies of the

saints with glory; for it fills the heavens with glory, much more must it fill an immortall soul with glory, because that is more capable of glory then heaven: if the sun can put a glory upon these dark creatures here below, much more can the presence of God put glory upon the glorified bodies and souls of the saints.

Secondly, *To be with God*, implies the beatificall vision of God: the saints shall be where he is, and they *shall see his face*. *Behold now are we the sonnes of God, and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is.* The glory of this may appear in these particulars.

Revel 22.4.
1 John 3.2.

1. To see God as the first being of all, or the principall of all good; this is a most blessed thing: to see Adam the first father, or Eve the first mother of mankind; or for a child to see his father, and mother, out of whose loins and bowels he came, whom he hath not seen in many years, this is a joy and comfort: but to see the Creator, the first principle of all things, that must be a great, an infinite contentment, and to see him that hath done all the good in the world, hath much satisfaction in it. *Shew us the Father and it sufficeth.*

John 14.8.

2. To see God in his unitie; whereas now we understand God onely according to his severall attributes, as the manifestation of the infinite simple; his being in one way we call power, in another way we call mercie and bountie, in another way justice, and so we apprehend God according unto the severall attributes that God hath manifested himself in: whereas there are not many things in God, but all those severall attributes that we apprehend diversly are but one excellencie in God; as one beam of the sunne shining through a red glasse causes a red reflection, and the same sunne shining through a blue glasse causes a blue reflection; and so the same excellencie of God shining one way we call by one name, and the same excellencie of God working another way we call by another name, and yet it is all one in God, and though we cannot apprehend it now, yet we shall see God in his unitie afterward.

3. To see God in the Trinitie, though there be but one God, yet there are divers persons; to see how the Father begot the Sonne, and how the Spirit did proceed from the Father

ther and the Sonne, and the difference between the procession of the Spirit, and the generation of the Sonne; the sight of God in the mysterie of the Trinitie is a most glorious thing.

4. To see God in his glory: there is a promise that *they shall see the king in his beauty or in his glory*: there is a great deal of difference between seeing the king at an ordinary time, and seeing him when he is in his robes, with his crown upon his head, and his scepter in his hand, and set upon his throne, with all his nobles about him in all his glory. So God doth manifest himself a little now, but this is not all that he doth intend, he will manifest himself in his glory: and oh what a happinesse is that! Esay 33.17.

5. To see God in his eminencie: the saints shall see how all excellencies that are in the creatures are eminently contained in the absolute perfection of the Divine nature: all the good that is in the effect is in the causes, and the good of those causes in their causes, and so at length they come to the first principle: so all the good that we can see in all objects that give content, we may see all eminently in God, and see God in all.

6. To see God *as he is*: Now there is a great deal in that *to see God as he is*, and for explication of that, there are these three branches. 1 John 3.2.

1. Not to see him onely negatively, for that is not *to see him as he is*: the most that we see of God now is by way of negation, rather then any positive sight: when we say of God he is incomprehensible, that is, he is such a God as cannot be comprehended, that is but negation; when we say of God, he is infinite, that is, he is such a God as hath no bounds of his being, this is still a negation, to say what God is not: but now in heaven, we shall not see God onely by way of negation, but we shall see that positive excellencie of God, *we shall see him as he is*.

2. Not to see him onely in his effects in the creature: the greatest part that we see of God now is in his effects, and not as he is in himself; we do not see the face of God, but his back parts; we look upon the same, and there we see somewhat of the power of God, but it is but the effect of Gods power, and not Gods power it self: but then *we shall see him as he is*.

3. Not to ſee him undiſtinguiſhed from the creatures. Here now we ſee almoſt nothing of God diſtinguiſhed from created things: Say what you will of God, *that he is a ſpirit*, that is a created thing: *that he is wiſe, or holy, or juſt, or mercifull*, there is ſomewhat of all theſe in the creature, onely he is infinitely above all, and this is by way of negation; but we do not ſee him in that poſitive excellencie which does difference him from all created things; onely in heaven we ſhall thus ſee him, *we ſhall ſee him as he is.*

7. To ſee God by a transforming ſight. The light that ſhall come from God upon the mind, it ſhall perfect the mind, and transform the mind into the ſame likeneſſe with God. It ſhall not be a mere notionall ſight, as men may ſpeak much of God, and have a notionall viſion of God; but there is a great deal of difference between the notionall viſion of God, and Deificall viſion of God: it is not onely beatificall, but deificall; for it doth transform a man into the likeneſſe of God. A deformed man may ſee a beautifull object, and that ſight ſhall not make him like that beautifull object; but the ſight of God ſhall make the ſoul glorious as God is glorious: we ſhall be like him. 1 John 3.2.

8. To ſee God ſo as never to looſe him. This addes much to the happineſſe of the ſaints. To have but one glimpſe of the face of God, though it were gone preſently, it were a great happineſſe beyond all that the world affords; but God ſhall not onely paſſe by, but ſtand ſtill, ſo as the ſoul ſhall never looſe the ſight of God, but it ſhall have it to all eternitie, and the eyes of the ſoul ſhall be eternally opened to ſee God. If a man looks upon a delightfull object, he is loath to have the eye drawn from it: you ſhall never have your eye drawn from God.

9. To ſee God in our ſelves. It is an happineſs to ſee God in the creature, but much more to ſee God in our ſelves. The chiefeſt of the glorie of God, next to that which appears in Jeſus Chriſt as God man, ſhall appear in the Saints; and the chief excellencie of God that the Saints ſhall ſee, ſhall be within themſelves; they ſhall ſee more of the glory of God within themſelves, then in all the heavens beſides.

Thirdly, *To be with God*, implies the happy union with God.

Sight is higher then preſence, and union is higher then ſight. And thus Chriſt prayes to his Father, *That they may be one in us, as thou art in me, and I in thee.* Now that there ſhall be ſuch a wonderfull glorious union between God and the ſoul in heaven, appears upon theſe grounds. Joh. 17 21.

1. There is not ſuch diſtance between God and the ſoul, but that it is capable of union with God: One would think, how is it poſsible that God ſhould be ſo united to the ſoul, being there is ſuch an infinite diſtance betwixt God and the ſoul? But there is no ſuch diſtance, as that there ſhould not be a glorious union betwixt them. There is a great deal of likeneſs betwixt God and the ſoul: firſt, in the ſpirituality, God is a Spirit, and the ſoul is a ſpirit: ſecondly, in the immortalitie, God is immortall, and the ſoul is immortall: thirdly, in the high excellency of God, the underſtanding, and will; the ſoul is endued with underſtanding and will.

2. God ſhall ſee nothing but himſelf in the ſouls of his Saints. Now things that are of a like nature, do unite: bring an hot fire-brand to the fire, and it doth unite preſently, becauſe the fire doth find ſomething of it ſelf there: if there were ſome moyſture in the brand, it would not ſo fully unite. So here we cannot have full union with God, becauſe though God ſee ſomewhat of his own in us; yet there is a great deal in us that is not Gods: But when we ſhall be wholly free from ſin, and God ſhall ſee nothing but his own in us, that muſt needs be a ground of a moſt glorious union.

3. There ſhall be an infinite inflamed love betwixt God and his ſaints: indeed here is an union of love, but in heaven there will be a further degree of love; and love being enflamed, there muſt needs be a glorious union.

4. The bond of connexion of God and the ſoul together, requires it; namely, the mediation of Chriſt. O this union with God is enough to cauſe the ſouls of Gods people ſo to be ſatisfied, as to ſay; *Though all things be taken from me, it is enough, I have ſomewhat of Gods preſence here, but I ſhall have the glorious preſence, and viſion of God, and union with God hereafter: and though myne eyes ſhould never ſee good day after, or never ſee comfortable object in this world, this is enough, I ſhall ſee God, and have full union with God: though*

God ſhould rend this creature, or that creature, the deareſt husband, or the deareſt wife, or the deareſt comfort in the world from me; yet it is enough that God and my ſoul are ſomewhat united, and that God and my ſoul ſhall have a glorious union hereafter!

Fourthly, *To be with God,* implies the glorious Communion with God. Union is the ground of Communion: in this life there is a Communion that the Scripture ſpeaks of; *Our* 1.Joh.1.3. *fellowſhip is with the Father, and his Sonne Jeſus Chriſt:* and 2.Cor 13.14. *the Communion of the holy Ghoſt be with you,* ſaith the Apoſtle. But certainly it ſhall be an other manner of Communion that the Saints ſhall have with God in the world to come. Now this Communion, it ſtands either in regard of the work of God upon and towards his ſaints, or the work of the ſaints upon and towards God: for Communion is on both ſides; and that in theſe foure things:

1. Communion conſiſts in the delight they have in one another: there is full, actuall, mutuall, everlaſting delight between God and the ſaints in heaven.

2. In Communion there is a mutuall wiſhing and willing of God to one another. Now God ſhall wiſh all good to the Saints, and they wiſh all good to God: but what good can they wiſh or will to God? It is true there can be no addition to the eſſentiall goodneſſe of God, but they can will that this his goodneſſe be honoured and praiſed.

3. In Communion there is the communication of what one hath unto an other. And thus God communicates himſelf to his Saints immediately, fully, freely, everlaſtingly. And ſo the Saints communicate to God in the ſame way that God communicates to them: They are alwayes worſhipping God immediately, not through Ordinances; they are alwayes communicating themſelves, and all that they are or have, to God fully and freely.

4. In Communion with God there is a familiar converſe between God and the Saints. And herein are theſe particulars:

1. God manifeſts himſelf in a ſutable way to the conconditions of his people, ſo condeſcending to their condition, that though his Majeſtie be infinite, yet it ſhall no way be a terrour unto them. The Scripture ſpeaks of the familiar

miliar converſe that hath with his people here, that they are called *friends*. *Abraham* was called the *friend of God*; and the Diſciples were called *friends*; but hereafter the friendſhip ſhall be much more full and ſweet.

2. God opens himſelf to his Saints. Much is ſaid of Gods opening of himſelf to his people here; *Pſal.* 25. 14. *Prov.* 3. 32. 1. *Cor.* 2. 16. *Cant.* 1. 4. *they are brought into his Chamber*, that is, he diſcovers his ſecrets to them. The myſteries of the kingdome are revealed to the Saints here; much more in heaven: God will there reveal all his ſecrets; they ſhall not onely ſee his face, but they ſhall ſee Gods heart.

Pſal. 25. 14. Prov. 3. 32. 1. Cor 2. 16. Cant. 1. 4.

Fifthly, *To be with God*, implyes the fruition of God: Now this fruition of God conſiſts in theſe things,

1. There is in fruition a reflect act of the ſoul, whereby it comes to know what it hath. It hath a God, and it knows it by a reflect act; and upon this it is, that there is no creature can be ſaid to enjoy a thing properly, but the rational creature. And this will adde much to the happineſſe of Gods people, in that as they ſhall be filled with happineſſe, and glory, filled with God; ſo they ſhall know all their happineſſe.

2. There is in fruition the having uſe of all. If a man be never ſo rich, and have never ſo great poſſeſſions, if he have not the actuall uſe of what he hath, he cannot be ſaid to enjoy them. A man may have right to a thing, and yet for the preſent not enjoy the uſe of it: But now the people of God, as they ſhall have God to be their portion, ſo they ſhall enjoy God fully, to have what uſe they will of all the attributes of God, and all that is in God: and this is an infinite good and happineſſe to the people of God, that they ſhal have as much uſe of Gods infinite wiſdome, infinite power infinite mercy, as they will; and they cannot will it ſo ſoon, but they ſhall have it; nor ſo eaſily, as they may enjoy it. Then we enjoy the benefit of friendſhip, when one friend ſayes to another, *Make uſe of all I have as your own, as you will*: ſo ſhall God come to his people, & bid them make uſe of all his riches, and glory, and excellency as they will.

3. There is in fruition the ſweet and comfort of all that

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we do uſe, or elſe we do not enjoy that we have: If a man ſhould have the uſe of his eſtate, and meat, and drink, if he have not the ſweet and comfort of it, he cannot be ſaid to enjoy it; but when the comfort is let out, that the ſoul is ſenſible of it, then he may be ſaid to enjoy it; and hence it is that God is ſaid
1. Tim. 6. 17. *to give all things to us richly to enjoy*, he gives the thing, and he gives the comfort with it, and ſo a man is ſaid to enjoy it.

Sixthly, *To be With God*, implies the reſt that the ſoul hath in God. The term of all motion is reſt; every thing that moves,
Pſal. 116. 7. moves that it may have reſt; *Return, O my ſoul, unto thy reſt.* God is the reſt of the ſouls of the Saints: therefore it is the ex-
Auguſt. preſſion of an ancient, *O Lord, thou haſt made us for thee, and our hearts are unquiet till they come to enjoy thee.*

Seventhly, *To be With God*, implies the enjoyment of the ſaints in God. As they ſhall enjoy God, and God in themſelves; ſo they ſhall enjoy themſelves in God, living in God
Coloſſ. 3. 3. continually. *Your life is hid with Chriſt in God:* the life of ſaints here is an hidden life, and it is hidden in God, but then it ſhall be a revealed life, and revealed in God, and enjoyed in God. Hence is that phraſe, *Enter into your maſters joy*; that enters not into you, but you muſt enter into it: it is *your Maſters joy*, not onely that joy that your Maſter gives, but the ſame joy your Maſter hath, that you ſhall enter into, and live
Revel. 1. 10. in. And it was ſaid of *John*, that *he was on the Lords day in the ſpirit*; it is not ſaid, that *the ſpirit was in him*, but it is ſaid, *he was in the ſpirit*; that was as a beginning of the glorious condition of the ſaints of God, that they ſhall be in the ſpirit of God; not onely God in them, but they in God; as a drop of water in the ſea ſwallowed up in it. There are three degrees of love to God, loving of God for our ſelves, and loving God for himſelf, and loving our ſelves for God; the one is but a naturall love, the ſecond is a gracious love, the third is a love of the glorified Saints, and in this kind of love of God, and enjoyment of our ſelves in him, the ſoul ſhall be raviſhed with God, and be in a kind of eeſtaſie eternally.

Here you may ſee that moſt people in the world miſtake heaven; they look at heaven and God in a ſenſuall manner: where are they that look at heaven in theſe ſpirituall excellencies, about enjoying God, or *being With God* in this manner?

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As the Jews looked for a carnal Messiah, whose kingdome should be in the earth, and whose glory should be external, not considering the spirituall kingdome of Christ; so most in the world look but for a carnall heaven. It is a good evidence of the truth of grace, if you can look to heaven with a right eye, in a right manner, to look at the spirituall part, and spirituall excellency in heaven. I conclude,

You see now Heavens societie, they are *Saints, and Angels, and Christ, and God blessed for ever and ever.*

Who then would not *forsake Father and Mother*, the dearest fellowship of this world to be with Christ in his Kingdom? You that love one another in the deepest bonds, who cannot part out of this life but with the survivers grief, and hearts-break: tell me what a merry day will that be, when (you shall not onely meet again, never more to part asunder, but when) Christ our Saviour shal gladly welcome you (every one of you) into his society, *thou shalt be with me*, and let me speak to the joy of us all, I mean all broken-hearted Christians, (as for you that are profane ones, you have your portion here, therefore stand you by, and let the Children come to their share) a day will come, I trust in the Lord, when I shall meet you, and you me, in the Kingdome of heaven: a day will come, I trust in the Lord, when you and I shall be all admitted into the society of *God, and of Christ, and of his Saints, and of the Angels*: a day will come, I trust in the Lord, when with *these eyes we shall behold our Redeemer*, together with that Thief that was crucified with him: a day will come I trust in the Lord, when we shall meet again with all the *Saints* that are gone afore us: and is not this a comfort? What shall we say when we see our Saviour in his Throne, waited on with *Mary* his Mother, and *Magdalen*, and *Martha*, and *Lazarus*, and *Paul*, and *Peter*, and all the Apostles and Disciples of our Lord and Saviour? yea, when this Thief shal be presented to our view, the wounds in his hands and his feet shining like Starres, and Pearls, and Rubies, all his body glittering in glory, and his soul magnifying the Lord for his conversion and salvation world without end. 1. *Use.*

But stay, lest we be led too forward, there is no such thing for us, if now we are not in the Covenant of grace: Heaven is both happy and holy, and if we would enjoy heaven, then we must

must fit our selves to that estate to which God hath preserved us: to this purpose saith the Apostle, *Our conversation is in heaven, from whence We look for the Saviour.* Phil. 3. 20. He was assured of heaven, and therefore he conversed as a Citizen of heaven before he came there, every way he carried himself (as much as earth would suffer him) like them that live in heaven: and thus must we (if ever we go to heaven) become like to those that are in that place. *Deceive not your selves, neither Whoremongers, no Adulterers, nor Extortioners,* not the like *shall enter into the Kingdome of God,* 1 Cor. 6. 9. Do men who live in these sinnes without al remorse or repentance ever think to go to heaven? is it possible that ever any flesh should go out of the puddle into Paradise? no, no, *away ye workers of iniquitie, I know you not,* saith our Saviour: let no man cherish, presumptions of an heavenly Kingdom, except he abstain from all sinnes against Conscience. What then? but so live we here as becomes his servants, and thus when we part, it is but for better companie: we lose a few friends, but we shall find him that welcomes all his with this heavenly harmonie, *thou shalt be* — with whom? *with me*] *in Paradise.*

Phil. 3. 20.

1 Cor. 6. 9.

Matt. 25. 41.

Hitherto of the *Societie.* The last thing considerable is *the place or Ubi* where his soul arrived; but of that hereafter, as the Lord shall inable me. God give us all grace so to live here that howsoever we go hence one after another, yet at last we may all meet together with our Lord and Saviour in his heavenly *Paradise.*

In Paradise.]

AND where was that? our Adversaries say in *Limbus,* and yet (to give them their due) *Bellarmine* so means not as that *Limbus* was *Paradise,* but that in *Limbus* this thief had his *Paradise* to wit, the vision of God: *The vision of God* (saith *Bellarmine*) *is a true Paradise indeed, not locall, but spirituall.* But, with *Bellarmines* leave, we have no such sense of *Paradise,* in any part of holy Writ. In the old Testament we read of an earthly *Paradise,* wherein *Adam* lived; in the new Testament we read of an Heavenly *Paradise,* whither *Paul* was caught, yet both these were locall, for the one (saith *Moses*)

Illa enim verè Paradisus deliciarum est, non corporalis, aut localis, sed spiritualis & cœlestis. Bellar. de 7. verbis Domini l. 1. cap. 4.

Was

was a garden Eastward in Eden, Gen 2.8. and the other (saith *Paul*) was in heaven, which he calls *the third heaven*, 2. Cor. 12. 2. and that *Paradise* in my Text must be understood of *Heaven*, this resemblance confirms; the first *Adam* sinned against God, and was presently cast out of that *Paradise* on earth; the second *Adam* made satisfaction for sinne, and so must presently enter into this *Paradise* of heaven: because of the sinn of the first *Adam*, both he and all his posterity were thrust out of *Eden*; because of the sufferings of the second *Adam*, both he, and we, this Thief, and all believers, are to go into heaven. So then this *Paradise* whither Christ is gone, and this Thief went with him what is it? but as *Paul* calls it, *the third heaven*? or as the Thief himself styled it in his prayer to our Saviour, *Remember me*; where? *in thy Kingdome.* Gen. 2.8. 1. Cor. 12. 2, 4

And if this be it we call *Paradise*, what can we say of it? *It is not for us* (saith *Bernard*) *in these earthly bodies to mount into the Clouds, to pierce thus fulnesse of light to break into this bottemlesse depth of glory; this is reserved to the last day, when Christ Iesus shall present us glorious and pure to his Father, without spot or wrinkle.* And yet because God in his Word doth here give us a taste of heaven, by comparing it with the most precious things that are on earth let us follow him so far as he hath revealed it, and no further. *Bern. super Cant. serm. 38.*

In the midst of Paradise is a Tree of Life, Rev. 2.7. *and this Tree bears twelve manner of fruits, yielding her fruit every Moneth*, Rev. 22.2. What more pleasant then *life*? and what *life* better then where is variety of pleasure? here is *a tree of life*, and the *life of the tree*; a *Tree of life* that renews life to the eaters, and the *life of the tree* bearing *fruit every moneth*, and as many moneths so many fruits; such are the varieties of heavens joyes, where youth flourisheth that never waxeth old, change of delights and choise too entreth that never knoweth end. But look we a little further: *Iohn* that calls this place *Paradise*, Revel. 2. calls this *Paradise a City*, Rev. 21. and hereof he gives us the quantitie and quality, the bigneſse and beauty: first for the greatneſse of it; *An Angel with a golden Reed measures it*, and and he finds *the length, and the breadth, and the height of it are equall.* Secondly, for the beautie of it. *The Walls* (saith he) *are of Iasper, and the foundation of the Walls garnished with all* Revel. 2.7. Rev. 22.2. Rev. 21. from the 10 verse to 24.

manner

manner of precious ſtones, the twelve gates are of pearls, and the ſtreets paved with pure gold: there is no need of Sun or Moon: for the glory of God lightens it, and the Lamb (Chriſt Ieſus) is the light thereof. See here the excellency of this City: on which words to give you a ſhort Comment,

Wee'l begin firſt with the *Greatneſs* of it: The Angel ſets it down twelve hundred *Furlongs*, verſ. 16. Yet that we may know this certain number; it is but figuratively taken; you may gheſſe at the meaſurable magnitude of this Citie, by thoſe *many Manſions*, ſpoken of by Chriſt, John 14. 2. *In my Fathers houſe are many Manſions:* How many? ſo many (ſaith one) as would ſuffice *infinitis mundis*, a thouſand worlds of men, and though all the men in this one world attain not to it, it is not for want of room, but of will, *They believe not in him who hath prepared theſe ſeats for them.* And gheſſe it you may by that incredible diſtance betwixt Heaven and Earth. Some Aſtronomers compute, that betwixt us onely and the ſtarrie Frmament, there is no leſſe then ſeventy four Millions, ſeven hundred three thouſand, one hundred, eighty miles; and if the Empyreall Heaven (as many ſay) be two or three Orbs above the Starrie firmament, how many more miles is it then beyond? and the further it is diſtant (we all know well enough) the heavens being Orb-wiſe, and one comprehending another, that which is furtheſt or higheſt muſt needs be the greateſt; hence is it that Scriptures compare the height of Heaven (and conſequently the magnitude) to the perfection of God paſt finding out; *Canſt thou by ſearching find out God?——it is as high as heaven, what canſt thou do?* Job 11. 8.

John 14. 2.

Rolloc. in Iob cap. 14.

Caſman. Uranogr. cap.

Job 11. 8.

Secondly, If ſuch be the immenſity, what think you is the *beauty*? It is a moſt glorious Citie, whoſe walls are of *Iaſper*, whoſe building is of *gold*, whoſe gates are of *pearls*, whoſe foundation of *precious ſtones*: and if ſuch be the gates and ſtreets, what then are the inner rooms? what are the dining Chambers? what are the lodging rooms? O how unſpeakable is the glory of this Citie! Kings ſhall throw down their Crowns before it, and count all their pomp and glory but as duſt in compariſon; and well they may: for what is an earthly *Kingdome to this heavenly Paradiſe*? where is mirth without ſadneſs, health without ſorrow, life without labour, light without darkneſſe, where every

every Saint is a King, *adorned with light as with a garment*, and clad in the richeſt robes that God beſtows upon a creature.

But that which more eſpecially commends the *beauty* of this Citie, is the luſtre of it, *There is* (ſaith *Iohn*) *no need of Sun or Moon*, it is *verus* ὁλυμπος, wholly light it ſelf, not like the ſtarrie firmament, beſpangled here and there with glittering ſpots. *It is all as it were one great, one glorious Sun*, from every point it pours out abundantly whole rivers of pureſt light, and then what a light is this? *Zanch. de Cœlo beatorum, cap. 4.*

Nor is this all; for *the glorie of God lightens it, and the Lamb is the light thereof*; beſides the native luſtre, there is the glorie of God, the glory of all glories; this is it for which *Moſes* prayed, *O Lord, I beſeech thee ſhew me thy glory*; to whom God anſwered, *thou canſt not ſee my face and live, —but I will put thee in a cleft of the rock, and will cover thee with my hand while my glory paſſeth by; then will I take away my hand, and thou ſhalt ſee my back parts: but my face ſhall not be ſeen.* And if *Moſes* face ſhone ſo bright with ſeeing Gods back-parts, that the *Iſraelites were afraid to come nigh him*, and that he was fain to *cover his face with a veil while he ſpake unto them*, how bright then is *Paradiſe*, not onely lightened with the back-parts of God, but with his own divine *glory*? *From the majeſtie of God* (ſaith a modern) *there goes out a created light, that makes the whole Citie glitter, and this being communicated to the Saints, God thereby cauſeth that they ſee him fully face to face.* Exod. 33. 18, 20, 21, 22, 23. Exod. 34. 30, 33. *Zanch. de Cœlo beat. l. 1. c. 4.*

Again, *The glory of God, and the Lambe of God* both give their lights; that *Lambe that was ſlain from the beginning of the world*, that body of his once crucified, now brighter then ten thouſand Suns, O how infinitely glorious doth it make this *Paradiſe*, this Citie of God? *His countenance is as the Sun that ſhineth in his ſtrength*, ſaith *Iohn*, Revel. 1. 16. But what *ſtarres* are thoſe in his hands and his feet? Where the nayls pierced, now it ſparkleth; where the ſpear entred now it glittereth gloriouſly: if we look all over him, *his head and his hairs are as white as ſnow, his eyes are as a flame of fire, his feet like unto fine braſſe, as if they burned in a furnace*: no wonder then if ſuch beams come from this Sun (*the Sun of righteouſneſſe*) that all heaven ſhines with it from the one end to the other. Revel. 1. 16. Ibid. v. 14, 15.

And

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And yet again the Lambe and the *Saints* all give their lights; for *we know that when he shall appear, we shall be like him*, 1. Joh. 3.2. how like? why, *he shall change our vile bodies, that it may be fashioned like unto his glorious body*, Phil. 3.21. In what like? even in this very quality; for *they that be wise shall shine*, Dan. 12.3. How shine? *as the brightnesse of the Firmament*: nay more, *as the starres*, saith *Daniel*: nay more, *as the Sun*, saith our Saviour; nay, yet more saith *Chrysostome*: howsoever the righteous in heaven Heaven are compared to the Sun, *Matth.* 13.43. It is not, *because they shall not surpasse the brightnesse of it; but the Sun being the most glittering thing in this world, he takes a resemblance thence onely towards the expressing of their glory*. Now then what a masse of *light* will arise in *Paradise*, where so many millions of Sunns appear all at once? If one Sunne make the morning sky so glorious, what a bright shining and glorious day is there, where's not a body but 'tis a Sunn? Sure it is, *There shall be no night there, no need of candle, no need of Sunne, or Moon, or Star*. O that this clay of ours should be partakers of such glory! what am I O Lord, that being a worm on earth, thou wilt make me a Saint in heaven? this body of earth and dust shall shine in heaven like those glorious spangles in the firmament; this body that shall rot in dust and fall more vile then a Carrion, shall arise in glory, and shine like the glorious body of our Saviour in the mount of *Tabor*. To come neer my Text: See here a Saint Thief shining gloriously he that was crucified with our Saviour at whose death the Sun hid her face with a veil, now he reigns in glory *without* need of Sunn: for he is a Sunn himself, shining more clearly then the Sun at noon; he that one day was fastened to a Crosse, now walks at liberty through the streets of *Paradise*, and all the joyes, all the riches, all the glory that can be is pouted upon him. What else? He is in *Paradise*, and what is *Paradise* but a place of pleasure? where sorrow is never felt, complaint is never heard, matter of sadnes is never seen, evil success is never feared, but in stead thereof there is all good without any evil, life that never endeth, beauty that never fadeth, love that never cooleth, health that never impaireth, joy that never ceaseth; what more could this penitent wish, then to hear him speak that promised *Paradise*, and

1. John 3.2.
Phil. 3.21.
Dan. 12.3.
Matth. 13.43.
Chrysost. in Matth. Hom. 6
Revel. 21.23.

per-

performed his promise, To day thou shalt be? thou art with me in Paradise]

An thus in a Map have I given you Paradise] for quantity great, for quality glorious; hereafter you may know it better, when you shall walk through the streets, observe the towers, fully contemplate the glory: which that you may, one word of application before I end.

Use. 1, * Meditate then with what sweet delight every true servant of God may bathe himself before-hand, even in this valley of tears! Did we but think on this glorious place, wherein are those heavenly mansions prepared for us, did we spend many thoughts upon it, and ever and anon sigh and seek after it, untill we came to the fingering and possession of it; O how would these heavenly meditations ravish our souls, as if Heaven entred into us, before we entred into heaven! Consider of this in what case soever we are, whether we are vexed, or injured, or oppressed, or persecuted for the Name of Christ there is nothing so imbittered, that a thought of heaven will not sweeten: yet I say not that we are only to think of it; with all let us strive and strain to

*For meditation hereof, see it fully and largely in Media: in Meditation of heavens happiness. Chap. 8. Sect. 7, 8, 9 &c. Third Edition

to get into this golden City, where streets, walls, gates, and all is gold and pearl; nay, where pearl is puddle and nothing worth in comparison of those things which shall be revealed unto each faithful soul.

Use 2. On the other side, Consider with your selves what fools are they who deprive themselves willingly of this endleſse glory; who bereave themselves of a room in this City of Pearl, for a few carnal pleasures? what Bedlams and humane beasts are they, who shut themselves out of Paradise, for a little transitory pelf? What sots and senslesse wretches are they, who wittingly and willfully bar themselves out of this Palace, for the short fruition of worldly trash and trifles? As for you, of whom I hope better things, let me advise you for the love of God, for the love of Christ, for the love that you bear to your own souls, that you will settle your affections on things above, and not on things beneath; and then you shall find one day the comfort of it, when leaving this world, the Spirit of Christ, shall wisper to your souls this happy tidings, To day shalt thou be with me in Paradise.]

Here is an end: Shall I now cast up the accounts of what I have delivered you? the total is this:

Every sinner that repents and believes, shall be saved: you need no other instance than this Thief on the Croſse, at one hearty tear, one penitent prayer, Lord, remember me in thy Kingdom, the Lord gives him his desire; see here the fiat, thou shalt be] the expedition, to day] his admiſsion, with me] the place whither he is inducted, it is into Paradise:] and there now he officiates, doing service to God without ceasing, world without end. O Lord give me grace so to repent and believe, that whensoever I go hence, that day I may be with thee in Paradise. AMEN.

FINIS.

Soli Deo Gloria.

ULTIMA,

The last things,

in reference to

the First and Middle things:

OR

CERTAIN MEDITATIONS

on Life, Death, Judgement, Hell, Right Purgatory, and Heaven:

Delivered by

ISAAC AMBROSE,

Minister of the Gospel

at PRESTON in AMOUNDERNES

in *LANCASHIRE.*

Deut. 32. 29.

O that they were wise, that they understood this, that they would consider their latter end.

Eccles. 7. 36.

Whatsoever thou takest in hand, remember the end, and thou shalt never do amiss.

LONDON:

Printed for *F. A.* and are to be sold by *Nathanael Webb,* and *William Grantham,* at the *Grey-hound* in *Pauls* Church-yard. 1650.

But a word more to you, of whom I hope better things; let me exhort the Saints, that you for your parts, will ever love, and serve, and honour, and obey, and praise the Lord of glory, for this so wonderfull a mercy; I pray, have you not cause? had your Saviour onely sent his creatures to serve you, or some Prophets to advise you in the way of salvation, had he onely sent his Angels to attend you, and to minister unto you; or had he come down in his glory, like a King that would not onely send to the prison, but *come* himself to the dungeon, and ask, saying, *Is such a man here?* or had he onely come and wept over you, saying, *Oh that you had never sinned*; all these had been great mercies: But that Christ himself should come, and strive with you in mercy and patience, that he should be so fond of a company of Rebels and Hel-hounds, (and yet we are not at the lowest) that he would for us become *a man, a mean man, a lamb, a worm, a nothing in esteem.* O all ye stubborn hearts, (too much stubborn are we all) if judgement and the hammer cannot break your hearts, yet let this mercy break you, and let every one say, *O Jesu hast thou done all this for me? certainly I will love thee, and praise thee, and serve thee, and obey thee as long as I live.* Say so, and the Lord say Amen to the good desires of your hearts. To whet this on the more, remember still, it is *you* that should have suffered, but to prevent this, it is *he* that was humbled, it is *he* that was crucified, it is *he* that was purged: what needs more? *I am he*, said Christ to the *Jews* when they apprehended him; *He?* what *he?* I know not what: but be *he* what he will, *he* it is our Saviour, Redeemer, Physician, Patient, *Who had by himself purged our sinnes.*

John 18.5.

Thus far we have measured his steps downwards, and should we go up again the same stairs, we might bring him as high as we have placed him low: but his ascent belongs rather to the words following my Text; for after *he had purged*, then *he sate down on Gods right hand on high.* Come we then to the next words, and as you have seen the *Person*, so let us look for a *companion*; *This may in miserie yield some comfort, if but any society bears a share in his misery*; But me thinks I hear you say to me, as the *Athenians* said to *Paul, We will hear thee again of this matter* another time.

Acts 17.32.

By

By himself]

THe *Time* and *Physician* have prepared a *Purge*; but who is the *Patient* to receive it? it is man is sick, and it is man must purge, or otherwise he dies without all remedie or recoverie: but alas! what Purge (what Purgatory) must that be which can evacuate sinne? Should man take all the virtue of herbs and mineralls, and distill them into one sublime and purest quintessence, yet impossible were it to wash away sinne: or the least dregs of its corruption: Not *Galen* nor *Hippocrates*, nor all the Artists, or Naturalists that ever lived on earth could find out, or invent any remedie for sinne; this must be a work of Grace, and not of Nature; yea, and such a grace as neither man nor Angel could afford: Behold then who it is that both administers and takes the receipt prepared; it is man that sinned, and God is become man, that so being both, he might administer it as God, and receive it as man, the same Person, being Physician and Patient, Compounder and Purger.

But, what a wonder is this? Are we a-dying, and must he purge for it? can Physick given to the sound, heal the party that is sick? It was the saying of our Saviour, *The whole need not the Physician, but they that are sick*; and Christ Jesus for his part is whole indeed, *No fault in this man*, saith *Pilate*; and he is *a just man*, said *Pilates* wife of him: to what end then should he purge that is whole, and we escape it that are sick? O this is to manifest the dearest love of our Soul-Physician, our endeared Saviour; *the whole* indeed *need not the Physician*, he needs no physick, no Purge, no Physician at all, but for us he is become a Physician himself, for us he became Physician and Patient: for us he was sick, for us he purged, that we through him might escape that danger of eternall fire.

Matth. 9. 12. Luke 23. 14. Matth. 27. 19.

But how purged he? *By himself*? Was there none to associate him in this misery? no, he *purged by himself*] onely, and that without a

{Partner.
{Comforter.

First, *without a partner*, there was none that laid a finger in the burthen of his Crosse to ease him: why, Blessed Saviour, thou hast Myriads of *Angels* waiting on Thee, and can they not a little

lighten

lighten thy heavie yoke? No, the *Angels* are bleſſed, but they are finite and limited, and therefore unable to this expiation of ſinne.

But what ſay we of the *Saints*? if you will believe the *Rhemiſts*, they can tell you that *the ſufferings of Saints (ſanctified in Chriſts bloud) have not onely a forcible ſatisfaction for the Church, and its members; but withall they are the accompliſhments of the wants of Chriſts paſſion*; an horrible blaſphemy: as if Chriſts were not ſufficient in it ſelf, but his wants muſt be ſupplyed by the ſatisfaction of others; my Text tels me, *Chriſt purged by himſelf*,] therefore not by any other, but ſufficiently in his own perſon; and as for that Text they urge againſt us, *Coloſſ.* 1.24. *Now rejoyce I in my ſufferings for you, and fulfill the reſt of the afflictions of Chriſt in my fleſh for his bodies ſake which is the Church*; whence they argue theſe two points, firſt the want of Chriſts ſufferings, and ſecondly, the abounding of Saints ſufferings for the ſatisfaction of others. To the firſt we anſwer, that *the afflictions of Chriſt*, which the Apoſtle ſaith, *I fulfill*, are not meant of the afflictions which Chriſt ſuffered in his Perſon, but in his members, thus *Auguſtine*; *Non dixit preſſurarum mearum, ſed Chriſti, quia membrum erat Chriſti, The Apoſtle ſaith not, my afflictions, but Chriſts, becauſe he was a member of Chriſt*, who is uſually ſaid to ſuffer both with, and in his members. To the ſecond we anſwer, that *Pauls* ſufferings, *for his body which is the Church*, ſerved not for *ſatisfaction*, but for *confirmation* of their faith; thus *Ambroſe*, *Chriſts paſſion ſufficeth to ſalvation*, Peter *and* Pauls *paſſion ſerve onely for example*; ſo then if you will have the true ſenſe of the words, they run thus; *Now rejoyce I in my ſufferings for you, whereby I fulfill the meaſure of thoſe tribulations which remain yet to be indured of Chriſt in his myſticall body, which I do for the bodies ſake, not to ſatisfie for it, but to confirm it, or ſtrengthen it in the Goſpel of Chriſt*: and good reaſon have we to admit of this comment; otherwiſe how is Chriſt a perfect Saviour, if any act of our redemption be left to the performance of any Saint or Angell? no it is Chriſt, and onely Chriſt Jeſus, and onely Jeſus, *nor is there ſalvation in any other, for there is none other name under heaven given among men whereby we muſt be ſaved*, Acts 4.12.

Rem. Coll. 1. ſec. 4.

Col. 1.24.

Auguſt. tract. in Joh. 108.

Chriſti paſſio nobis ſufficit ad ſalutem, Petri & Pauli contulit ad exemplum. Ambr. ſerm. 66.

Acts 4.12.

3. But if not *Angels*, or *Saints*, what ſay we of *good Works*?

Cannot

Cannot they expiate ſinne? yea, ſay our adverſaries, they are *meritorious, and applicatory; and expiatorie*, ſo here is a threefold uſe of them; what? hath Chriſt *purged by himſelf?* and is there any other meanes whatſoever to expiate ſinne? no ſaith the Apoſtle, ſo incompatible are theſe two, his grace, and our works, that *if it be of grace, it is no more of Works, or elſe grace were no more grace; and if it be of Works, it is no more grace, or elſe works were no more Works. By grace then ye are ſaved — not of works, leſt any man ſhould boaſt himſelf*, Ephes. 2. 8, 9. Rom. 11. 6. Epheſ. 2, 8, 9.

4. But if no purging by *Angels, Saints, nor good works*, what ſay we to *purgatory* it ſelf? we ſay it is a fable, or were it an Article of Faith (as the Pontificians affirm) let us have Scripture for it; yes ſaith *Roſſenſis, We went through fire and water*, Pſal. 66. 12. and Sir *Thomas Moor* will have more Scripture yet, *I have ſent forth thy priſoners out of the pit, wherein is no water*, Zach. 9. 11. here are two places for Purgatory, and one ſaith, there is *water*, the other ſaith, there is *no water*; but to ſay truth of both *the Catholick faith, reſting upon divine authoritie believes heaven and hell, but third place* (ſaith *Auguſtine*) *we know none, neither find we in holy Scripture, that there is any ſuch place*: neither ſpeaks he onely of places eternall, that are to continue for ever, for he purpoſely diſputes againſt *Limbus puerorum*: and rejects all places temporary; yea, elſewhere he acknowledgeth, *there is no middle place at all but he muſt needs be with the Devil, that is not with Chriſt*: away then with thoſe *paper Walls, and painted fires, a bug* (could *Harding* once ſay) *meet onely to fray children*; God will have no rivall in ſinnes purge, no *Angel* in Heaven, no *Saints*, no *Works* on earth, no *purgatory* under earth, it is he himſelf will *purge it by himſelf*, my text affirms it, (and who dares gainſay it) that *he by himſelf* (by no other) *hath purged our ſinnes*. *Roſſen. contra Luther. art. 37.* Pſal. 66. 12. Zach. 9. 11. *Aug. hypog. l. 5. tom. 7.* *Aug. de pec. merit. & remiſſ. l. 1. c. 28.* *Fuel. def. Apol. 2. part.*

Thus farre you have ſeen Chriſt *purging* without *a partner*, *he trod the Winepreſſe alone, and there was none to help him*; but ô the bitterneſſe of this *purge* that admits of no help, no eaſe, as he had no *partner* to help him, ſo no *Comforter* to cheer him in his ſo lamentable ſufferings. Eſay 63. 3.

Some eaſe it is to have one or other touched with the ſenſe of our miſeries, and if they cannot help us, yet to do what they can (be it onely to condole us) it were a comfortable refreſh- *Solamen miſeriis ſocios, &c.*

ing;

ing ; ay, but our Saviour finds no refreshing at all, *he purged by himself,* without a *Partner*, without a *Comforter* ; not any one one earth or in heaven, that afforded his poor heart any cure or cordiall. First, look on earth, for to them doth he addresse that speech in *Lamentations, is it nothing to you all ye that pass by ?* the most grievous torments find some mitigation in the supply of friends, and what friends hath our Saviour to comfort him in his torments?

Lament 1.12.

1. If you say the *Gentiles* ; I must confess he found faith in some, and a seeming favour from others : the Centurion is witnes of the one, of whom our Saviour himself confessed, *I have not found so great faith no not in Israel,* Matth.8.10. and *Pilate* gives a token of the other, when *he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just man,* Matth.27.24 but alas ! did *Pilate* so favour him as to free him ? no, he fears to condemn him being innocent, and yet dares not absolve him, being so envyed as he was by the *Iewes* ; what then can a little water ? what can *Iordans* floods ? what can *rivers of wine,* and *oile* do, towards the washing of those hands, that *had power to release him* and would not ? he knew *they had delivered him of envy,* Matth.27.18. he confesses, *I find no fault in this man*, Luk.23.14. he tells him that *he had power to crucifie him, and he had power to loose him, Iohn* 19.10. and yet fondly would he wash away the guilt of his unjust sentence, with a little water on his hands ; no *Pilate*, that ceremony cannot wash away thy sin, that sin I mean, which thou and the *Gentiles* in thee committed, in delivering of Jesus *to the will of the Iewes.*

Matth.8.10.
Matth.27.24.
Matth.27.18.
Luk.23.14.
Joh.19.10.
Luk.23.25.

2. But if delivered to the *Iewes*, sure it is well enough ; he is their Country-man, Kinsman, of the stock of *Abraham*, of the Tribe of *Juda*, of the Family of *Ioseph* ; but this rather aggravates then allaies his misery, that his own people should degenerate into Traitors : not a Gentile, but a Jew to be his Executioner : what torment had not been a lenitive, and a recreation in comparison of this ? *Daniels* Den, the three Childrens Furnace, *Esays* wooden Saw, *Israels* fiery Serpents, the *Spanish* Inquisition, the *Romish* Purgatory, are all as far short in torture, as the last of them in truth, to the malice of a Iew, witnes our Saviours death, when they all conspired not onely

onely to ſcourge him, mock him, buffet him, ſlay him, but to ſlay him in ſuch a manner, as to hang him on nailes, and to make the Croſs his Gibbet,

But what? no comforter amongſt them all? do the *Gentiles* condemn him? will the *Iewes* crucifie him? and is there none to pity him? Yes, what ſay we of his *Diſciples*, that heard him, followed him, and were *ſent of him by two and two into every City and place, whether he himſelf ſhould come?* Would you think that theſe *ſeventy*, (for they were ſo many in number) which for a time did his Embaſſage *with joy*, would now have forſaken him? yes, if you mark it, *many of them went back, and would walk no more with him*. ſome ſtumble at his Doctrine, others at his paſſion, but all were offended, as it is written, *I will ſmite the Shepherd, and the ſheep of the flock ſhall be ſcattered*, Matth. 26. 31. 1.

Luk. 10. 1.

Luk. 10. 17.

Joh. 6. 66.

Matth. 26. 31.

Yet if the *Gentiles* reject him, they do but like *Gentiles* who were ignorant of God; if the *Iewes* hate and maligne him, it is but their old wont *of killing the Prophets*; if the *Diſciples* that are weaker, faint, and waver in faith, it was no more then was ſaid of them: *O ye of little faith!* but what ſay we to the *twelve Apoſtles*, thoſe Secretaries of his myſteries, ſtewards of his mercies, almners of his bounties, *will they alſo go away*, and leave him comfortleſs alone? no, can *Peter* ſay, *Maſter, to whom ſhall we go, thou haſt the words of eternall life*, Ioh. 6. 68. or if he will have deeper proteſtations; *I am ready to go with thee* (ſaith *Peter*) *into priſon and to death*, Luk. 22. 33. to death? yes, *though I die with thee, I will not deny thee, and thus ſaid all his Diſciples*, Matth. 26. 35. and yet like *Ionas* Gourd, when the Sun beates hotteſt, how ſoon are they all gone, and vaniſhed away? loe one betrays him, another forſwears him, all run from him, and leave him alone in the midſt of all his enemies.

Matth. 23. 31.

Matth. 8. 26.

Joh. 6. 68.

Luk. 22. 33.

Matth. 26. 35.

And yet if his *Apoſtles* leave him, what ſay we to *Mary* his mother, and other his *friends*? theſe indeed wait on him, ſeeing, ſighing, wailing, weeping, but alas! what do thoſe tears but increaſe his ſorrows? might he not juſtly ſay with *Paul, What mean yee to weep and to break my heart?* Act. 21. 13. Pity, and of all other feminine pity it is the pooreſt, helpleſs ſalve of miſery; but howſoever it was to others, this was ſo far from any 5.

Acts 21. 13.

ſalve-

ſalve to him, as 'tis one of his greateſt, tendereſt ſores about him: *Daughters of Ieruſalem, weep not for me, but weep for your ſelves, and your children.* O ſee the wonder of compaſſion which he bears to others in his paſſion; he hath more care of the women that follow him weeping, then on his own mangled ſelf, that reels along fainting and bleeding even unto death, the tears that drop from their eyes is more to him, then all the bloud in his veins, and therefore careleſs (as it were) of his own ſacred perſon, he *turns about* his bleſſed bleeding face to the weeping women, affording them looks and words too of compaſſion, of conſolation, *Weep not for mee, but weep for your ſelves and your children*: But O bleſſed Saviour, didſt thou flow unto us in ſhowrs of Bloud, and may not we drop a tear for all thoſe purple ſtreams of thine? yes Lord, thou doſt not here forbid us weeping, onely thou turneſt the ſtream of our tears the right way; that is to ſay, homewards into our own boſomes, pointing us to our *ſins*, the trueſt cauſe of thy ſufferings.

Luk.23.28.

Luk.23.38.

6. But as for comfort to our Saviour, whence (trow ye) may it come? if we compaſs the earth, *the Gentiles, Iewes, his Diſciples, Apoſtles, Mary his own Mother, and all other his friends*, they are but as *Iobs miſerable comforters all*; but let us *go up into heaven*, and there (if any where) be his *comforters* indeed: alas! what *comforters*? If you imagine the *Angels*, it is true they could attend him in the Deſart, and comfort him in the Garden, but when he came to the main act of our Redemption, not an *Angell* muſt be ſeen: how, not ſeen? no, they muſt not ſo much as look through the windows of heaven to give him any eaſe at all; nor indeed were it to any purpoſe if they ſhould; for who can lift up, where the Lord will caſt down? O yee bleſſed *Angels*, how is it that your Hallelujahs ceaſe? that your ſongs which you warbled at his birth, are finiſhed at his death; that your glorious company, which are the delight of happy ſouls is denied to him, who is the Lord and Maker both of you and them: why, thus it muſt be for our ſakes: *I am full of heavineſs* (ſaid our Saviour in his type) *and I looked for ſome to take pity, but there was none, and for comforters, but I found none*, Pſal.69,20.

John 16.2.

Pſal.69.20.

7. And yet if the Angels be no comforters, he hath a *Father in heaven*

heaven that is nearer to him : *I and my father are one* (ſaith our Saviour) and *it is my Father that honoureth mee*, Ioh.8.34. *it is my Father that loveth me*, Ioh.10.17. *it is my Father that dwelleth in me*, Ioh.14.10. and howſoever others forſake mee, *and leave me alone*, (as himſelf proclaims it) *yet I am not alone, becauſe the Father is with mee*, Ioh.16.32. Is it ſo, (ſweet Saviour) whence then was that ſorrowfull complaint of thine; *My God, my God, why haſt thou forſaken me ? Leo* it is that firſt reconciled it, and all antiquity allow of it : *the union was not diſolved, but the beames, the influence was reſtrained : Affectione juſtitiæ* (ſaith *Scotus*) he was ever united to his Father, becauſe he ever loved, truſted, and glorified him ; but *affectione commodi*, that delight ever emergent from that divine viſion, was for a time ſuſpended, and therefore was it that his body drooped, his ſoul fainted, he being even as a ſcorched Heath-ground, without any drop of dew of the divine comfort on it.

Ioh.10.30. Ioh.8.34. Ioh.10.17. Ioh.14.10. Ioh.16.32. Matth.27.46.

Non ſolvit unionem, ſed ſubtraxit viſionem. Scotus 4. ſent. D.46. Q.4. reſp.ad princip. argum.

Yet be it that his *Father* now forſakes him, will *he* forſake *himſelf* ? O yes ! he burns in the fiery furnace of affliction, without all manner of refreſhing ; and this was it that was figured in the Law, by thoſe two Goats offered for the ſins of the people; whereof the one was the *Scape-Goat*, and the other was the *Offering* : the ſcape-goat departed away, and was ſent *into the wilderneſs*, but her companion was left alone in the torments, and *made a Sin-Offering* for the people: even ſo was this Sacrifice of God-man, man-God, bleſſed for ever, the *humanity* was offered, but the *divinity* eſcaped ; the *humanity* ſuffered for the ſins of the world, but the *divinity* departed away in the midſt of ſufferings, and left her ſiſter and companion all alone in the torments : thus *he purged himſelf, himſelf onely* in his *humanity*, no other with him, all o. her left him ; the *Gentiles, Jewes, Diſciples, Apoſtles, Mary his mother, and God his Father, nay he himſelf is bereaved of himſelf, the humanity of his divinity*, if not in reſpect of the *union*, yet as touching the *conſolation*, *When he had by himſelf*] (in his humane nature, without any comforter) *purged our ſins*.

8.

Levit.16.10.

Thus far you have ſeen Chriſt drink the cup of his bitter pains, pure and without mixture of any manner of eaſe; what now remains

remains, but that vve make ſome uſe of it?

Uſe. *I will take the cup of ſalvation* (ſaith *David*) *and call upon the*
Pſal.116.13 *Name of the Lord*, Pſal. 116.13. and vvhat can vve leſs? if our Saviour hath begun to us in pains, ſhall not vve afford him our thanks? the *Cup* of death could not paſſe from him, and muſt
Pſal.148.2. the *Cup of Salvation* be removed from us? *O praiſe him, praiſe him all his Hoſts*: hovvſoever he vvas alone in his ſufferings, let us all bear the burdens in a ſong of thankſgiving, and in this ſong let us ſinging vveep, and vveeping ſing; our ſins may dravv the tears vvhich vvere the cauſe of his ſufferings, and our ſalvation may make us ſing, vvhich thoſe his ſufferings did effect: vvhat needs more? he ſuffered *by himſelf*] the cauſe our ſins, the effect our ſalvation; let us mourn for the one, and praiſe him for the other; praiſe him, and him alone, for he had no partner in his ſufferings, nor vvill he have any in our thanks, he had no comforter in his miſeries, nor muſt any ſhare vvith him, in the duty vve ovve him of praiſing his Name: Alas, have vve not reaſon (think you) to give all the glory unto him? it vvas he that ſuffered that vvhich vve deſerved, *he purged by himſelf*] vvhen vve our ſelves lay ſick of ſin, in perill of death and damnation; thus gracious is he to us, that vvhen there vvas no other remedy for our recovery, then *he by himſelf* in our ſtead, came, *and purged our ſins.*

Thus far you have ſeen the Patient, and order nowv requires that vve prepare the Receit; the Patient vvas *himſelf*] the Receit is *a Purge*] but to confect this *Purge*, vve muſt crave a further time; and in the mean vvhile, and ever remember him in your thoughts, vvho hath done all this for you, and the Lord make you thankfull.

Had purged.]

YOu ſee vvho it is that hath freed us from ſin, to vvit, Chriſt our Saviour vvithout a Compurgator; *he purged by himſelf*] but vvhat did he by himſelf? do vve ſay *he purged?* vvhat need he to *purge*, vvho never committed any ſing in thought, vvord, or deed? it is vvithout doubt he needs not, and yet do it he vvill, not to clear himſelf, but us.

But this *Purge* doth imply a medicine, and ſo vve muſt ap-

ply

ply it, a medicine it was, and many medicines he uſed for the curing of mans ſoul; the firſt by diet, when *he faſted fourty days and fourty nights.* Matth.4.2. the ſecond by Electuary, when he gave his moſt precious *body and blood in his laſt Supper,* Matth.26.26. The third by ſweat, when *great drops of blood iſſued from him falling down to the ground,* Luk.22.44. The fourth by plaiſter, when he was *ſpit upon* by the *Iewes,* Mark 15.19. The fifth by potion, when he taſted *vinegar mingled with gall,* Matth.27.34. The ſixth by letting of blood, when his hands and feet were pierced, yea, when his *heart vein* was ſtricken, and his *ſide goared with a Spear,* Ioh.19.34. the laſt (which contains all the reſt) was by *purge,* when by all his ſufferings (and eſpecially by his blood ſhed) he *waſhed us from our ſins,* Revel.1.5. Here was the cures of all cures which all the *Galeniſts* in the world may admire with reverence, that our Lord and Saviour ſhould become our ſurety, that our ſoul-Phyſician ſhould become our *Purger*: how? not by giving us Phyſick, but by receiving it for us; we (miſerable wretches) lay ſick of ſin, and he (our Phyſician) hath *by himſelf purged* and delivered us of it.

Matth.4.2. Matth.26.26. Luk.22.44. Mar.15.19. Matth.27.34. Joh.19.34. Revel.1.5.

But that we may the better ſee how this Purge wrought with him, we muſt know, that *purging* in generall, is taken for any evacuation whatſoever: and to ſay truth in a word, *the evacuation of Chriſts blood was the right purging of our ſins.* Hence is it, that (as Scriptures affirm) *the blood* of Chriſt doth redeem us, cleanſe us, waſh us, juſtifie us, ſanctifie us: *Ye were redeemed by his blood,* 1 Pet.1.19. and *his blood cleanſeth us from all ſin,* 1 Joh.1.7. and *he waſhed us from our ſins in his blood,* Revel.1.5. and: *being now juſtified by his blood,* Rom.5.9. and *therefore Ieſus ſuffered, that he might ſanctifie the people with his own blood,* Heb.13.12. This *blood* was it that was believed by the Patriarchs, witneſſed by the Sacrifices, ſhadowed in the figures of the Law, exſpected of all the faithfull from the beginning of the world; and therefore the Apoſtle concludeth, *almoſt all things are by the Law purged with blood,* and *without ſhedding of blood is no remiſſion,* Heb.9.22. It is true, Chriſt purged by his death and other his ſufferings, and yet are all theſe contained in the ſhedding of his *blood*: this blood is the foundation of true Religion, for *other foundati-*

Obſerv.

1 Pet.1.19. 1 Ioh.1.7. Rev.1.5. Rom.5.9. Heb.13.12. Heb.9.22.

on can no man lay. Wherefore neither was the first Testament
1 Cor. 3.11. Heb. 9.18. *ordained without bloud*, Heb. 9. 18. Nor is the new Testament
Matth. 26.28. otherwise sealed, *then with bloud*; Matth. 26.28. What needs
more? *If the bloud of Bulls and of Goates* (in the old Testament)
Heb. 9.13,14. *sanctifieth to the purifying of the flesh, how much more shall the bloud of Christ* (in the new Testament) *purge your Consciences from dead works, to serve the living God.* Heb. 9 13,14. O sweet *bloud* of our Saviour that *purgeth our Consciences*, evacuates our *dead works*, restores us to our *God*, will bring us unto heaven.

Esay 63.2. But O my Saviour, *wherefore art thou red in thy apparell, and thy garments like him that treadeth in the wine-fat?* is it thy precious *bloud* that hath given this hew? yes, an hew often dipped in the *Wine-fat*, and that we may the better see the colour, let us distinguish the times when his *Bloud* was shed for us.

* *Adams Crucifixe.* * *Bern. de passione Domini. cap.* 36. Luk. 2.21. *Bern. ibid.* Six times, saith a * Modern: seven times, saith * *Bernard*, did Christ shed his bloud for us; and (to reduce them into order) the first was at his Circumcision, when his name *Jesus* was given him, *which was so named of the Angell, before he was conceived in the womb*; and was this without Mistery? no (saith *Bernard*) for *by the effusion of his bloud he was to be our Jesus, our Saviour*. Blessed Jesu! how ready art thou for the Sacrifice? What? but eight days old, and then to shed thy bloud for the salvation of our souls? *Mayorem hoc Martyrium*, here is a *greater Martyrdome indeed*. It is a superstition took up with the *Egyptians* and *Arabians*, that *Circumcision should fright away devils*; and the *Iewes* have a conceit not much unlike: for when the child is Circumcised, one stands by which a vessell full of dust into which they cast the Præpuce: the meaning of it is, that whereas it was the curse of the Serpent, *Dust shalt thou eate all the dayes of thy life*: they suppose therefore the Præpuce (or fore skin) being cast into the dust, the Devill by that Covenant eates his own meat, and so departs from the child. But howsoever they erre, of this we are sure, that *Christ delivered his flesh as a bait to Satan, held him fast with the hook of his Divinity through the shedding of his bloud*; this *bloud* was it first shed at his Circumcision; and we cannot imagine it a little pain, seeing the flesh was cut with a *sharp stone* which made *Zipporah* so cry out against *Moses*, *Surely a bloudy*

Ambros. l. 2. de patriarch: Abraham. Gen. 3.14. *Pet. Mart loc. com. class. 4. c. 7 Symbol. Ruffini Tomo Jeronymi. 4.*

dy husband art thou to me: what a love is this, that Christ newly born, should so early shed his *blood*? but all was for our sakes, for the salvation of our souls. Exod. 4. 25.

2. You see one vein opened, but in his second effusion not one, but all the veins in his body fell a bleeding at once, and this was at his passion in the garden, when (as the Evangelist testifies) *he fell into an agony, and his sweat was like drops of blood, trickling down to the ground*: here is a physick purgative indeed, when all his body evacuates sweat *like drops of blood*: but what? be the pleurisie never so great, how strange is the phlebotomy, it seems not to consult where the sign lies, you see all his body fals at once to sweating and bleeding, nor is the cure less strange then the physick; for we had surfetted, and it is he that *purgeth*; we had the fever, and it is he that sweats and *bleeds* for the recovery of our health; did you ever hear of such a remedy as this? oft-times a bleeding in the *head* (say Physicians) is best stop by striking a vein in the *foot*; but here the malady is in the foot, and the remedy in the *head*; we (silly wretches) say sick of sin, and Christ our Saviour *purgeth* it out by *a sweat like drops of blood trickling down to the ground*: here is a wonder, no violence is offered, no labour is sustained, he is abroad too in the raw ayr, and laid down groveling on the cooler earth; or if all this be not enough to keep him from sweating, the night is cold (so cold that hardier souldiers were fain to have a fire within doors) and yet notwithstanding all this, *he sweats* saith the Text: how sweats? it is not *sudor diaphoreticus*, a thin faint sweat, but *grumosus*, of great drops, and those so many, so violent, as they pierce not onely his skin, but *clothes* too, *trickling down to the ground* in great abundance; and yet may all this fall within the compasse of a naturall possibility. But *a sweat of blood* puts all reason to silence, yea, saith *Hilary*, *it is against nature to sweat blood*, and yet (howsoever nature stands aga[illegible]) the God of nature goes thus far, that in a cold night (which naturally draws blood inwards) he sweats without heat, and bleeds without a wound. See all his body is besprinckled with a Crimson dew, the very veins and pores, not waiting the tormentors fury, pour out a shower of blood upon the suddain; foul sin that could not be clensed save onely by such a bath! what? must our surfets be thus sweat out by our Saviour? Yes (saith *Bernard*) we sin, and our Luk. 22. 44.

Contra naturam est sudare sanguinem. Hilar. l. 10. de trinitate.

Bern. in ramis Palmarum, ſerm.3.

Saviour weeps for it, not onely with his eyes, but with all the parts of his bodie: and why ſo? but to this end, *That the whole body of his Church might be purged with the tears of his whole body.* Come then ye ſons of *Adam*, and ſee your Redeemer in this heavie caſe! if ſuch as be kind and loving are wont (when they come to viſit their friends in death or danger) to obſerve their countenance, to conſider their colour, and other accidents of their bodies; tell me, ye that in your Contemplations behold the face of your Saviour; What think you when you ſee in him ſuch wonderfull, ſtrange, and deadly ſignes? our ſweat (howſoever cauſed) is moſt uſuall in the face or forehead; but our Saviour ſweats in all his bodie, and how then was that face of his disfigured when it ſtood all on dros, and the drops not of a watrie ſweat, but of ſcarlet bloud? O my heart! how canſt thou but rend into a thouſand pieces? O my beloved! *well may our eies ſhed tears at this, when his veins thus ſhed their bloud for us.*

3.

Bern. de Paſſ. Dom. c.38.

Eſay 50.6.

But here is yet a third effuſion of bloud, and that (as *Bernard* tels us) was *in vellicatione genarum* in the nippings and tearings of his *ſacred cheeks*, to this bears the Prophet witneſs, *Eſay* 50.6. *I gave my back to the ſmiters, and my cheeks to the nippers*; or as our later Tranſlation, *I gave my back to the ſmiters, and my cheeks to them that plucked off the hair*: whether his cheeks were torn, or his beard plucked off, ſome vary in opinion: *Bernard* thinks both might be true; or howſoever we believe, moſt probable it is, that neither of them could be effected without effuſion of *bloud*. And now me thinks I ſee that face *fairer then the ſonnes of men* ſpit on by the *Jews*; nor is their ſcorn without ſome cruelty; for in the next Scene they exerciſe their fiſts, which that they may do with more ſport to them, and ſpight to him, they firſt *blindfold him, and then ſmiting him on the face, they bid him read who it is that ſtrikes him*; and yet (as if whiteneſſe of their ſpittle, and blewneſs of their ſtrokes, had not cauſed enough colours) they once more die his roſie countenance in a bloudy red; to this end do they *nip his cheeks* with their nails, and (as others) *pluck off his hair* with their fingers, whereby ſtreams and ſtroaks of bloud run down his cheeks, and drop down at his chin to his lower garments: O ſweet face of our Saviour, what mean theſe ſufferings, but to tell us, if ever *confuſion cover our face* for him, that we conſider then how bloud and ſweat thus covered his face for us.

Bern. ibid.

Luke 22.64.

But

But yet here's a fourth effuſion at his Coronation; the blows drew not bloud enough from his face, and therefore the *thorns* muſt fetch more from his head; *If mine adverſary* (ſays *Iob*) *ſhould write a book againſt me, ſurely I would take it upon my ſhoulder, and binde it as a crown unto me, Iob* 31.36. the *Iewes* in ſtead of writing a book, they wreath a crown, and ſee how our Saviour binds it to him; not onely on his ſhoulder as a croſs to bear it, but on his head too, as a Crown to triumph in it: but neither is it for triumph onely, but for torture; it is a Crown woven of boughs, deck'd with thorns, and drops of bloud in lieu of precious ſtones. *O Jeſu! was that ſpittle thy ointment, that reed thy ſcepter, thoſe thorns thy crown, that purple died with bloud, thy royall Robes?* unthankfull people, thus watred with his bloud, that bring forth nothing but briars and thorns to crown him: but wherefore thorns, ſave onely to cruſh into his tender head? and to this purpoſe they do not onely ſtick his head full of them, but after the putting it on, to faſten the crown better, they *ſtrike him on the head* with their *reeds*, or *canes*. See here *thorns* not like ours, but (as the Country afforded) ſtronger and greater to pierce his ſcull with more eaſe; and ſee here *canes*, not as ours, but heavier and ſolider (as *Iewry* had plenty of them) to beat and hammer that crown of thorns deeper and deeper into his head. O then Imagine, what ſtreams of bloud guſhed out, when all thoſe ſharp prickles were ſhot in? no leſs then *a ſhowr of bloud* now rained on his neck, his face, his ſhoulders; and all this for us, *to make us members of that Head, his head thus bleeds down upon all his members.*

4. Job 31.36. Matth. 27.30. *Ne hic puto rivos ſanguinis defuiſſe. Bern. de paſſ. Dom. c. 39.*

And his head-vein being opened, there is a fift effuſion of bloud iſſuing out of his *body*; this was cauſed by the whips wherewith the mercileſs Tormentors fetcht bloud from his ſacred ſides: Is not here matter for our meditation to work on? Conſider (I pray you) how rude are the Hangmen that ſtrip our Saviour of his garments, and then go about to binde his holy body to a pillar? he (poor man) ſtands at the poſt alone, without any friends to comfort, or eye to compaſſionate him, whileſt they ſtrike on their laſhes, redouble their ſtrokes, again and again fall upon him afreſh, as if they would not leave a drop of bloud in all his body: but ſtay, what juſtice in all this?

this ? the Law of *Moſes* commanded that Malefactors ſhould
Deut.25.2,3. be beaten with whips, and *it ſhall be if the wicked be worthy to be beaten, that the judg ſhall cauſe him to lye down, and to be beaten before his face according to his fault by a certain number* : what number ? *forty ſtripes he may give him, and not exceed, leſt if he ſhould exceed and beat him above theſe with many ſtripes, then thy brother ſhould ſeem vile unto thee,* Deut. 25.2,3. Thus indeed were the *Iews* tied, but the *Gentiles* neither bound by law, nor moved with compaſſion, far exceed this number ; I
S. Gert. l.4. divin. inſinuat. c.35. have read that he received no leſſe then 5400 ſtripes ; which if we conſider theſe things, is not altogether improbable. Firſt; the law of beating; that every guilty ſhould be ſtricken by every one of the Souldiers, a free-man with ſtaves, and a bond-man with whips. Secondly, the cauſe of this Law, that the body of him that was to be crucified, ſhould be disfigured, that the nakedneſs ſhould not move the beholders to any diſhoneſt thoughts, when they ſhould ſee nothing pleaſing or beautifull, but all things torn and full of commiſeration. Thirdly, the purpoſe of *Pilate* who hoped to ſpare his life, by this ſo great cruelty uſed againſt him. Fourthly, the great care and haſte which the Prieſts uſed in carrying of the croſſe, leſt Chriſt ſhould have died before he was crucified : every one of theſe reaſons argue an unreaſonable whipping, which our poor Saviour endured. *But (O joy of the Angels, and glory of Saints) who hath thus disfigured thee? who hath thus defiled thee with ſo many blondy blows ? certainly they were not thy ſins, but mine, that have thus evill entreated thee : it was love and mercy that compaſt thee about, for I ſhould have ſuffered, but to prevent this, thy mercy moves thee, and ſo thou takeſt upon thee all my miſeries.*

6. But all this will not ſatisfie the Iews, *Behold the man*, ſaid
Joh.19.5. *Pilate* to them, when he thought to have pacified their wrath by that dolefull ſight, but this nothing moved them, though (preſently after) it moved rocks and ſtones to ſhiver in pieces: Behold then a ſixth effuſion of bloud, when his hands and feet were pierced thorow with nails : he bears indeed upon his ſhoulders an heavy and weighty croſs of fifteen foot long, which muſt needs (ſay ſome) cauſe a great and grievous wound, but (to omit that which is queſtionable) here be thoſe woefull ſufferings; now come the barbarous inhumane hang-men, and begin to

loſe

loſe his hands that were tied to the poſt, to tie them to (a worſer pillory) the croſs, then ſtrip they off his gore-glued cloaths, which did ſo cleave to his mangled battered back, that they pull off cloathes and skin together : nay, yet more (and how can I ſay it without tears for ſin,) the croſs is ready, and nothing wanting but a meaſure for the holes ; down therefore they lay him on it, and though the print of his bloud gives them a true length, yet ſpitefully they take it longer, that ſo they may ſtretch and rack him on the croſs, till you may *tell his bones*. Pſal.22.17. And now all fitted, his hands and feet are bored, the greatneſs of whoſe wounds *David* fore-ſhewed by thoſe words, *They digged my hands and my feet*, Pſal.22.16. And well may we think ſo, for (as Eccleſiaſticall Hiſtory reports) ſo big were the very nailes, that *Conſtantine* made of them an helmet, and a bridle. O then what pain is this, when all the weight of his body muſt hang on four nailes, and they to be driven (not into the leaſt ſenſible parts, but) thorow his hands and his feet, the moſt ſinewie, and therefore more ſenſible parts of all other whatſoever ; yet to hang thus for a time were (it may be) ſomewhat tollerable, but thus he hangs till he dies, and ſo the longer he continues, the wider go his wounds, and the freſher is his torture. And now (my brethren) *behold and ſee, if there were ever any ſorrow like unto this ſorrow* : alas ? what elſe appears in him, but *bleeding veins, bruiſed ſhoulders, ſcourged ſides, furrowed back, harrowed temples, digged hands and feet ? digged*, I ſay, not with ſmall pins, but with rough boyſtrous nailes, and how then ſhot the bloud from thoſe hands and feet thus *digged*, and *digged thorow ? O, I am the roſe of Sharon*, it is truly ſaid of Chriſt, *Look on one hand, and on the other, and you may find roſes in both ; look on one foot, and on the other, and you may find roſes in either* : In a word, look all over his body, and it is all over roſie, and ruddy in *bloud*. Pſal.22.16. *Socrat.l.1.c.17.* Lam.1.12. Cant.2.1. *Bern. de paſſ. Dom.c.41.*

7.

Can we any more ? yes, after all theſe ſhowrs of bloud, here is one more effuſion ; for after his death, *One of the ſouldiers with a ſpear pierced his ſide, and forthwith came there out bloud and water*, Ioh.19.34. The Souldier that gave this wound (they ſay) was a blind man, but our Saviours bloud ſpringing out on his eyes, reſtored him to his ſight, and ſo he became a Convert, a Biſhop, and a Martyr : a ſtrange cure, where the Phyſician must Joh.19.34. *Longinus* Biſhop of Cappadocia *Teſte Herle* Contemplations on Chriſts paſſion.

muſt bleed, but ſo full of virtue was this bloud, that by it we are all ſaved. And yet (O Saviour) why didſt thou flow to us in ſo many ſtreams of bloud? one drop had been enough for the world, but thy love is without meaſure. Phyſicians are uſually liberall of other mens bloud, but ſparing of their own; here it is not ſo: for in ſtead of the Patients arm, it is the Phyſicians own ſide that bleeds; in ſtead of a lancet here is a ſpear, and that in the hand of a blind Chirurgeon: yet as blind as he was, how right doth he hit the very vein of his heart? that heart where never dwelt deceit, ſee how how it runs *bloud and water* for our ſinnes, here is the fountain of his Sacraments, the beginning of our happineſſe: *O gate of heaven! O window of Paradiſe! O place of refuge! O tower of ſtrength! O ſanctuary of the juſt! O flouriſhing bed of the Spouſe of Solomon!* who is not raviſhed at the running of this ſtream? me thinks I ſtill ſee the bloud guſhing out of his ſides, more freſhly and fully then thoſe ſweet golden ſtreams which run out of Eden to water the whole world. But is it his *hearts bloud?* what? keeps he nothing whole without him, nor within him? his Apoſtles are ſcattered in the garden, his garments at the croſſe, his *bloud* how many wheres? his skin they have rent with their whips, his ears with their blaſphemies, his back with their furrows, his hands and feet with their nails, and will they yet have his heart too cloven with a ſpear? what a wonderfull thing is this, that after all thoſe ſufferings he muſt have one wound more? *why (Lord) what means this open cleft and wound within thee? what means this ſtream and river of thy hearts-bloud? O it is I that ſinned, and to waſh it away, his heart runs bloud and water in abundance.*

Lo here thoſe ſeven effuſions of our Saviours bloud, the firſt at his *circumciſion*, the ſecond in the *garden*, the reſt when *his cheeks were nipped, his head crowned, his back ſcourged, his hands and feet nailed, his ſide opened with a ſpear*, whence came out an iſſue of *bloud and water.*

Uſe. And be our ſinnes thus *purged?* Lord in what miſerable caſe lay we, that Chriſt our Saviour muſt endure all this for us! were our ſinnes infinite, for which none could ſatisfie but our infinite God? were not our iniquities as the ſands, for which no leſſe then an Ocean of bloud could ſerve to cover them? ſure here

is

is a motive (if nothing elſe) to draw from us the confeſſion of our manifold ſins. *Lord, we have ſinned, we have ſinned grievouſly, heavily, and with a mighty hand; and what now remains, but that we never ceaſe weeping, crying, praying, beſeeching, till we get our pardon ſealed in the bloud of Chriſt?* O beloved! let me entreat you for Chriſts ſake, for his blouds ſake, for his deaths ſake, that you will repent you of your ſinnes which have put him to theſe torments: and to this end I ſhall entreat you thus to order your repentance: Firſt (after confeſſion of your manifold ſinnes) look upon him whom you have pierced; and by your meditation ſuppoſing him to lie afore you, *weep, and weep over him*, whom you ſee, by your ſinnes, thus clothed in his bloud. Why thus ſhall it be with the houſe of *David*, Zach. 12. 10. *I will poure upon the houſe of David* (ſaith God) *and upon the inhabitants of Jeruſalem the ſpirit of grace, and of ſupplications, and they ſhall look upon him whom they have pierced, and they ſhall mourn for him, as one that mourneth for his onely ſonne; and be ſorrie for him, as one that is ſorry for his firſt-borne: in that day there ſhall be a great mourning in Jeruſalem, as the mourning of Hadadrimmon in the valley of Megiddon.* What is the houſe of *David?* and what are the inhabitants of Jeruſalem, but the elect people of God? and if you be of that number, then do you look on him whom you have pierced, and mourn for him, or mourn over him, as one that mourneth for his onely ſonne, yea, be ſorrie for him, or be in bitterneſſe for him *as one that is in bitterneſſe for his firſt-born.* Is it not time, think you? do you not ſee how every part of our Saviour bleeds afore you, his head bleeds, his face bleeds, his arms bleed, his hands bleed, his heart bleeds, his back bleeds, his belly bleeds, his thighs bleed, his legs bleed, his feet bleed: and what makes all this bloud-ſhed but our ſinnes, our ſinnes? O that this *day*, for this cauſe we would make a *great mourning as the mourning of Hadadrimmon in the valley of Megiddon*! O weep, or if you will not weep for him, yet *weep for your ſelves*, and your own ſinnes: alas, have you not cauſe? your ſins were his murtherers, and your hands by your ſins were imbrued in his bloud. 1. Zach. 12. 10, 11.

Secondly, ſtay not here, but when you have mourned and wept over your Saviour, then hate thoſe ſinnes that wrought this evil on your Saviour. Which that you may do 2.

effectually,

effectually, ſend your thoughts a far off, and ſee your Saviour in his *circumciſion*, in the *garden*, and when you have done ſo, then follow him a little further; behold the tears in his eies, and the clodded bloud that came from him when his *cheeks were nipped, his head crowned, his back ſcourged, his hands and feet nailed, his ſide opened*: and then, O then ſee if you can love thoſe ſins that have done all this villany! love them, ſaid I: no (if you have any ſhare in Chriſt) I hope you will rather be revenged on your ſins, rather you will every one ſay, *O my pride, and my ſtubbornneſs, and my looſeneſs, and my uncleanneſs, and my drunkenneſs, theſe were the nailes, and the whips, and the ſpear that drew bloud from my Saviour, therefore let me be for ever revenged of this proud, ſubborn, rebellious heart of mine own; let me for ever loath my ſin, becauſe it brought all this ſorrow on my Saviour.* Is not this ordinary with men? ſhould any one murther your Father or friend, whom you highly regarded and honoured, would you brook his ſight, or endure his company? nay, would not your hearts riſe againſt him? would you not proſecute the Law to the uttermoſt? and if you might be the Executioner, would you not wound him and mangle him, and at every ſtroak cry out, *Thou waſt the death of my Father, thou waſt the death of my Father*: and is the heart of a man thus inraged againſt him, that hath but murthered his friend or his father? O then how ſhould your hearts be tranſported with infinite indignation (not againſt the man but) againſt ſinne that hath ſhed the precious bloud of your father, your Maſter, your God, your King, your Saviour? O follow, follow, after theſe ſins with an Hue and Cry, bring them to the Bar, ſet them be-the Tribunall of that great Judge of heaven, and cry, *Juſtice Lord, juſtice againſt theſe ſins of mine; theſe ſlew my Saviour, Lord ſlay them; theſe crucified my Saviour, Lord crucifie them*: Why thus perſue and never leave them, untill (if it poſſible may may) you ſee theſe ſins bleed their laſt; never think you have done enough, but ſtill give your corruptions one hack more, confeſs your ſins once more and ſay, *Lord, this pride, and this ſtubbornneſs, and this looſeneſs of heart, theſe are they that killed my Saviour, and I will be revenged of them.*

3. Thirdly, ſtay not here neither, but when you have mourned for your ſins, and fought revenge on them, then by Faith caſt them

them all on the Lord Jesus Christ; ease your own soule of them, and hurle your care on him that careth for you all. Certainly, there is no way to wash you clean from your sin, but onely by Christs *blood*, and how must you apply this but by Faith? now then, in the last place have *faith*, rence your soul (as it were) in the bloud of this immaculate Lamb, and though you are polluted and defied, yet (questionless) the *bloud* of Jesus Christ will *purge* you from all sin: *If the bloud of Buls and Goats* (saith the Apostle) *and the ashes of an Heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the bloud of Christ, who through the eternall Spirit offered himself without spot to God, purge your consciences from dead works, to serve the living God*: You may talk of a Purgatory, why here is the Purgatory, that true Purgatory, the fountain that is laid open for the house of *Iudah* to wash in; and I pray you mark it, it is not onely for justification, but being applyed by faith, as effectuall for sanctification; not onely for the expiation of sin, that it be not laid to your charge, but withall to purge your Consciences from dead works to *serve the living God*. O then (as you tender your souls) believe, and cast your selves upon Christ for salvation, and for pardon of sins: Do you not see him bleeding on the Crosse? Do you not hear him graciously offering to receive your sin-wearied souls into his bleeding wounds? what should you do then but cast your selves, with all the spirituall strength that you can (at least with infinite longings, and most hearty desires) into the bosome of your Saviour? say with your selves, *the fountain is opened, and here will we bathe for ever: Come life or come death, come heaven or come hell come what come can, here will we stick for ever*: nay, if you must perish, tell God and man, Angels and devils, they shall pluck you out of the hands, and rent you from between the armes of your blessed bleeding Redeemer, your soul-purging Saviour. Thus if you believe, you need not to droop for your sins, but to go on with comfort to everlasting happiness; the *bloud* of Christ (no question) will make way for you into heaven: Yea, (saith the Apostle) *by the bloud of Iesus we may boldly enter into the holy places, by the new and living way which he hath prepared for us, through the veile which is his flesh*. Such is the blessed fruit of this *bloud*, and the Lord make it effectuall unto us, to bring us into

Heb. 9. 13, 14.

Heb. 10. 19, 20.

into heaven, even for his ſake who *by himſelf thus purged our ſins.*

You ſee the *Purge* given and taken, onely a time it muſt have, and then follows the Evacuation: *Hee purged.*] What? the ill humour is *Sin,*] the extent of it *Our*] ſin: of both theſe together at our next meeting. Now the Lord ſo prepare us, that this *Purge* may work in us the everlaſting wel-fare, and health of our ſouls.

Our ſins.]

SIn is our ſickneſs, and to cure us of it, the Law yields corraſives, the Goſpell lenitives, but eſpecially Chriſt yields that Phyſick *Purgative*, which evacuates ſin. To conſider Chriſt as *a man of ſorrows*, and not a Saviour of ſinners, were but a melancholick contemplation; to behold his wounds, and not ſo to think on'em as they were our ſalves, addes but more ſorrows to our other miſeries; but when we call to mind that his bloud was our ranſome, that his ſtripes were our cures, then with all our hearts we pray, *his bloud be upon us and our children.* And why not, *this bloud* (ſaith the Apoſtle) *ſpeaks better things then the bloud of Abel.* For *Ables* bloud cryed *revenge*, but *Chriſts* bloud ſpeaks *mercy*; and (to our comfort be it ſpoken) if God heard the ſervant, he will much rather hear the ſon: yea, if he heard his ſervant for ſpilling, how much more will he hear his Son for ſaving and regaining our ſouls? In the words are two parts,

Heb.12.24.

1. The ill humour evacuated, *Sin.*]

2. The extent of this ſin, it is mine, yours, *Ours,*] every ones.

What is it but *Sin*] which our Saviour *purged*? this is that ill humour derived from our Parents, inherent in our ſelves, imputed to our Saviour, and therefore (ſaith the Prophet) *he bare the ſins of many*, Eſay.53.12. to whom agrees the Apoſtle, that *he his own ſelf bare our ſins in his own body*, 1 Pet.2.24. What a load then lay on his ſhoulders, when all our *ſins*, the *ſins* of all the world were faſtened upon him? one mans *ſin* is enough to ſink him into hell; and had not our Saviour intervened, every one of us had known by a wofull experience, how heavy *ſin* would

Eſay 53.12. 1 Pet.2.24.

would have been upon the ſoul of each man: but (O happie we!) *the ſnare is broken, and we are delivered.* To prevent ſins effect, Chriſt Jeſus hath *purged* and waſhed it away.

And is this all the matter wherefore our Saviour ſuffered? was *ſinne* all the diſeaſe of which he laboured, *when he had by himſelf purged?* yes, it was all, and if we conſider it rightly, we may think it enough to cauſe ſufferings in him, when merely for its ſake God was ſo wroth againſt us. O loathſome *ſinne*, more ugly in the ſight of God, then is the fouleſt Creature in the ſight of man! he cannot away with it, nor (ſo righteous are his wayes) could he ſave his own Elect becauſe of it, but by killing his own ſonne: Imagine then what a ſickneſſe is *ſinne*, when nothing but the bloud of the ſonne of God could cure it: imagine what a poyſon is *ſin*, when nothing but a ſpirituall Mithridate, compounded and confected of the beſt bloud that ever the world had, could heal it: we need not any further to conſider its nature, but onely to think of it how hatefull it was to God, how hurtfull to his Sonne, how damnable to men.

And was it *Sinne he purged?* this may teach us how hatefull *ſinne* is, that put him thus to his *Purge:* Every *ſinne* is a nail, a thorn, a ſpear, and every ſinner a *Jew*, a *Judas*, a *Pilate:* howſoever then we may ſeek to ſhift it on others, yet are we found the principall in this act our ſelves; you know it is not the Executioner that properly kils the man, *ſin* onely is the murtherer, yea, *our ſinnes* onely are the crucifyers of *the Lord of glory*: yea, (if you will pleaſe to hear me) I will yet ſay more, *our ſinnes* onely *did* not crucifie him, but *do crucifie him afreſh*, *Heb.6.6.* and herein how farre do we exceed the crueltie of the *Jews?* then his body was paſſible and mortall, but now it is glorified and immortall; they knew not what they did, *for had they knowyn, they would not have crucified the Lord of glory*: but we know well enough what we *do and ſay too*: they buried Chriſt in the earth, and *the third day he roſe again from the dead*; but we through *ſinne* ſo bury him in oblivion, that not once in three dayes, three weeks he ariſeth, or ſhineth in our hearts; O ſhame of Chriſtians to forget ſo great a mercie! O *ſinne* paſt ſhame to *crucifie afreſh the Sonne of God!* Think of it (beloved) *ſin* is the death of Chriſt, and would you not hate him that kills your brother, your father, your Maſter, your King, your God?

Uſe.

Heb.6.6.

1 Cor.2.8.

beware

beware then of *ſinne*, that does it all at a blow! and if you are tempted to it, ſuppoſe with your ſelves that you ſaw Chriſt Jeſus coming towards you, wrapt in linnens, bound with a kercher, and crying after you in this gaſtly manner: *beware, take heed what you do, once have your ſinnes moſt vilely murthered me, but now ſeeing my wounds are whole again, do not (I beſeech you) rub and revive them with your multiplyed ſinnes; pity, pity me your Jeſus, ſave me your Saviour, once have I dyed, and had not that one death been ſufficient, I would have dyed a thouſand deaths more to have ſaved your ſouls, why then do you ſin again to renew my ſufferings?* O my Saviour, who will not leave to *ſinne*
Cant.8.13. that but *hears thy voice in the gardens? lo the companions hearken unto thy voice, cauſe me to hear it*: it is I that have ſinned, and if this be the fruit of it, let me rather be torn of beaſts, be devoured of Worms, be violently pulled or haled with racks, then wittingly, or wilfully commit a *ſinne*.

Secondly, he *purged ſinne*; whoſe? but *our ſinne*: and this tels us of the *univerſality* of this gracious benefit, together with its *limitation*.

Heb.2.9. 1 Tim.2.6. Firſt, of the *univerſality*: *he taſted of death for every man*, Heb.2.9. *and he gave himſelf a ranſome for all men*, 1 Tim.2.6. *and he purged our ſinnes*, ſaith my Text; what, *ours* onely? no,
1 John 2.2. ſaith the Apoſtle, *he is the propitiation not for our ſinnes onely, but for the ſinnes of the whole world*, 1 John 2. 2. You will ſay, all do not actually receive the fruit of his death; you ſay indeed truly, but I wonder through whoſe default: Our bleſſed Saviour, what is he but like a Royall Prince, who having many of his ſubjects in captivity of thraldome under a Forrein enemie, pays a full ranſome for every one of them, and then ſending forth his Embaſſadours, he woes them to return to their home, and to enjoy their libertie; ſome there are that reject the offer, they will rather ſerve the enemy then return to the freedome of their Lord; and are theſe all the thanks they give their Redeemer? O ſweet Saviour! *he made, upon the croſſe a full, perfect, and ſufficient ſacrifice, oblation, and ſatisfaction for the ſinnes of the world*, but not all receive the benefit, becauſe many by their own demerit have made themſelves unworthy; and yet howſoever ſome
Num.11.23. deſpiſe liberty, *is the arm of the Lord ſhortned?* no ſee his arms ſpread on the Croſſe to embrace all; and here is the *univerſality* of this gracious benefit.

The

The uſe hereof is full of comfort: if any man (any *ſinner*) will now come in with a truly penitent ſoul, thirſting heartily for Chriſt Jeſus, and reſolve unfeignedly to take his yoke upon him, there is no number or notorioufneſſe of *ſinne* that can poſſibly hinder his gracious entertainment at Gods mercy ſeat. O then how heinoufly do they offend, who refuſe to take Chriſt Jeſus offered thus *univerſally*? if you ask who are they? I anſwer, they are offenders on both hands: Firſt, thoſe that too much *deſpair*, ſecondly, thoſe that too much *preſume*: to begin with the latter. *Uſe.*

Some there are, that howſoever Chriſt, and heaven, and ſalvation be offered unto them, yet ſo cloſe do they ſtick and adhere to their *ſinnes*, that they are loath to leave them, and they hope God is ſo mercifull, that they can have Chriſt and their *ſinnes* too. Alas deceive not your ſelves, though the dearneſſe, and ſweetneſſe, and freeneſſe, and generality of Chriſts offers be a doctrine moſt true, & we propound it unto you as a motive and incouragement to bring you in; yet not ſo much as one drop of all that bottomleſs depth of Chriſts mercie and bountie doth as yet belong unto any that lie in the ſtate of unregeneratenеſſe, or in any kind of hypocriſie whatſoever. Away then with this *preſumption*, & bethink you what a grievous and fearfull *ſin* you commit time after time, and day after day *in neglecting ſo great ſalvation*, by chuſing (upon a free offer of his ſoul-ſaving bloud) to cleave rather to a luſt (O horrible indignity!) then to Chriſt Jeſus bleſſed for ever: what height and perfection of madneſſe is this, that whereas a man, but renouncing his baſe, rotten, tranſitorie pleaſures, might have Chriſt Jeſus, and with him a full and free diſcharge of hell pains, a ſure and known right to heavens joys; yet ſhould in cold bloud moſt wickedly and willingly, after ſo many intreaties, invitations, and offers, refuſe this mighty change? Heaven and Earth may be aſtoniſhed, Angels and all creatures may juſtly be amazed at this prodigious ſottiſhneſſe, and monſtrous madneſſe of ſuch miſerable men: they are the words of a late Divine, *The World* (ſaith he) *is wont to call Gods people preciſe fools, becauſe they are willing to ſell all they have, for that one Pearl of great price, to part with profits, pleaſures, preferments, their right hand, their right eye, every thing, any thing, rather then to leave Jeſus Chriſt: but who do* P.

you

you think now are the true and great fools of the world? and who are likelieſt one day to groan for anguiſh of ſpirit, and ſay within
Wiſd.5.3,4. *themſelves, This was he whom we had ſometimes in deriſion, and a proverb of reproach; we fools accounted his life madneſſe, and his end to be without honour, now is he numbered amongſt the Children of God, and his lot is among the Saints*: Nay, if it once come to this, with what infinite horrour and reſtleſſe anguiſh will this conceit rent a mans heart in pieces, and gnaw upon his conſcience, when he conſiders in hell, that he hath loſt heaven for a luſt: and whereas he might at every Sermon had even the Son of God his husband for the very taking, and have lived with him for ever in unſpeakable bliſſe; yet neglecting ſo great ſalvation, muſt now lie in unquenchable flames, without all eaſe or end. Sure it is the higheſt honour that can be imagined, that the Sonne of God ſhould make ſuit unto ſinfull ſouls to be their
Rev.3.20. husband, and yet ſo it is; *he ſtands at the door and knocks*, if you will give him entrance, he will bring himſelf and heaven into
2 Cor.5.20. your hearts: *We are Chriſts Embaſſadours* (ſaith the Apoſtle) *as though God did beſeech you by us, we pray you in Chriſts ſtead, to be reconciled to God.* We are Chriſts ſpokeſ-men, that I may ſo ſpeak, to woo you and winne you unto him; now what can you ſay for your ſelves, that you ſtand out? why come you not in? if the Devil would give you leave to ſpeak out, and in plain tearms, one would ſay, *I had rather be damned then leave my drunkenneſſe*, another, *I love the world better then Jeſus Chriſt*; a third, *I will not part with my eaſie and gainfull trade of Uſury for the treaſure hid in the field*; and ſo on; ſo that upon the matter, you muſt needs all confeſſe that you hereby judge your ſelves unworthy of everlaſting life, that you are wilfull bloudy murtherers of your own ſouls; nay, and if you go on without repentance, you may exſpect that the helliſh gnawing of Conſcience for this one ſinne of refuſing Chriſt may perhaps hold ſcale with the united horrours of all the reſt whatſoever. O then make haſte out of *ſinne*, and come, come to Chriſt, ſo freely offered unto you! Heark how he calls, *Come unto me all ſinners, ſee my arms ſpread, my heart open. O how gladly would I entertain you, if you would come unto me*: here is a generall invitation indeed, all men, all ſinners, of all eſtates, of all kindes, of all conditions,

whoſoever

whosoever you are, he keeps open house for you, *Come and welcome.*

Secondly, they offend on the other side, who after invitation come not, through a kind of unmannerly modestie, or a bashfull *despair*: Some there are, that may perhaps go so farre as to acknowledge their sinnes, and to confesse, that without Christ they are utterly undone, and everlastingly damned; that may be ravisht with the thoughts and apprehensions of this invitation of Christ; and would ever think themselves happie if they had their hungrie souls filled with Christ Jesus; but yet so it is, that (considering their manifold grievous *sinnes*, sinnes of a scarlet die, of an horrid strain, against knowledge, against conscience, and that which troubles them most, for all these *sinnes* their sorrow being so little, and poor, and scant, and in no proportion answerable to them) they cannot, dare not, will not meddle with any mercy, or believe that Christ Jesus in any wayes belongs unto them. To these I speak or rather let them hear our Saviour himself speak to them: *Whosoever will* (saith he) *let him come, and drink of this water of Life freely*: yea, those that think themselves furthest off, he bids them come, *Come all that are weary and heavy laden*: if they find *sinne* a burthen, then Christ invites them, they (whosoever they are) that stand at the staffs end, he desires them to lay aside their weapons and come in; or if they will not do it, he layes his charge on them, for this is *his Commandment, that we should believe on the Name of his Sonne Jesus Christ*: nay, he counts it a *sinne* worse then the sinne of *Sodom*, a crying sinne, not to come in when the Gospel is proclaimed; and therefore let them never pretend their *sinnes* are great and many, but rather (because of his offer, invitation, and command, it being without any restraint of person, or *sinne*, (except that against the holy Ghost) if they will not come in, and cast themselves upon Christ, let them say, it is not the greatnesse of their *sinne*, but a willingnesse to be still in their *sinnes*, which hinders them; or otherwise let them know, that *sinnes*, when men are truly sensible of them, should be the greatest incouragement, (rather then discouragement) to bring them in to our Saviour: *Those that be whole need not a Physician, but they that are sick*: is it not for the honour of a Physician to cure great diseases? a mighty God and Saviour loves to

2. Revel. 21. Matt. 11. 28. 1 John 3. 23. Matt. 9. 12.

do mighty things, therefore in any caſe let them come in, and the greater ſinners they are, no queſtion the greater glory ſhall Chriſt have by their coming: And indeed to take away all ſcruple, it is a Maxime moſt true, *That he which is truly wearie of his ſinnes, hath a ſound, ſeaſonable, and comfortable calling to lay hold upon Chriſt.* Do they feel the heavie load of their *ſin*? Matth. 11.28. juſt then is Chriſt ready to take off *the burthen*: do they thirſt Rev. 21.6. after righteouſneſs? juſt then is *the fountain of the water of life* ſet wide open unto them: are they contrite and humble in ſpi- Eſay 57.15. rit? juſt then are they become *thrones for the high and lofty one that inhabiteth eternity to dwell in for ever.* O then come and welcome! Chriſt excepts none that will not except themſelves, *He died for all, and he would have all men to be ſaved.*

But yet let us be cautelous: ſecondly, *he purged our ſinnes*, and *ours*] with a *limitation*; the vſe of Phyſick (we ſay) conſiſts in application; and howſoever our Saviour *hath purged our ſins*; yet this *purge* of his is nothing beneficiall to us, unleſſe there be ſome means to apply it: As then it is in all other Phyſick, ſo in this; we muſt firſt *take it*; ſecondly, *keep it.*

1. *Take it*, for as the beſt plaiſter if not laid to, can cure no wound; ſo Chriſt himſelf, and all his precious merits are of no virtue to him that will not apply them by faith: when you hear the Goſpel preached, believe it on your parts, believe Chriſt is yours, believe that he lived, and died, and ſorrowed, and ſuffered, and all this for you, to *purge* your ſouls of your *ſinnes.*

2. But having *taken it*, you muſt ſecondly *keep it*; as men take Phyſick, not onely in belief that it will do them good, but in hope to keep it by the virtue and ſtrength of the retentive parts; ſo we take Chriſt by faith, but we retain him by holineſs: theſe two, *faith and holineſs*, are thoſe two bonds wherewith Chriſt is united unto us, and we unto Chriſt: ſo that if we be of this number, then truly may we ſay that *he purged our ſinnes*: for he both died for us, and by virtue of our faith and holineſſe through him, his death is applied to us; to us I ſay, not in any generall acception, but as we are of the number of his Saints, for we had ſinned, and they were *our ſinnes*] onely that he *effectually purged*, and waſhed away.

Vſe. And this leſſon may afford us this uſe, that howſoever the

free

free grace, and mercie, and goodneſſe of Chriſt Jeſus is revealed and offered to all men *univerſally*; yet our Saviour takes none but ſuch as are willing to *take upon them his yoke*; he gives himſelf to none but ſuch as are readie *to ſell all and follow him*: he ſaves none, but ſuch *as deny ungodlineſſe and worldly luſts, and live ſoberly, righteouſly, and godlily in this preſent world*: in a word, he purgeth none, or cleanſeth none *by his bloud from all ſin*, but ſuch as walk in the light as God is in the light, who make conſcience of deteſting and declining all ſins, and ſincerely ſet their hearts and hands with love and carefull endeavour to every duty enjoyned them; why theſe are the men onely to whom his death is effectuall; and therefore, as we mean to partake of his merits, or to have good by his death, let us become new creatures. It is true indeed, and we cannot but maintain it, that *to juſtification nothing but faith is required*, but this caution muſt be added, it muſt be a *faith that purifies the heart*, that works an univerſall change, that ſhews it ſelf in the fruits: if therefore any of us would come in, let us have ready our anſwer, as a late Divine ſpeaks the dialogue betwixt Chriſt and a true Chriſtian on this manner: Firſt, (ſaith he) when God hath enlightened the eyes of a man, that he can ſee where this treaſure is, what then? *Why* (ſaith the Chriſtian) *I am ſo enflamed with the love of it, that I will have it whatſoever it coſt me*: yea (ſaith Chriſt) *but there is a price upon it*, it muſt coſt thee dear, a great deal of ſorrow, and trouble, and croſſes, and afflictions: *Tuſh, tell me not of price* (ſaith the Chriſtian) *whatſoever I have ſhall go for it, I will do any thing for it that God will enable me*: Why (ſaith Chriſt) wilt thou curb thine affections? wilt thou give up thy life? wilt thou be content to ſell all thou haſt? *I will do it* (ſaith the Chriſtian) *with all my heart, I am content to ſell all that I have, nothing is ſo dear unto me but I will part with it, my right hand, my right eye: nay, if hell it ſelf ſhould ſtand between me and Chriſt, yet would I paſſe through it unto him.* This (beloved) this is that violent affection which God puts into the hearts of his children, that they will have Chriſt whatſoever it coſt them: yet underſtand me, I pray you: It is not to ſell our houſes, or lands, or children, but our *ſinns* that I mean: the Lord Jeſus and one luſt cannot lodge together in one ſoul: no, if we are but once

truly incorporated into Christ, we must take him as our Husband and Lord; we must love, honour, and serve him; we must endeavour after sanctification, puritie, new obedience, abilitie to do, or suffer any thing for Christ; we must consecrate all the powers and possibilities of our bodies and souls to do him the best service we can; we must grieve and walk more humbly, because we can do no better: and thus if we do, though I cannot say but still we shall *sin* so long as we live on this earth, yet here
1. Joh. 2. 1, 2. is our comfort, *We have an Advocate with the Father, Iesus Christ the righteous, and he is the propitiation for our sinnes.* I say *for our sinnes*] *effectually*, if we believe in his Name, for it was for us *he died*, and they were *our sinnes he purged*, and this is that great benefit *we receive* from our Saviour, in that *he by himself hath purged our sinns.*]

And now *our sinnes* being *purged*, our souls recovered, I may well end this Text; onely I shall give it one visit more; and so *Farwell.*

You see the maladie, *Sin,*] the remedie, *a purge,*] the Physician, *he,*] the patient, *himself,*] *our selves;*] for our infirmities were laid on him, and his sores became our salves, by whose virtue we are healed. Blesse we then God for the recovery of our souls; and be we carefull for the future of any relapse whatsoever: these relapses are they we had need to fear indeed, for in them the diseases are more dangerous, sinns are more pernici-
Matth. 12. 44. ous, and men become *seven times more the children of Sathan then ever they were before.* Now then we are healed, be we studious to preserve it all the dayes of our life, and we shall find at our death, that he that *purged our sinns* will save our souls; we need not any other *Purgatory* after death; no, when our souls shall take their flights from our bodies, then are the Angels readie to conduct them to his Kingdome: and thither may we come for his sake, and his onely, who by *himself* (in his own person) *hath purged our sinnes.* *AMEN.*

FINIS.

Heavens happineſs.

LUKE 23. 43.

To day ſhalt thou be with me in Paradiſe.

HE that *purged our ſinns* is here diſpoſing of *Paradiſe*, at the ſame time when he hung on the Croſſe, even *giving up the ghoſt*, he is dealing Crowns and Kingdoms to a poor penitent ſoul: thus like a glorious Sun that breaks through the watrie clouds ere it appear unto us, our Saviour (*the Sun of Righteouſneſs*) ſhoots forth his rayes of Majeſty through all his ſufferings on a dejected ſinner. Two malefactours ſuffer with him, the one *railes on him, ſaying, If thou be Chriſt, ſave thy ſelf and us*: but the other prayes to him, *Lord, remember me when thou comeſt to thy Kingdome*: in the midſt of his thraldome he proclaims his Kingdome, and whom he ſees a Captive, he believes a Lord: *Lord remember me*; is it not ſtrange, that through ſo many, ſuch thick clouds of miſery, this dying thief ſhould behold his glory? but where grace aboundeth, what marvel is it? *The Naturall man knoweth not the things of God, but he that is ſpirituall diſcerneth all things.* No ſooner was this penitent thief converted a Chriſtian, but on a ſudden, even on the very rack of torture he confeſſeth himſelf a ſinner, and Chriſt his Saviour; and therefore deſires to be *re-* 1. Cor. 2. 15.

membred of him when he comes to heaven: Thus pouring out his ſoul in prayer, the *Bridegroom that became an Harp*, ſaith *Bernard*, (*his Croſſe being the wood, himſelf ſtretcht on it the ſtrings, and his words the ſound*) heark how he warbles the moſt heavenly muſick that was ever chanted to a departing ſoul, *To day ſhalt thou be with me in Paradiſe.*

The words are a Goſpel, ſuch as the Angels brought to the
Luke 2.10. Shepherds, Luke 2.10. *Behold, I bring you good tidings of great joy*; here is *tidings*, *good tidings*; *joy*, and *great joy*, the greateſt happineſs that could ever befall a mortall, now waits on a malefactour, at that time when the execution was a doing, death approching, *and the horrours of hell laying hold upon him*; when a word of comfort would have been moſt ſeaſonable, *like apples*
Prov.25.11. *of gold in pictures of ſilver*; then comes our Saviour (as a meſſenger with a pardon) and he bids him *be of good chear*, there was happineſs towards him: when? *to day*] what? *thou ſhalt be with me*] where? *in Paradiſe.*] Not a word but ſpeaks comfort to the afflicted ſoul, be he howſoever afflicted for the preſent, yet there ſhall be a change, and the more to ſweeten it,

Here is the
- Celerity, *to day*]
- Certainty, *thou ſhalt be*]
- Societie, *With me*]
- *Ubi*, or place where all joy is enjoyed, *in Paradiſe.*]

Theſe are thoſe four heads that iſſue out of *Eden*, may God give a bleſſing to the watering, that you may bear good fruit till you are planted in that garden, whereof it is ſpoken, *To day ſhalt thou be with me in Paradiſe.*] We begin with the certainty of this promiſe, *Thou ſhalt be*] &c.

Thou ſhalt be]

TO this purpoſe was that aſſeveration, *Verily, verily, I ſay unto thee.*] Nor is it enough that he affirms it, but he aſſures it, *for, thou ſhalt be.*] *Will* and *ſhall* is for the King, and what is he leſſe that beſtows Kingdomes on his ſervants? here was a poor man deſires onely to be *remembred of him*, and in ſtead of *remembring* him, he tells him he *ſhall be With him*:

how?

how? but as a coheir of his Kingdome. Bleſſed thief, that had ſuch a gift, and that made unto him with ſuch aſſurance as this was! It is the promiſe of our Saviour, who to put him out of all doubt, he tells him it *ſhall be ſo, Thou ſhalt be*] *With me in Paradiſe.* Whence obſerve,

That *Salvation may be made ſure to a man.* If you would needs know the means (howſoever it was true in this thief) it is not by any immediate ſuggeſtion, or revelation; Chriſt is now in heaven, and the holy Ghoſt works not by enthuſiaſmes or dreams; *The aſſurance of our ſalvation depends not upon revelation, but on the promiſes of the Goſpel:* there then muſt we ſearch and ſee, and if our hearts be rightly qualified, thence may we draw that fulneſs of perſwaſion with *Abraham*, who *ſtaggered not at Gods promiſes, being fully perſwaded, that what he had promiſed he was able to perform*, Rom.4.21. This doctrine we have confirmed by *David*, Pſal.35.3. *Say unto my ſoul, I am thy ſalvation.* By *Peter*, in the 2.Pet.1.10. *Make your election ſure.* By *Paul*, in the 1.Cor.9.26. *I therefore ſo run, not as uncertainly.* From all which we may argue, *David* would never pray for that which could not be; nor would *Peter* charge us with a dutie which ſtood not in poſſibility to be performed; nor would *Paul* ſerve God at randome, uncertain whether he ſhould obtain any good, or prevent any miſchief; no, but as one that was *ſure*, that by ſo doing he ſhould attain everlaſting life, and without ſo doing he could not avoid eternall death. We may then be *ſure*, if conditions rightly concur; and ſeeing this is a point we would be all glad to know, that we are *ſure to be ſaved*, I ſhall beg others help, Gods aſſiſtance, and your patience, till we have opened the windows, and given you a light of the lodging, where ſecurely our ſouls may *reſt at noon day.*

Obſerv.

Fidelium πληροφορία non nititur revelatione, ſed promiſſionibus Evangelii.

Rom.4.20,21

Pſal.35.3.

2.Pet.1.10.

1.Cor.9.26.

Cant.1.7.

Some lay the order thus, that to aſſure us of heaven, we muſt be aſſured of Chriſt; and to aſſure us of Chriſt we muſt be aſſured of faith; and to aſſure us of faith, we muſt be aſſured of repentance; and to aſſure us of repentance, we muſt be aſſured of amendment of life.

Others tell us of more evidences, and we ſhall reduce them to theſe heads; *The teſtimonie of our ſpirits*, and *the teſtimonie of Gods Spirit:* It is not our ſpirit alone, nor Gods Spirit alone

makes this Certificate, but both concurring, and thus *Paul* tels
Rom. 8.16. us, Rom. 8.16. *The Spirit it ſelf beareth witneſſe with our ſpirit, that we are the children of God.*

1. Our firſt aſſurance then is the *teſtimonie of our ſpirit*, and this witneſſeth with *Gods ſpirit* two wayes,

By { Inward tokens, / Outward fruits.

Inward tokens are certain ſpeciall graces of God imprinted in the ſpirit of a man, as *godly ſorrow, deſire of pardon, love of*
John 5.10. *righteouſneſſe, faith in Chriſt*; for *he that believeth on the Sonne of God, hath the witneſſe in himſelf*, ſaith the Apoſtle.

Outward fruits are all good deeds, holy duties, new obedience, and *hereby we are ſure that we know him, if we keep his*
1 John 2.3. *Commandments*, 1. Joh. 2.3. To ſay then we are ſure of heaven, and to live a life fitter for devils, what a fond ſaying is this? no, if we have a true teſtimony we muſt be of good lives; it is our *holineſſe, and juſtice, and mercy, and truth*, that will be our beſt
2. Pet 1 10 aſſurance, and ſo the Apoſtle aſſures us; *If ye do theſe things ye ſhall never fall.*

2. Our ſecond and beſt aſſurance is the *teſtimonie of Gods Spirit*, which ſometimes may ſuggeſt and teſtifie to the ſanctified conſcience thus, or in the like manner, *Thou ſhalt be ſaved, thou ſhalt be*] *with me in Paradiſe.*

But here I muſt ſatisfie two doubts: firſt, by what *meanes* the Spirit of God gives this particular aſſurance? ſecondly, *how a man may diſcern* betwixt the *aſſurance of this Spirit*, and the *illuſion of Satan*, who is the ſpirit of lies?

To the firſt we ſay, *the means* is either by an immediate revelation, or by a particular application of the promiſes in the Go-
John 3.36. ſpel, in form of an experimentall ſyllogiſme, as, *Whoſoever believes on the Son ſhall be ſaved*; but I believe on the Sonne, therefore I ſhall be ſaved. The *major* is Scripture, the *minor* is confirmed by our faith, which if I have, I may ſay I believe: True, *fleſh and blond cannot ſay this*, it is the operation of the holy Ghoſt; but if the work be wrought, and I feel this faith within my ſoul, what need I doubt but this aſſumption is true, *I believe on the Son?* Yet I hear ſome complain, they have neither ſight nor ſenſe of faith: and thus it is often with Gods deareſt children: the Sunne that in a clear ſky diſcovers and manifeſts it

ſelf,

ſelf, may ſometimes with clouds be overcaſt and darkened; and faith, that in the calmneſſe of a Chriſtian courſe ſhines, & ſhews it ſelf clearly to the ſanctified heart, may ſometimes in the damp of ſpirituall deſertion, or darkneſſe of temptation, lie hid and obſcured: there is therefore in the Saints, *the aſſurance of evidence, and the aſſurance of adherence*: The aſſurance of *evidence*, is that which is without ſcruple, and brings an admirable joy with it, and this more eſpecially appears either in our more fervent prayers, or in our heavenly meditations, or in time of martyrdome, or in ſome quickening exerciſes of extraordinarie humiliation, or in beginning of our ſpirituall, or end of our naturall life, as moſt needfull times, then doth Gods ſpirit ſpeak comfortably to us, whiſpering to our ſouls the aſſurance of our happineſſe, that we ſhall be inheritours of his Kingdome. The aſſurance of *adherence* is that, which I doubt not the Saints have in their greateſt extremitie: for inſtance, many a faithfull ſoul, that makes conſcience of ſinne, lies and languiſhes upon the rack of fears and terrours, he feels nothing but a dead heart, and a ſpirituall deſertion, yet in the mean time his ſoul cleaves unto Chriſt, as to the ſureſt rock, he cries and longs after him, and for all his fears and ſorrows he will ſtill reſt upon him, *Job*-like, *though he ſlay me, yet will I truſt in him*, Job 13.15. Now this *adherence* unto Chriſt may aſſure him of ſalvation, for (if we ſpeak punctually and properly) faith juſtifying is not to be aſſured of pardon, but to truſt wholly upon Chriſt for pardon; and thus if he do, then may he with freedome of ſpirit ſay, *I believe on the Sonne*, whence ariſeth this concluſion, which is the teſtimonie of Gods Spirit, *therefore I ſhall be ſaved.*

certitudo evidentiæ, & adherentia.

Job 13.15.

To our ſecond doubt, *how we may diſcern* betwixt the *teſtimonie of Gods Spirit*, and the *illuſion of Satan?* I anſwer.

Firſt, *the teſtimony of Gods Spirit* is ever agreeable to the Word, and thus to trie us, the Scripture tels us, that *Whoſoever is born of God, doth not commit ſinne*, 1 *John* 3.9. which is not to be underſtood ſimply of the act of ſinning, for *who can ſay, my heart is clean?* but in this ſenſe, *he doth not commit ſinne*, that is, he makes not a trade of ſinne, it doth not reign in him; if then thou alloweſt any luſt in thine heart, or goeſt on in the willing practice of any one known ſin, & yet haſt a conceit that thou art

ſure